

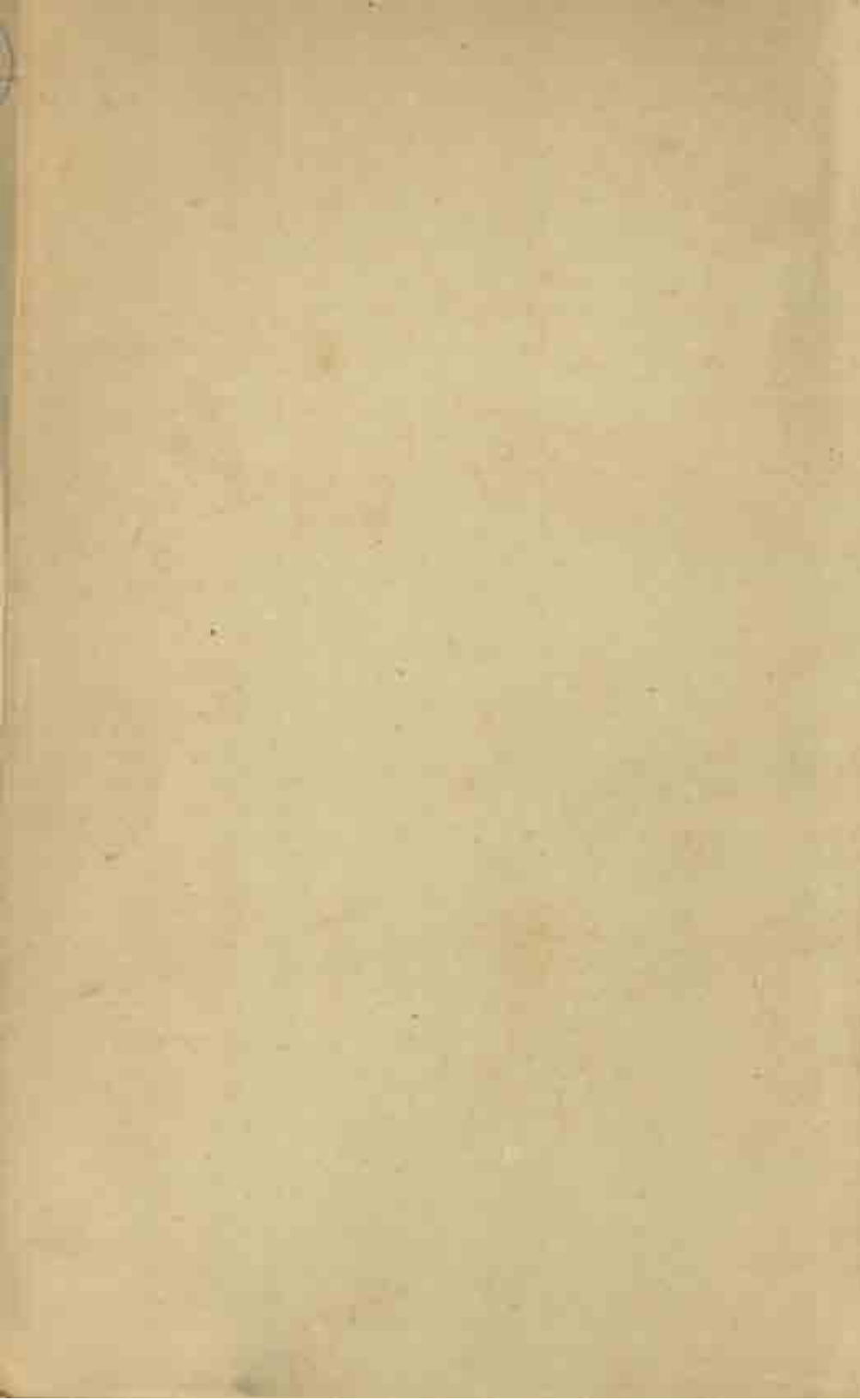
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MAJJHIMA-NIKĀYA.

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V. TRENCKNER.



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The MSS. from which this edition has been prepared, are these: —

1. A — the Copenhagen MS. No. VI (Singh. character).
2. M — the Phayre MS. of the India Office Library (Burm. character).¹

It was my purpose to do equal justice to the Singhalese and the Burmese tradition. I was not unaware, from texts edited by Childers and other scholars, that the Birmans are far more conscientious in transcribing canonical writings than the experience derived from Milindapañha and the Jātaka proso might lead us to infer. The collation proved that M² on the whole agrees pretty closely with A, and further, that in some instances it has preserved the original reading with greater fidelity than the MSS. of Ceylon, as far as I can judge from the Copenhagen collection. Thus, the following Burmese readings are certainly preferable to those of the Singh. MSS.: — *lokānukampāya* p. 21, l. 27; *pathamaṃ jhānam*, etc. p. 21, l. 36; *acchodakā*, etc. p. 76, l. 27; *dhūmāyati* p. 142, l. 20; *vilangakena* p. 207, l. 22; *yāvad* = p. 207, l. 31; *upapaññati* in certain phrases. Also the spellings *nikkujjati* p. 24, l. 3, *sammāññati* p. 57, l. 7, *vamhethi* p. 19, l. 3, are better than *nikkujjati*, *sammāññati*, *vamhethi*, as the Singhalese write almost always.

In other cases the Burmese readings are much on a par with the Singhalese, as, *sammāvanapattāni* p. 16, l. 29 (perhaps

¹ For the opportunity of collating it I am indebted to the kindness of Dr. E. Rost, whom I beg to accept my best thanks.

² What I say of M generally, properly refers to the first two thirds. The last paṇṇāsaka still remains uncollated.

to be adopted), *svāgata*, *ḍakkhaṇṭi*, *sāraṇiya*, *tañ-hi*, *yañ-hi*, *upekkhā*, *vimokkha*, (*bahūnaṃ*, *mātāpitūnaṃ*, *sarūpaṇa*?), and the like. Undoubted errors are *bhaddante*, *raṇṇapiya*, *pahinna*, *ponobbhavika* p. 48, l. 36, *vimuttasmiṃ vimutt' ambhī* p. 23, l. 23, *sabbam cetasa sammānāharitvā* p. 325, l. 7, so *āha ajānam vā* *śam jānāmi* p. 286, l. 28, etc.

The text of M contains some interpolations, especially from *Dīgha-Nikāya*; comp. the notes on p. 62, l. 24; p. 126, l. 25; p. 168, l. 19; p. 308, l. 13; p. 387, l. 24; p. 483, l. 18. *Asorāṭṭa* p. 126, l. 12 seems borrowed from the commentary, *tena layena* p. 210, l. 32 from *Vinaya*.

Some readings certainly remind of the Burmese redaction of Mil. and Jāt., as, *aññanamiddhapariyutthitā* p. 42, l. 32, *abrahmacariyā veramaṇi* p. 44, l. 4, *anupasāhitā* p. 44, l. 19, *anipenkitā* p. 44, l. 20, *amāyavitā* p. 44, l. 22, so *siṃs e' eva* p. 79, l. 29; the addition of *kaṇkehi vā kh.*, etc. p. 58, l. 18, *goppha-katthikam*, etc. p. 58, ll. 29—30, *viherenti* p. 140, l. 16, etc.

M properly speaking represents two texts, the transcriber's (Ma) and the corrector's (Mb). The latter was no very bad scholar, and without his amendments the MS. would have been of much less value. Ma, for instance, never adds *anuvāra* to -i, frequently confounds -i -ī and -u -ū, and commits all the other errors usual in Burmese MSS. Mb has corrected a great deal of these blunders, but not all, and he is not always in the right. He seems mostly to amend conjecturally, but occasionally he no doubt consulted MSS. Ma is the only authority for the readings *bhāntā* p. 256, l. 6, *ānājjana* p. 338, l. 23, *ajānesi* p. 368, l. 6. So is Mb for *abyābhajja* p. 10, l. 20 and often elsewhere, *aśchanta* p. 56, l. 23, *spārā pāraṃ* p. 134, l. 37.

A is a very good second-rate MS., and, as will be seen from the various readings, has formed the general groundwork of my text. One of its peculiar features is the preservation of some rare forms, probably very old and likely to be genuine: — *-as -u* p. 77, ll. 25—6, p. 153, l. 16; *-as sāgataṃ* p. 212, l. 30; *ārūgya* p. 451, l. 5, p. 452, l. 8 (cf. *Pali Misc.* p. 79 n. 7). For -iy- is often written -īyy-, rarely -iyy-. It has some quite wrong readings, as, *pāṭeti* p. 21, l. 1, *asamvasitaputtho* p. 82, l. 1, *kim -pasa* p. 93, l. 25, *anussāsitaḥham* p. 97, l. 19, *byanti* and *namati* for *nati* p. 115, l. 22, the transposition of *anariyā ca*

pariyesanā p. 161, l. 34, etc. I did perhaps place too much confidence in A. when writing *vaṛeṣṣaṃ* p. 82, l. 12, *viṣaṃjeyya* p. 149, l. 6; nor is the poetical form *sakapariddavānam* p. 56, l. 1, very likely, although there is apparently good Singh. authority for it.

A and M occasionally agree in errors: — *vivattasi* p. 12, l. 5, *udakabindu* p. 78, l. 34, *upanidhāya* p. 79, l. 32, *sahbarattikam* p. 207, l. 24, *hanti* omitted p. 209, l. 24, *sāyitakhāyitam* p. 423, l. 9, etc.

Buddhaghosa's commentary has been of very great service. Whenever his readings, from his comments upon them, are unmistakable, they must in my opinion be adopted in spite of other authorities. His MSS. were at least fifteen centuries older than ours, and in a first edition we certainly cannot aim at anything higher than reproducing his text as far as possible.¹ The Copenhagen MS. (C) seems to be tolerably correct: only a most incompetent corrector has been at work in a considerable portion of it, and though his blunders are easily detected, the circumstance tends to render the corrections of that MS. generally speaking doubtful. I have often followed C, where A and M differed, and its readings are sometimes right in spite of their authority; cf. *udabindu* p. 78, l. 34, *nati* p. 115, l. 22, *adhigacche* p. 275, l. 16, etc.

I have often and with great advantage consulted numerous parallels, both passages of some length, as p. 163 et seq., p. 240 et seq., etc., and shorter phrases recurring either in the same *Nikāya* or in the other three. Some caution in using them is, however, necessary. In the first place, it does happen that the parallels favour a reading very little acceptable, and that the true form is only found at one place or in a minority of sources, Comp. v. on *tatiya*, *catuttho* p. 48, l. 6. (*samāpanna* p. 72, l. 267), *ajinam* p. 78, l. 12, *tam eva* p. 80, l. 30. Cf. also n. on p. 166, l. 13. Secondly, it must be admitted that in all probability there are real discrepancies between the different *Nikāyas* — occasionally in the same *Nikāya* — on points where conformity

¹ Even if his readings may seem questionable, as, *pubbāpayaṃ* p. 161, l. 10, *piṇḍa* p. 207, l. 13 (= game *piṇḍa* *carita* *paccāga* *soṇḍhi*), etc.

might be expected. Comp. n. on p. 169, l. 9, p. 266, l. 14, p. 276, l. 4, p. 397, l. 24 et seq., p. 407, l. 24, p. 450, l. 30, p. 462, l. 8, etc.

The Lalita-Vistara abounds in parallels, but they are not available in fixing the readings of our text, unless it be at p. 481, l. 2 and very few other places.

I have met with a few quotations, which, though they have not been of any great service, have still contributed, in a slight degree, to corroborate a dubious or difficult reading, or have offered some other interest. Comp. n. on p. 64, l. 1, p. 126, l. 5, p. 157, l. 1, p. 190, l. 16; more especially p. 255, l. 16.

I have to offer my thanks to the Trustees of the Carlsberg Funds, whose liberality enabled me to carry this edition through the press.

Copenhagen, March, 1888.

V. Trenckner.

NAMO

TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Ukkatthāyaṃ viharatī Subhagavane sālārājamūle. Tatra kha Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Sabbadhammamūlapariyāyaṃ vo bhikkhave dēśēssāmi, taṃ sunātha sādhukāṃ manasikarotha, bhāssissāmi. Evam bhante ti khā te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Idha bhikkhave assutavā puthujāno ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinito sappurisaṇaṇi adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinito paṭhavim paṭhavito sañjānāti, paṭhavim paṭhavito sañnatvā paṭhavim maññati, paṭhaviyā maññati, paṭhavito maññati, paṭhavim me ti maññati, paṭhavim abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Āpam āpato sañjānāti, āpam āpato sañnatvā āpam maññati, āpasmin maññati, āpato maññati, āpam me ti maññati, āpam abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Tejaṃ tejato sañjānāti, tejaṃ tejato sañnatvā tejaṃ maññati, tejasmin maññati, tejato maññati, tejaṃ me ti maññati, tejaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tassāti vadāmi. Vāyaṃ vāyato sañjānāti, vāyaṃ vāyato sañnatvā vāyaṃ maññati, vāyasmin maññati, vāyato maññati, vāyaṃ me ti maññati, vāyaṃ abhinandati; taṃ kissa hetu: aparinnātaṃ tas-

sāti vadāmi. Bhūte bhūtato sañjānāti, bhūte bhūtato sañnatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte me ti maññati, bhūte abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Deve devato sañjānāti, deve devato sañnatvā deve maññati, devesu maññati, devato maññati, deve me ti maññati, deve abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Pajāpatim Pajāpatito sañjānāti, Pajāpatim Pajāpatito sañnatvā Pajāpatim maññati, Pajāpatismim maññati, Pajāpatito maññati, Pajāpatim me ti maññati, Pajāpatim abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Brahman Brahmato sañjānāti, Brahman Brahmato sañnatvā Brahman maññati, Brahman maññati, Brahmato maññati, Brahman me ti maññati, Brahman abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Abhassare Abhassarato sañjānāti, Abhassare Abhassarato sañnatvā Abhassare maññati, Abhassaresu maññati, Abhassarato maññati, Abhassare me ti maññati, Abhassare abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Subhakinne Subhakinno sañjānāti, Subhakinne Subhakinno sañnatvā Subhakinne maññati, Subhakingesu maññati, Subhakinno maññati, Subhakinne me ti maññati, Subhakinne abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Vehapphale Vehapphalato sañjānāti, Vehapphale Vehapphalato sañnatvā Vehapphale maññati, Vehapphalesu maññati, Vehapphalato maññati, Vehapphale me ti maññati, Vehapphale abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Abhibbhum Abhibbhūto sañjānāti, Abhibbhum Abhibbhūto sañnatvā Abhibbhum maññati, Abhibbhumim maññati, Abhibbhūto maññati, Abhibbhum me ti maññati, Abhibbhum abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Ākāśānañcāyatanam ākāśānañcāyatanato sañjānāti, ākāśānañcāyatanam ākāśānañcāyatanato sañnatvā ākāśānañcāyatanam maññati, ākāśānañcāyatanasmim maññati, ākāśānañcāyatanato maññati, ākāśānañcāyatanam me ti maññati, ākāśānañcāyatanam abhinandati; tam kissa hetu: aparinnātam tassāti vadāmi. Viññānañcāyatanam viññānañcāyatanato sañjānāti, viññānañcāyatanam viññānañcāyatanato sañnatvā

viññānañcāyatanaṃ maññati, viññānañcāyatanaśminṃ maññati, viññānañcāyatanaṃ me ti maññati, viññānañcāyatanaṃ abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Ākiñcaññāyatanaṃ ākiñcaññāyatanaṃ sañjānāti, ākiñcaññāyatanaṃ ākiñcaññāyatanaṃ saññatvā ākiñcaññāyatanaṃ maññati, ākiñcaññāyatanaśminṃ maññati, ākiñcaññāyatanaṃ me ti maññati, ākiñcaññāyatanaṃ abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Nevasaññānañcāyatanam nevasaññānañcāyatanato sañjānāti, nevasaññānañcāyatanam nevasaññānañcāyatanato saññatvā nevasaññānañcāyatanam maññati, nevasaññānañcāyatanasminṃ maññati, nevasaññānañcāyatanato maññati, nevasaññānañcāyatanam me ti maññati, nevasaññānañcāyatanam abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Dittḥaṃ dīṭṭhato sañjānāti, dīṭṭhaṃ dīṭṭhato saññatvā dīṭṭhaṃ maññati, dīṭṭhasminṃ maññati, dīṭṭhato maññati, dīṭṭham me ti maññati, dīṭṭham abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Sutaṃ sutato sañjānāti, sutaṃ sutato saññatvā sutaṃ maññati, sutasminṃ maññati, sutato maññati, sutaṃ me ti maññati, sutaṃ abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Mutam mutato sañjānāti, mutam mutato saññatvā mutam maññati, mutasminṃ maññati, mutato maññati, mutam me ti maññati, mutam abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Vinnātam vinnātato sañjānāti, vinnātam vinnātato saññatvā vinnātam maññati, vinnātasminṃ maññati, vinnātato maññati, vinnātam me ti maññati, vinnātam abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Ekattam ekattato sañjānāti, ekattam ekattato saññatvā ekattam maññati, ekattasminṃ maññati, ekattato maññati, ekattam me ti maññati, ekattam abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Nānattam nānattato sañjānāti, nānattam nānattato saññatvā nānattam maññati, nānattasminṃ maññati, nānattato maññati, nānattam me ti maññati, nānattam abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Sabbam sabbato sañjānāti, sabbam sabbato saññatvā sabbam maññati, sabbas-

miñ māṇṇati, sabbato māṇṇati, sabbam me ti māṇṇati, sabbam abhinandati; tam kissa hetu: pariññātam tassāti vadāmi. Nibbānam nibbānato sañjānāti, nibbānam nibbānato saññatvā nibbānam māṇṇati, nibbānasmim māṇṇati, nibbānato māṇṇati, nibbānam me ti māṇṇati, nibbānam abhinandati; tam kissa hetu: pariññātam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu sekho appattamānaso anuttaram yogakkhemam pathayamāno viharati, so pi pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhināya pathaviṃ mā māṇṇi, pathaviyā mā māṇṇi, pathavito mā māṇṇi, pathaviṃ me ti mā māṇṇi, pathaviṃ mā abhinandati; tam kissa hetu: pariññeyyam tassāti vadāmi. Āpam — pe — tejam — vāyam — bhūte — deve — Pajūpatim — Brahmam — Ābhassare — Subhakinne — Vehapphale — Abhibhum — ākāśānandāyatanam — vinnāpānācāyatanam — ākiñcaññāyatanam — nevasaññānāsaññāyatanam — dīṭṭham — sutam — mutam — viññātam — ekattam — nānattam — sabbam — nibbānam nibbānato abhijānāti, nibbānam nibbānato abhināya nibbānam mā māṇṇi, nibbānasmim mā māṇṇi, nibbānato mā māṇṇi, nibbānam me ti mā māṇṇi, nibbānam mā abhinandati; tam kissa hetu: pariññeyyam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khigāsavo vusitavā katakaraṇiyo oṭṭabhāro anuppattasadattho parikkhinabhava-samyojano samma-d-aññā vimutto, so pi pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhināya pathaviṃ na māṇṇati, pathaviyā na māṇṇati, pathavito na māṇṇati, pathaviṃ me ti na māṇṇati, pathaviṃ nābhinandati; tam kissa hetu: pariññātam tassāti vadāmi. Āpam — pe — tejam — pe — nibbānam nibbānato abhijānāti, nibbānam nibbānato abhināya nibbānam na māṇṇati, nibbānasmim na māṇṇati, nibbānato na māṇṇati, nibbānam me ti na māṇṇati, nibbānam nābhinandati; tam kissa hetu: pariññātam tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khigāsavo vusitavā katakaraṇiyo oṭṭabhāro anuppattasadattho parikkhinabhava-samyojano samma-d-aññā vimutto, so pi pathaviṃ pa-

thavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinandati; taṃ kissa hetu: khayā rūgassa vitarūgattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā rūgassa vitarūgattā.

Yo pi so bhikkhave bhikkhu aśamaṃ khīṇāsavaṃ vusitavā katakaraniyo ohitabbhāro anuppattasadattho parikkhinabhava-samyojano samma d-aññā vimutto, so pi pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinandati; taṃ kissa hetu: khayā dosassa vitadosattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā dosassa vitadosattā.

Yo pi so bhikkhave bhikkhu aśamaṃ khīṇāsavaṃ vusitavā katakaraniyo ohitabbhāro anuppattasadattho parikkhinabhava-samyojano samma d-aññā vimutto, so pi pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinandati; taṃ kissa hetu: khayā mohassa vitamohattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu: khayā mohassa vitamohattā.

Tathāgato pi bhikkhave aśamaṃ sammāsambuddho pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhina-

dati; tam kissa hetu: parināṭaṃ Tathāgataṃ vadāmi. Apam — pe — tejam — pe — nibbānaṃ nibbānato abhiññāti, nibbānaṃ nibbānato abhināya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nibbinandati; tam kissa hetu: parināṭaṃ Tathāgataṃ vadāmi.

Tathāgato pi bhikkhave araham sammāsambuddho pathaviṃ pathavito abhiññāti, pathaviṃ pathavito abhināya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nibbinandati; tam kissa hetu: nandi dukkhassa mūlan ti iti viditvā, bhavā jāti, bhūtassa jarāmaraṇan ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhim abhisambuddho ti vadāmi. Apam — pe — tejam — pe — nibbānaṃ nibbānato abhiññāti, nibbānaṃ nibbānato abhināya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nibbinandati; tam kissa hetu: nandi dukkhassa mūlan ti iti viditvā, bhavā jāti, bhūtassa jarāmaraṇan ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhim abhisambuddho ti vadāmi.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandan ti.

MŪLAPAKKĀYASUTTAM PAṬHAMAM.

2.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapiṇḍikassa ārame. Tatra kho Bhagavā bhikkhū amantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Sabbāvasānaṃ varapariyāyaṃ vo bhikkhave desessāmi, tam su-

nātha sādhiukam manasikarotha, bhāsisānti. Evaṃ - bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad-
avoca :

Jānato alani bhikkhave passato āsavānaṃ khayam vā-
dāmi, no ajānato no apassato. Kiṃ - ca bhikkhave jānato
kim passato āsavānaṃ khayō hoti: yoniso ca manasikāraṃ
ayoniso ca manasikāraṃ. Ayoniso bhikkhave manasikaroto
anuppannā c' eva āsavā uppajjanti uppannā ca āsavā pa-
vaddhanti, yoniso ca bhikkhave manasikaroto anuppannā c'
eva āsavā na uppajjanti uppannā ca āsavā pahīyanti. Atthi
bhikkhave āsavā dassanā pahātabbā, atthi āsavā saṃvarā
pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā
adhiṇṇasānā pahātabbā, atthi āsavā parivaṇṇanā pahātabbā,
atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pa-
hātabbā.

Katame ca bhikkhave āsavā dassanā pahātabbā: Idha
bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariya-
dhammassa akovido ariyadhamme avinito sappurisānaṃ adas-
sāvī sappurisadhammassa akovido sappurisadhamme avinito
manasikaraṇiye dhamme na ppajānāti amanasikaraṇiye
dhamme na ppajānāti; so manasikaraṇiye dhamme appa-
jānanto amanasikaraṇiye dhamme appajānanto ye dhammā
na manasikaraṇiye te dhamme manasikaroti, ye dhammā
manasikaraṇiye te dhamme na manasikaroti. Katame ca
bhikkhave dhammā na manasikaraṇiye ye dhamme manasi-
karoti: Y-assa bhikkhave dhamme manasikaroto anuppanno
vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaddhati, anup-
panno vā bhavāsavo uppajjati uppanno vā bhavāsavo pavad-
dhati, anuppanno vā avijjāsavo uppajjati uppanno vā avijjā-
savo pavaddhati, ime dhammā na manasikaraṇiye ye dhamme
manasikaroti. Katame ca bhikkhave dhammā manasikaraṇiye
ye dhamme na manasikaroti: Y-assa bhikkhave dhamme
manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno
vā kāmāsavo pahīyati, anuppanno vā bhavāsavo na uppajjati
uppanno vā bhavāsavo pahīyati, anuppanno vā avijjāsavo na
uppajjati uppanno vā avijjāsavo pahīyati, ime dhammā ma-
nasikaraṇiye ye dhamme na manasikaroti. Tassa amanasi-

karaniyānaṃ dhammānaṃ manasikārā manasikaraṇiyyānaṃ
 dhammānaṃ amanasikārā anuppannā c' eva āsavā uppajjanti
 uppannā ca āsavā pavaddhanti. So evaṃ ayoniso manasi-
 karoti: Ahoṣiṃ nu kho ahaṃ atitam-addhānaṃ, na nu kho
 ahoṣiṃ atitam-addhānaṃ, kiṃ nu kho ahoṣiṃ atitam-
 addhānaṃ, kathaṃ nu kho ahoṣiṃ atitam-addhānaṃ, kiṃ
 hutvā kiṃ ahoṣiṃ nu kho ahaṃ atitam-addhānaṃ; bhavi-
 ssāmi nu kho ahaṃ anāgataṃ-addhānaṃ, na nu kho bha-
 vissāmi anāgataṃ-addhānaṃ, kiṃ nu kho bhavissāmi anā-
 gataṃ-addhānaṃ, kathaṃ nu kho bhavissāmi anāgataṃ-
 addhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāga-
 taṃ-addhānaṃ-ti. Etarahi vā paccuppannam-addhā-
 naṃ ajjhataṃ kathamkathi hoti: Ahaṃ nu kho 'smi, no nu
 kho 'smi, kiṃ nu kho 'smi, kathaṃ nu kho 'smi, ayaṃ nu
 kho satto kuto āgato, so kubbhāgāmi bhavissatīti. Tassa
 evaṃ ayoniso manasikaroto channaṃ dīṭṭhinaṃ anātaraṃ
 dīṭṭhi uppajjati: Atthi me attā ti vā 'ssa saccato thetato
 dīṭṭhi uppajjati, na-tthi me attā ti vā 'ssa saccato thetato
 dīṭṭhi uppajjati, attanā va attānaṃ sañjānāmi ti vā 'ssa saccato
 thetato dīṭṭhi uppajjati, attanā va anattānaṃ sañjānāmi ti vā
 'ssa saccato thetato dīṭṭhi uppajjati, anattanā va attānaṃ
 sañjānāmi ti vā 'ssa saccato thetato dīṭṭhi uppajjati. Atha
 vū pan' assa evaṃ dīṭṭhi hoti: Yo me ayaṃ attā vado
 vadeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākāṃ
 paṭisaṃvedeti, so kho pana me ayaṃ attā micco dhuvo
 sassato avipariṇāmadhammo sassatisamaṃ tath' eva tassa-
 tīti. Idam vuccati bhikkhave dīṭṭhigataṃ dīṭṭhigahanaṃ dī-
 ṭṭhikantāraṃ dīṭṭhivissūkaṃ dīṭṭhivipphanditaṃ dīṭṭhisamyoga-
 naṃ. Dīṭṭhisamyojanasamyutto bhikkhave assutavā puthu-
 jano na parimuccati jātiyā jarāmaraṇena sokehi paridevehi
 dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmā
 ti vadāmi. Sutavā ca kho bhikkhave ariyasāvako ariyānaṃ
 dassāvi ariyadhammassa kovido ariyadhamme suvinito sap-
 purisānaṃ dassāvi sapparisadhammassa kovido sappari-
 sa-dhamme suvinito manasikaraṇiye dhamme pajānāti ama-
 nasikaraṇiye dhamme pajānāti; so manasikaraṇiye dhamme
 pajānanto amanasikaraṇiye dhamme pajānanto ye dhammā

na manasikaraṇiṇiṃ te dhamme na manasikaroti, ye dhammā manasikaraṇiṇiṃ te dhamme manasikaroti. Katame ca bhikkhave dhammā na manasikaraṇiṇiṃ ye dhamme na manasikaroti: Y'-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaddhati, anuppanno vā bhavāsavo — pe — avijjāsavo uppajjati uppanno vā avijjāsavo pavaddhati, ime dhammā na manasikaraṇiṇiṃ ye dhamme na manasikaroti. Katame ca bhikkhave dhammā manasikaraṇiṇiṃ ye dhamme manasikaroti: Y'-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno vā kāmāsavo pahiyati, anuppanno vā bhavāsavo — pe — avijjāsavo na uppajjati uppanno vā avijjāsavo pahiyati, ime dhammā manasikaraṇiṇiṃ ye dhamme manasikaroti. Tassa amanasikaraṇiṇiṃ dhammānam amanasikārā manasikaraṇiṇiṃ dhammānam manasikārā anuppannā c' eva āsavā na uppajjanti uppannā ca āsavā pahiyanti. So: idaṃ dukkhaṃ ti yoniso manasikaroti, ayaṃ dukkhasamudayo ti yoniso manasikaroti, ayaṃ dukkhanirodho ti yoniso manasikaroti, ayaṃ dukkhanirodhagāmini patipadā ti yoniso manasikaroti. Tassa evaṃ manasikaroto tiṇi saṃyojanāni pahiyanti: sakkāyaditthi vicikicchā silabbataparāmāso. Ime vuccanti bhikkhave āsavā dassanā pahātabbā.

Katame ca bhikkhave āsavā saṃvarā pahātabbā: Idha bhikkhave bhikkhu patisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yaṃ hi 'ssa bhikkhave cakkhundriyasamvaram asamvutassa viharato uppajjeyyūṃ āsavā vighātapaṇṇāhā, cakkhundriyasamvaram samvutassa viharato evaṃ sa te āsavā vighātapaṇṇāhā na bonti. Patisaṅkhā yoniso sotindriyasamvarasamvuto viharati — pe — ghānindriyasamvarasamvuto viharati — jīvhindriyasamvarasamvuto viharati — kāyindriyasamvarasamvuto viharati — patisaṅkhā yoniso manindriyasamvarasamvuto viharati. Yaṃ hi 'ssa bhikkhave manindriyasamvaram asamvutassa viharato uppajjeyyūṃ āsavā vighātapaṇṇāhā, manindriyasamvaram samvutassa viharato evaṃ sa te āsavā vighātapaṇṇāhā na bonti. Yaṃ hi 'ssa bhikkhave samvaram asamvutassa viharato uppajjeyyūṃ āsavā

vighātāparilāhā, ssaṁvaram ssaṁvutassa viharato evaṁ sa te
 āsavā vighātāparilāhā na honti. Ime vuccanti bhikkhave
 āsavā ssaṁvaraṁ pahātābhā.

Katame ca bhikkhave āsavā paṭisevanā pahātābhā: Idha
 bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati,
 yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya daṁsa-
 makasa-vātāṭapa-sirimsapasamphassānam paṭighātāya, yāvad-
 eva hirikopinapaticchādanattham; paṭisaṅkhā yoniso piṇ-
 dāpātam paṭisevati, n' eva dāvāya na madāya na mandanāya
 na viḥṇusanāya, yāvad eva imassa kāyassa thitīyā yāpa-
 nāya, viḥṇūsūparatiyā brahmacariyānuggahāya: iti purāṇa-
 ca vedanam paṭisaṅkhāmi navaṁ ca vedanam na uppādes-
 sāmi, sātrā ca me bhavissati anavajjātā ca phāsavihāro
 cāti; paṭisaṅkhā yoniso sennāsanam paṭisevati, yāvad eva
 sītassa paṭighātāya uṇhassa paṭighātāya daṁsa-makasa-vātā-
 ṭapa-sirimsapasamphassānam paṭighātāya, yāvad eva utu-
 parissayavinodanam paṭisaṅkappāramattham; paṭisaṅkhā yo-
 niso gilānapaccayabhesajjaparikkhāram paṭisevati, yāvad-
 eva uppannānam veyyābhādhikānam vedanānam paṭighātāya,
 abyābhajjaparamatāya. Yaṁ hi 'ssa bhikkhave apatisevato
 uppajjeyyūṁ āsavā vighātāparilāhā, paṭisevato evaṁ sa te
 āsavā vighātāparilāhā na honti. Ime vuccanti bhikkhave
 āsavā paṭisevanā pahātābhā.

Katame ca bhikkhave āsavā adhiṇvāsā pahātābhā:
 Idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti si-
 tassa uṇhassa jghacchāya pipāsāya daṁsa-makasa-vātāṭapa-
 sirimsapasamphassānam, duruttānam durāgatānam vacana-
 pathānam, uppannānam sārīrikānam vedanānam dukkhānam
 tippānam kharānam katukānam asātānam amanāpānam pā-
 paharānam adhiṇvāsakajātiko hoti. Yaṁ hi 'ssa bhikkhave
 anadhiṇvāsāyato uppajjeyyūṁ āsavā vighātāparilāhā, adhiṇ-
 vāsāyato evaṁ sa te āsavā vighātāparilāhā na honti. Ime
 vuccanti bhikkhave āsavā adhiṇvāsā pahātābhā.

Katame ca bhikkhave āsavā parivajjanā pahātābhā:
 Idha bhikkhave bhikkhu paṭisaṅkhā yoniso candaṁ batthim
 parivajjeti, candaṁ assaṁ parivajjeti, candaṁ gonam pari-
 vajjeti, candaṁ kukkuraṁ parivajjeti, abhi khānam kaṇṭa-

kadhānaṃ sobbhaṃ papātaṃ candanikaṃ oligallaṃ; yathā-
rūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathā-
rūpe pāpake mitte bhajantaṃ viṇṇū sabrahmacāri pāpakesu
thānesu okappeyyuṃ, so taṃ ca anāsanaṃ taṃ ca ago-
caraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.
Yaṃ hi 'ssa bhikkhave aparivajjayato uppajjeyyuṃ āsavā
vighātapaṇīhā, parivajjayato evaṃ sa te āsavā vighāta-
paṇīhā na honti. Ime vuccanti bhikkhave āsavā parivaj-
janaṃ pahātābhā.

Katame ca bhikkhave āsavā vinodanā pahātābhā: Idha
bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitak-
kaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ
gameti, uppannaṃ byāpādavittakkaṃ nādhivāseti pajahati vi-
nodeti byantikaroti anabhāvaṃ gameti, uppannaṃ vihiṃsāvi-
takkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ
gameti, uppannuppanne pāpake akusale dhamme nādhivāseti
pajahati vinodeti byantikaroti anabhāvaṃ gameti. Yaṃ hi
'ssa bhikkhave avinodayato uppajjeyyuṃ āsavā vighātapaṇī-
hā, vinodayato evaṃ sa te āsavā vighātapaṇīhā na honti.
Ime vuccanti bhikkhave āsavā vinodanā pahātābhā.

Katame ca bhikkhave āsavā bhāvanā pahātābhā: Idha
bhikkhave bhikkhu paṭisaṅkhā yoniso satisaṃbojjhaṅgaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-
parināmiṃ, paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ
bhāveti — pe — viriyasambojjhaṅgaṃ bhāveti — pītisaṃ-
bojjhaṅgaṃ bhāveti — passaddhisambojjhaṅgaṃ bhāveti —
samādhisambojjhaṅgaṃ bhāveti — upekkhasambojjhaṅgaṃ
bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossag-
gaparināmiṃ. Yaṃ hi 'ssa bhikkhave abhāvayato uppajjey-
yuṃ āsavā vighātapaṇīhā, bhāvayato evaṃ sa te āsavā
vighātapaṇīhā na honti. Ime vuccanti bhikkhave āsavā
bhāvanā pahātābhā.

Yato kho bhikkhave bhikkhuno ye āsavā dassanā
pahātābhā te dassanā pahinā honti, ye āsavā saṃvarā pa-
hātābhā te saṃvarā pahinā honti, ye āsavā paṭisevanā pa-
hātābhā te paṭisevanā pahinā honti, ye āsavā adhivāsanaṃ
pahātābhā te adhivāsanaṃ pahinā honti, ye āsavā parivajjanaṃ

pahātabbā te parivaṇṇanā pahinā honti, ye āsavā vinodanā pahātabbā te vinodanā pahinā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahinā honti, ayaṃ vuccati bhikkhave bhikkhū sabbāsavaśamvarasamvuto viharatī, acchecehi taṃham, vāvattayī saṃyojanāṃ, sammā mānābhisaṃyā antam-akāsi dukkhaśśatī.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhūsitā abhinandun ti.

SARESAVASUTTAM DUTIYAM.

3.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthīyam viharatī Jetavane Anāthapiṇḍikassa ārame. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyun no āmisadāyādā ti. Tumhe ca me bhikkhave āmisadāyādā bhaveyyātha no dhammadāyādā, tumhe pi tena ādisā bhaveyyātha: āmisadāyādā Satthu sāvakā viharanti no dhammadāyādā ti, aham pi tena ādisso bhaveyyun: āmisadāyādā Satthu sāvakā viharanti no dhammadāyādā ti. Tumhe ca me bhikkhave dhammadāyādā bhaveyyātha no āmisadāyādā, tumhe pi tena na ādisā bhaveyyātha: dhammadāyādā Satthu sāvakā viharanti no āmisadāyādā ti, aham pi tena na ādisso bhaveyyun: dhammadāyādā Satthu sāvakā viharanti no āmisadāyādā ti. Tasmātiha me bhikkhave dhammadāyādā bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammadāyādā bhaveyyun no āmisadāyādā ti.

Idhāham bhikkhave bhuttāvī assaṃ pavārīto paripunnā pariyosito suhito yāvadattho, siyā ca me piṇḍapāto atireka-dhammo chaddiyadhammo, atha dve bhikkhū āgaccheyyun

jighacchādubbhalyaparetā. Tyāham evam vadeyyam: Aham kho 'mhi bhikkhave bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi ca me ayam piṇḍapāto atireka-dhammo chaddiyadhammo, sace ākaṅkatha bhunājatha, sace tumhe na bhunjissatha idānāham appaharite vā chaddessāmi appānake vā udake opilāpessāmi. Tatr' ekassa bhikkhuno evam assa: Bhagavā kho bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi cāyam Bhagavato piṇḍapāto atireka-dhammo chaddiyadhammo, sace mayam na bhunjissāma idāni Bhagavā appaharite vā chaddessati appānake vā udake opilāpessati; vuttam kho pan' etaṃ Bhagavatā: Dhammādāyādā me bhikkhave bhavatha mā āmisadāyādā ti; āmisadāyādāram kho pan' etaṃ yadidaṃ piṇḍapāto, yaṃ nūnāham imam piṇḍapātam abhunjivā iminā jighacchādubballena evam imam rattindivam vitināmeyyam ti. So tam piṇḍapātam abhunjivā ten' eva jighacchādubballena evam tam rattindivam vitināmeyya. Atha dutiyassa bhikkhuno evam assa: Bhagavā kho bhuttāvi pavārito paripuṇṇo pariyosito suhito yāvadattho, atthi cāyam Bhagavato piṇḍapāto atirekadhammo chaddiyadhammo, sace mayam na bhunjissāma idāni Bhagavā appaharite vā chaddessati appānake vā udake opilāpessati, yaṃ nūnāham imam piṇḍapātam bhunjivā jighacchādubballam pativinetvā evam imam rattindivam vitināmeyyam ti. So tam piṇḍapātam bhunjivā jighacchādubballam pativinetvā evam tam rattindivam vitināmeyya. Kiñcāpi so bhikkhave bhikkhu tam piṇḍapātam bhunjivā jighacchādubballam pativinetvā evam tam rattindivam vitināmeyya, ātha kho so yeva me purimo bhikkhu pujjataro ca pāsāmsataro ca; tam kissa hetu: tam hi tassa bhikkhave bhikkhuno diḡharattam appiechatāya santutthiyā sallekhāya subharatāya viriyārambhāya samvattissati. Tasmātiha me bhikkhave dhammādāyādā bhavatha mā āmisadāyādā; atthi me tumhesu anukampā: kinti me sāvakā dhammādāyādā bhaveyyuṃ no āmisadāyādā ti. Idam avoca Bhagavā, idam vavū Sugato utthāy' āsanā vihāram pavēsi.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi: āvuso bhikkhave ti. āvuso ti kho

te bhikkhū āyasmato Sāriputtassa paccassosun. Āyasmā Sāriputto etad' avoca: Kittāvatā na kho āvuso Satthu pavivittassa viharato sāvakā vivekam nānusiikkhanti, kittāvatā ca pana Satthu pavivittassa viharato sāvakā vivekam anusiikkhanti. — Dūrato pi kho mayam āvuso āgaccheyyāma āyasmato Sāriputtassa santiko etassa bhāsitaṃ attham' anāṭun, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ attho, āyasmato Sāriputtassa satvā bhikkhū dhāressanti. — Tena h' āvuso smātha sādhu kaṃ manasi karotha, bhāsissāmi. Evam' āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosun. Āyasmā Sāriputto etad' avoca:

Idh' āvuso Satthu pavivittassa viharato sāvakā vivekam nānusiikkhanti, yesaṃ ca dhammānaṃ Satthū pahānam' ūha te ca dhamme na ppajahanti, bāhulikā ca honti sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā. Tatr' āvuso therā bhikkhū tihi ṭhānehi gārayhā bhavanti; Satthu pavivittassa viharato sāvakā vivekam nānusiikkhanti, iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. Yesaṃ ca dhammānaṃ Satthū pahānam' ūha te ca dhamme na ppajahanti, iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. Bāhulikā ca sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā ti, iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti. Therā h' āvuso bhikkhū imehi tihi ṭhānehi gārayhā bhavanti. Tatr' āvuso majjhimā bhikkhū — pe — navā bhikkhū tihi ṭhānehi gārayhā bhavanti; Satthu pavivittassa viharato sāvakā vivekam anusiikkhanti, iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti. Yesaṃ ca dhammānaṃ Satthū pahānam' ūha te ca dhamme na ppajahanti, iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti. Bāhulikā ca sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā ti, iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti. Navā h' āvuso bhikkhū imehi tihi ṭhānehi gārayhā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato sāvakā vivekam nānusiikkhanti.

Kittāvatā ca pana Satthu pavivittassa viharato sāvakā

vivekam-anusikkhanti: Idh' āvuso Satthu pavivittassa viharato sāvakā vivekam-anusikkhanti, yesaṃ ca dhammānaṃ Satthā pahānam-āha te ca dhamme pajahanti, na ca bāhulikā honti na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā. Tatr' āvuso therā bhikkhū tīhi thānehi pāsamsā bhavanti: Satthu pavivittassa viharato sāvakā vivekam-anusikkhanti, iminā pothamena thānena therā bhikkhū pāsamsā bhavanti. Yesaṃ ca dhammānaṃ Satthā pahānam-āha te ca dhamme pajahanti, iminā dutiyena thānena therā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā ti, iminā tatiyena thānena therā bhikkhū pāsamsā bhavanti. Therā h' āvuso bhikkhū imehi tīhi thānehi pāsamsā bhavanti. Tatr' āvuso majjhimā bhikkhū — pe — navā bhikkhū tīhi thānehi pāsamsā bhavanti: Satthu pavivittassa viharato sāvakā vivekam-anusikkhanti, iminā pothamena thānena navā bhikkhū pāsamsā bhavanti. Yesaṃ ca dhammānaṃ Satthā pahānam-āha te ca dhamme pajahanti, iminā dutiyena thānena navā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā ti, iminā tatiyena thānena navā bhikkhū pāsamsā bhavanti. Navā h' āvuso bhikkhū imehi tīhi thānehi pāsamsā bhavanti. Ettavata kho āvuso Satthu pavivittassa viharato sāvakā vivekam-anusikkhanti.

Tatr' āvuso lobho ca pāpako doso ca pāpako, lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā patipadā cakkhukaraṇī āṇakaraṇī upasamāya abhināya sambodhāya nibbānāya samvattati. Katamā ca sā āvuso majjhimā patipadā cakkhukaraṇī āṇakaraṇī upasamāya abhināya sambodhāya nibbānāya samvattati: Ayam eva ariyo atthaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsāṅkappo sammāvācā sammākamanto sammāpiro sammāvāyāmo sammāsati sammāsamādhī. Ayam kho sā āvuso majjhimā patipadā cakkhukaraṇī... nibbānāya samvattati. Tatr' āvuso kodho ca pāpako upanāho ca pāpako — makkho ca pāpako paḷāso ca pāpako — issā ca pāpikā maccherā — ca pāpakam — māyā ca pāpikā sātheyyā — ca pāpakam — thambho ca pāpako

sārambho ca pāpako — mūno ca pāpako atimāno ca pāpako — mudo ca pāpako pamādo ca pāpako, madassa ca pahānūya pamādassa ca pahānūya atthi majjhimā paṭipadā cakkhukaraṇī... nibbānūya saṁvattati. Katamā ca sī āvuso majjhimā paṭipadā cakkhukaraṇī... nibbānūya saṁvattati. Ayam eva ariyo atthaṅgiko maggo, seyyathidam: sammāditthi sammāsaṅkappo sammāvācā sammākammanto sammājiṇo sammāsāyāmo sammāsati sammāsamādhi. Ayam kho sī āvuso majjhimā paṭipadā cakkhukaraṇī sānakaraṇī upasamāya abhinānūya sambodhāya nibbānūya saṁvattatitī.

Idam avoca āyasmā Sūriputto. Attamanā te bhikkhū āyasmato Sūriputtassa bhāsitaṃ abhinandun ti.

DRAMMADĀTĀHASUTTAM TĀTIYAM.

4.

Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam vibarati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jānussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhūṃ sammodi, sammodaniyam katham sūcāyām vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jānussoṇi brāhmaṇo Bhagavantam etad avoca: Ye me bho Gotama kulaputtā bhavantam Gotamam uddissa saddhā agāraṃ anagāriyam pabbajitā bhavam tesam Gotamo pubbaṅgamo, bhavam tesam Gotamo bahukāro, bhavam tesam Gotamo samūdapetā. Bhotē ca pana Gotamassa sī janatā dīṭṭhūnugatim āpajjatitī. — Evam etaṃ brāhmaṇa, evam etaṃ brāhmaṇa: ye te brāhmaṇa kulaputtā mameṃ uddissa saddhā agāraṃ anagāriyam pabbajitā ahaṃ tesam pubbaṅgamo, ahaṃ tesam bahukāro, ahaṃ tesam samūdapetā, mamañ ca pana sī janatā dīṭṭhūnugatim āpajjatitī. — Durabbhisambhavāni hi bho Gotama araṇṇe-vanapatthāni pantāni senāsānāni, dukkaram pavivekam, durabbhiraṃam ekatte, haranti maññe maṇo vanāni samādhiṃ alabhamānassa

bhikkhuno ti. — Evam' etam' brāhmaṇa, evam' etam' brāhmaṇa: durabhisambhāvāni hi brāhmaṇa araṇṇe-vanapatthāni pantāni senāsanaṇi, dukkaraṇ pavivekaṇ, durabhiramaṇ ekatte, haranti maṇṇe maṇo vanāni samādhim' alabhamānassa bhikkhuno ti.

Mayham' pi kho brāhmaṇa pubbe va sambodhā ana-bhisambuddhassa bodhisattaas' eva sato etad' ahoṣi: Durabhisambhāvāni hi kho araṇṇe-vanapatthāni pantāni senāsanaṇi, dukkaraṇ pavivekaṇ, durabhiramaṇ ekatte, haranti maṇṇe maṇo vanāni samādhim' alabhamānassa bhikkhuno ti. Tassa mayham' brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakamanta araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevanti, aparisuddhakāyakamanta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṇ bhayabheravaṇ avhayanti; na kho paṇāhaṇ aparisuddhakāyakamanto araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevāmi, parisuddhakāyakamanto 'ham' asmi, ye hi vo ariyā parisuddhakāyakamanta araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevanti tesam' ahaṇ añātamo. Etam' ahaṇ brāhmaṇa parisuddhakāyakamantataṇ attāni sampassamāno bhiiyyo pallomaṇ āpādim' araṇṇe viharāya. Tassa mayham' brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavacikamanta — pe — aparisuddhamanokamanta — aparisuddhājivā araṇṇe-v. p. s. paṭisevanti, aparisuddhājiva-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṇ bhayabheravaṇ avhayanti; na kho paṇāhaṇ aparisuddhājivo araṇṇe-v. p. s. paṭisevāmi, parisuddhājivo 'ham' asmi, ye hi vo ariyā parisuddhājivā araṇṇe-v. p. s. paṭisevanti tesam' ahaṇ añātamo. Etam' ahaṇ brāhmaṇa parisuddhājivataṇ attāni sampassamāno bhiiyyo pallomaṇ āpādim' araṇṇe viharāya. Tassa mayham' brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā abhiijjhālū kāmesu tibbasārāgā araṇṇe-v. p. s. paṭisevanti, abhiijjhālū kāmesu tibbasārāga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṇ bhayabheravaṇ avhayanti; na kho paṇāhaṇ abhiijjhālū kāmesu tibbasārāgo araṇṇe-v. p. s. paṭisevāmi, ana-bhiijjhālū 'ham' asmi, ye hi vo ariyā anabhiijjhālū araṇṇe-v. p. s.

patisevanti tesam' ahañ aññatamo. Etam' ahañ brāhmaṇa
 anabhiññahūtañ attañ sampassamāno bhiyyo pallomam' āpā-
 diñ araṇṇe vihārāya. Tassa mayhañ brāhmaṇa etad' ahoṣi:
 Ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭ-
 ṭhamanasañkappā araṇṇe-v. p. s. patisevanti, byāpannacitta-
 paduṭṭhamanasañkappa-sandosahetu have te bhonto samaṇa-
 brāhmaṇā akusalāñ bhayaḍḍheravañ avhayanti; na kho pa-
 nāhañ byāpannacitto paduṭṭhamanasañkappo araṇṇe-v. p. s.
 patisevāmi, mettacitto 'hañ' asmi, ye hi vo ariyā mettacittā
 araṇṇe-v. p. s. patisevanti tesam' ahañ aññatamo. Etam'
 ahañ brāhmaṇa mettacittāñ attañ sampassamāno bhiyyo
 pallomam' āpādiñ araṇṇe vihārāya. Tassa mayhañ brāh-
 maṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā
 thīnamiddhapariyutṭhitā araṇṇe-v. p. s. patisevanti, thīna-
 middhapariyutṭhāna-sandosahetu have te bhonto samaṇa-
 brāhmaṇā akusalāñ bhayaḍḍheravañ avhayanti; na kho pa-
 nāhañ thīnamiddhapariyutṭhito araṇṇe-v. p. s. patisevāmi,
 vigatathīnamiddho 'hañ' asmi, ye hi vo ariyā vigatathīna-
 middhā araṇṇe-v. p. s. patisevanti tesam' ahañ aññatamo.
 Etam' ahañ brāhmaṇa vigatathīnamiddhatañ attañ sam-
 passamāno bhiyyo pallomam' āpādiñ araṇṇe vihārāya. Tassa
 mayhañ brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā
 brāhmaṇā vā uddhatā vūpasantacittā araṇṇe-v. p. s. paṭi-
 sevanti, uddhatāvūpasantacitta-sandosahetu have te bhonto
 samaṇabrāhmaṇā akusalāñ bhayaḍḍheravañ avhayanti; na
 kho panāhañ uddhato vūpasantacitto araṇṇe-v. p. s. paṭi-
 sevāmi, vūpasantacitto 'hañ' asmi, ye hi vo ariyā vūpasan-
 tacittā araṇṇe-v. p. s. patisevanti tesam' ahañ aññatamo.
 Etam' ahañ brāhmaṇa vūpasantacittāñ attañ sampassamāno
 bhiyyo pallomam' āpādiñ araṇṇe vihārāya. Tassa mayhañ
 brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā
 kaṅkhi vecikicchī araṇṇe-v. p. s. patisevanti, kaṅkhi-vecikicchi-
 sandosahetu have te bhonto samaṇabrāhmaṇā akusalāñ bhaya-
 ḍḍheravañ avhayanti; na kho panāhañ kaṅkhi vecikicchī
 araṇṇe-v. p. s. patisevāmi, tiṇṇavicikiccho 'hañ' asmi, ye hi vo
 ariyā tiṇṇavicikicchā araṇṇe-v. p. s. patisevanti tesam' ahañ
 aññatamo. Etam' ahañ brāhmaṇa tiṇṇavicikicchatañ attañ

sampassamāno bhīyyo pallomam'āpādim'araññe viharāya. Tassa mayham brāhmaṇa etad'ahosi: Ye kho keci samanā vā brāhmaṇā vā attukkamsakā paravambhī araññe-v. p. s. patisevanti, attukkamsana-paravambhāna-sandosahetu have te bhonto samanabrāhmaṇa akusalā bhayaabheravaṃ avhayanti; na kho panāham attukkamsako paravambhī araññe-v. p. s. patisevāmi, anattukkamsako aparavambhī 'ham'asmi, ye hi vo ariyā anattukkamsakā aparavambhī araññe-v. p. s. patisevanti tesam'aham aññatamo. Etam'aham brāhmaṇa anattukkamsakataṃ aparavambhitaṃ attani sampassamāno bhīyyo pallomam'āpādim'araññe viharāya. Tassa mayham brāhmaṇa etad'ahosi: Ye kho keci samanā vā brāhmaṇā vā chambhī bhīrūkajātikā araññe-v. p. s. patisevanti, chambhū-bhīrūkajātika-sandosahetu have te bhonto samanabrāhmaṇa akusalā bhayaabheravaṃ avhayanti; na kho panāham chambhī bhīrūkajātiko araññe-v. p. s. patisevāmi, vigatalomahamsa 'ham'asmi, ye hi vo ariyā vigatalomahamsā araññe-v. p. s. patisevanti tesam'aham aññatamo. Etam'aham brāhmaṇa vigatalomahamsataṃ attani sampassamāno bhīyyo pallomam'āpādim'araññe viharāya. Tassa mayham brāhmaṇa etad'ahosi: Ye kho keci samanā vā brāhmaṇā vā lābhasakkārasīlokaṃ nikāyamānā araññe-v. p. s. patisevanti, lābhasakkārasīlokanikāma-sandosahetu have te bhonto samanabrāhmaṇa akusalā bhayaabheravaṃ avhayanti; na kho panāham lābhasakkārasīlokaṃ nikāyamāno araññe-v. p. s. patisevāmi, appiccho 'ham'asmi, ye hi vo ariyā appicchā araññe-v. p. s. patisevanti tesam'aham aññatamo. Etam'aham brāhmaṇa appicchataṃ attani sampassamāno bhīyyo pallomam'āpādim'araññe viharāya. Tassa mayham brāhmaṇa etad'ahosi: Ye kho keci samanā vā brāhmaṇā vā kusitā hinaviriya araññe-v. p. s. patisevanti, kusita-hinaviriya-sandosahetu have te bhonto samanabrāhmaṇa akusalā bhayaabheravaṃ avhayanti; na kho panāham kusitā hinaviriyo araññe-v. p. s. patisevāmi, āradhaviyā 'ham'asmi, ye hi vo ariyā āradhaviyā araññe-v. p. s. patisevanti tesam'aham aññatamo. Etam'aham brāhmaṇa āradhaviyātaṃ attani sampassamāno bhīyyo pallomam'āpādim'araññe viharāya. Tassa mayham brāhmaṇa etad'ahosi:

Ye kho keci samaṇā vā brāhmaṇā vā mutthassati asampajānā araṇṇe-v. p. s. paṭisevanti, mutthassati-asampajāna-sandosahetu have te bhonto samaṇabrāhmaṇā akusalāni bhayaḍḍheravaṃ avhayanti; na kho paṇāhaṃ mutthassati asampajāno araṇṇe-v. p. s. paṭisevāmi, upatthitasati 'ham' asmi, ye hi vo ariyā upatthitasati araṇṇe-v. p. s. paṭisevanti tesam' ahaṃ aññatamo. Etam' ahaṃ brāhmaṇa upatthitasattitani attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad' ahosi: Ye kho keci samaṇā vā brāhmaṇā vā asamāhita vibbhantacittā araṇṇe-v. p. s. paṭisevanti, asamāhita-vibbhantacittā-sandosahetu have te bhonto samaṇabrāhmaṇā akusalāni bhayaḍḍheravaṃ avhayanti; na kho paṇāhaṃ asamāhito vibbhantacitto araṇṇe-v. p. s. paṭisevāmi, samādhisampanno 'ham' asmi, ye hi vo ariyā samādhisampannā araṇṇe-v. p. s. paṭisevanti tesam' ahaṃ aññatamo. Etam' ahaṃ brāhmaṇa samādhisampadani attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayhaṃ brāhmaṇa etad' ahosi: Ye kho keci samaṇā vā brāhmaṇā vā duppaṇṇā eḷamūgā araṇṇe-v. p. s. paṭisevanti, duppaṇṇa-eḷamūga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalāni bhayaḍḍheravaṃ avhayanti; na kho paṇāhaṃ duppaṇṇo eḷamūgo araṇṇe-v. p. s. paṭisevāmi, paṇāsāsampanno 'ham' asmi, ye hi vo ariyā paṇāsāsampannā araṇṇe-v. p. s. paṭisevanti tesam' ahaṃ aññatamo. Etam' ahaṃ brāhmaṇa paṇāsāsampadani attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya.

Tassa mayhaṃ brāhmaṇa etad' ahosi: Yan' nūnāhaṃ yā tā rattiyō abhiññatā abhikkhitā, cātuddasi pañcadasi atthami ca pakkhassa, tathārūpaṇa rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhūṣanākani salomaḥaṃsāni tathārūpesu senāsanesu vihareyyāmi, app' eva nāma tani bhayaḍḍheravaṃ pesseyyan' ti. So kho ahaṃ brāhmaṇa apareṇa samayena yā tā rattiyō abhiññatā abhikkhitā, cātuddasi pañcadasi atthami ca pakkhassa, tathārūpaṇa rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhūṣanākani salomaḥaṃsāni tathārūpesu senāsanesu viharāmi. Tatra ca me brāhmaṇa viharato mago vā āgacchati moro vā

kattham pāleti vūto vā paṇasatam ereṭi; tassa mayham evam hoti: etaṃ nūna taṃ bhayabheravam āgacchatiti. Tassa mayham brāhmaṇa etad ahoṣi: Kiṃ nu kho ahaṃ aññad-atthā bhayapaṭikakākhī viharāmi; yaṃ nūnahaṃ yathābhūtaṃ yathābhūtaṃ me taṃ bhayabheravam āgacchatī tathābhū-taṃ tathābhūtaṃ va taṃ bhayabheravam pativineyyaṃ ti. Tassa mayham brāhmaṇa caṅkamantassa taṃ bhayabheravam āgac-chatī. So kho ahaṃ brāhmaṇa n' eva tāva tiṭṭhāmi na ni-sidāmi na nipaṇṇāmi yāva caṅkamanto va taṃ bhayabhera-vaṃ pativinemi. Tassa mayham brāhmaṇa ṭhitassa taṃ bhayabheravam āgacchatī. So kho ahaṃ brāhmaṇa n' eva tāva caṅkamāmi na nisidāmi na nipaṇṇāmi yāva ṭhito va taṃ bhayabheravam pativinemi. Tassa mayham brāhmaṇa nisī-nassa taṃ bhayabheravam āgacchatī. So kho ahaṃ brāh-maṇa n' eva tāva nipaṇṇāmi na tiṭṭhāmi na caṅkamāmi yāva nisīno va taṃ bhayabheravam pativinemi. Tassa mayham brāhmaṇa nipānassa taṃ bhayabheravam āgacchatī. So kho ahaṃ brāhmaṇa n' eva tāva nisidāmi na tiṭṭhāmi na caṅ-kamāmi yāva nipāno va taṃ bhayabheravam pativinemi.

Santi kho pana brāhmaṇa eke samanabrāhmaṇā rattim yeva samānaṃ divā ti sañjānanti, divā yeva samānaṃ rattitī sañjānanti; idam ahaṃ tesāṃ samanabrāhmaṇānaṃ sammō-havihārasmiṃ vadāmi. Ahaṃ kho pana brāhmaṇa rattim yeva samānaṃ rattitī sañjānāmi, divā yeva samānaṃ divā ti sañjānāmi. Yaṃ kho taṃ brāhmaṇa sammā vadamāno va-deyya: asammohadhammo satto loke uppanno bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya su-khāya devamanussānaṃ ti, maṃ eva taṃ sammā vadamāno vadeyya: asammohadhammo satto loke uppanno bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya su-khāya devamanussānaṃ ti. Āraddhaṃ kho pana me brāh-maṇa viriyaṃ ahoṣi asallināṃ, upatthitā sati sammuttā, passaddho kāyo asāradhho, samāhitam cittaṃ ekaggam. So kho ahaṃ brāhmaṇa vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ pa-ṭhamam jhāvaṃ upasamapaṇṇa vihāsim; vitakkavicārānaṃ vū-pasamā ujjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avi-

takkam avicāraṃ samādhijāṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja vihāsim; pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedesiṃ yantaṃ ariyā ũcikkhanti: upekkhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja vihāsim; sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati paṭisuddhiṃ catuttham jhānaṃ upasampajja vihāsim.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye thite ānejjappatte pubbenivāsānussatiñānāya cittaṃ abhininnāme-ṃ. So anekavihītaṃ pubbenivāsaṃ anussarāmi, seyyanthidaṃ: ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dusa pi jātiyo visatim pi jātiyo timsam pi jātiyo cattārisam pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi, aneko pi samvattakappe aneko pi vattakappe aneko pi samvattavivattakappe; amutr' āsiṃ evaṇāmo evaṇgotto evaṇvanno evaṇhāro evaṃ sukhadakkhapatisaṃvedī evaṃyupariyanto, so tato ceto amutra udhupādiṃ, tatra p' āsiṃ evaṇāmo evaṇgotto evaṇvanno evaṇhāro evaṃ sukhadakkhapatisaṃvedī evaṃyupariyanto, so tato ceto idhupapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihītaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me brāhmaṇa rattiya paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihata vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye thite ānejjappatto sattānataṃ utupapātahānāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusekkena satte passāmi evaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaye sugate duggate, yathakammūpage satte pajanāmi: ime yata bhonto sattā kāyasucaritena samannāgata vaciuddecaritena samannāgata manoduecaritena samannāgata ariyaṇaṃ upavādaka micchādittika micchādittikammasamādāna, te kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātāṃ nīrayaṃ upapanna; ime vā pama bhonto sattā kāyasucaritena

samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammāditthikammasamādānā, te kāyassa bhedā param maraṇā sugatīm saggaṃ lokam upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamūḥsakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvanne dubbhante sugate daggate, yathākammūpāge satte pajanāmi. Ayaṃ kho me brāhmaṇa rattiya majjhime yāme dutiya vījā adhigatā, avījā vihatā vījā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vīgatūpakkilese mudulbhūte kammaṇiye thite ānejjapatte āsavānaṃ khayānāyā cittaṃ abhininnāmesim. So idam dukkhaṃ ti yathābhūtaṃ abbhāṇāsīm, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhāṇāsīm, ayaṃ dukkhanirodho ti yathābhūtaṃ abbhāṇāsīm, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbhāṇāsīm; ime āsavā ti yathābhūtaṃ abbhāṇāsīm, ayaṃ āsavasamudayo ti yathābhūtaṃ abbhāṇāsīm, ayaṃ āsavanirodho ti yathābhūtaṃ abbhāṇāsīm, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhāṇāsīm. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avījāsavā pi cittaṃ vimuccittha, vimuttasimim vimuttam itī nūnam ahoṣi: khīna jāti, vusitaṃ brahmacariyaṃ, kataṃ karaniyaṃ nāparaṃ jñhantāyati abbhāṇāsīm. Ayaṃ kho me brāhmaṇa rattiya pacchime yāme tatiya vījā adhigatā, avījā vihatā vījā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Siya kho pana te brāhmaṇa evaṃ assa: Ajjāpi nūna samaṇo Gotamo avitarāgo avitadoso avitamoho, tasmā araṇṇe-vanapatthāni pantāni senāsanaṃ paṭisevatitī. Na kho paṇ' etaṃ brāhmaṇa evaṃ ditthabbaṃ. Dve kho ahaṃ brāhmaṇa atthavase sampassamāno araṇṇe-vanapatthāni pantāni senāsanaṃ paṭisevāmi: attano ca ditthadhammasukha-vihāraṃ sampassamāno pacchimaṃ ca janataṃ anukampamāno ti.

Ankampitarūpā 'yaṃ bhūtā Gotamena pacchimaṃ ja-

natā, yathā taṃ arahatā sammāsambuddhena. Abhiṅgan-
taṃ bho Gotama, abhiṅgantaṃ bho Gotama. Seyyathā pi
bho Gotama nikuḍḍitaṃ vā ukkuḍḍeya, paṭicchannaṃ vā vi-
vareyya, mūḷhaṃ vā maggaṃ ācikkheyya, andhakāro vā
telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhinti,
evam evaṃ bhotā Gotamena anekapariyāyena dhammo pa-
kāśito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi
dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ bha-
vaṃ Gotamo dhāretu aṇṇatagga pāṇupetaṃ saraṇagataṃ ti.

BHATADDERĀYARUTTAN CATUTTHAM.

5.

Evam me sutaṃ, Ekaṃ samayaṃ Bhagavā Sāvatthi-
yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho
āyasmā Sāriputto bhikkhū āmantesi: Āvuso bhikkhave ti.
Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum.
Āyasmā Sāriputto etad avoca:

Cattāro me āvuso puggalā santo saṃvijjamānā lokas-
miṃ, kaṃame cattāro: Idh' āvuso ekacco puggalo sāṅgano
va samāno: atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ na
ppajānāti; idha paṇ' āvuso ekacco puggalo sāṅgano va sa-
māno: atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ pajānāti.
Idh' āvuso ekacco puggalo anaṅgano va samāno: na tthi
me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ na ppajānāti; idha
paṇ' āvuso ekacco puggalo anaṅgano va samāno: na tthi
me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ pajānāti. Tatr'
āvuso yvāyaṃ puggalo sāṅgano va samāno: atthi me ajjhat-
taṃ aṅgaṇaṃ ti yathābhūtaṃ na ppajānāti. ayaṃ imesaṃ
dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ hinapuriso
akkhāyati. Tatr' āvuso yvāyaṃ puggalo sāṅgano va samāno:
atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ pajānāti. ayaṃ
imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃ yeva sataṃ set-
thapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo anaṅgano

va samāno: na tthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ na ppaṇāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva satam hīnapuriso akkhāyati. Tatr' āvuso yvāyaṃ puggalo anaṅgaṇo va samāno: na tthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ ppaṇāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva satam seṭṭhapuriso akkhāyati.

Evam vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtaṃ etad avoca: Ko nu kho āvuso Sāriputta hetu ko paccayo yen' imesaṃ dvinnāṃ puggalānaṃ aṅgaṇānaṃ yeva satam eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati; ko pan' āvuso Sāriputta hetu ko paccayo yen' imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva satam eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyatiti.

Tatr' āvuso yvāyaṃ puggalo aṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ na ppaṇāti, tass' etaṃ pāṭikaṅkham: na chandaṃ janessati, na vāyamissati, na viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapāti ābhata āpanā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā, tam enaṃ sāmikā na c' eva paribhuñjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ, evaṃ hi sū āvuso kaṃsapāti aparena samayena saṅkiliṭṭhatarā assa malaggahitā ti. — Evam āvuso ti. — Evam eva kho āvuso yvāyaṃ puggalo aṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ na ppaṇāti, tass' etaṃ pāṭikaṅkham: na chandaṃ janessati, na vāyamissati, na viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Tatr' āvuso yvāyaṃ puggalo aṅgaṇo va samāno: atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ ppaṇāti, tass' etaṃ pāṭikaṅkham: chandaṃ janessati, vāyamissati, viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapāti ābhata āpanā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā, tam enaṃ sāmikā paribhuñjeyyūṃ c' eva pariyodapeyyūṃ ca, na ca naṃ rajāpathe nikkhipeyyūṃ.

evaṃ hi sū āvuso kaṃsapātī apareṇa samayena parisuddhatarā assa pariyodātā ti. — Evaṃ āvuso ti. — Evaṃ eva kho āvuso yvāyaṃ puggalo sūṅgano va samāno: atthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, tass' etaṃ pātikaṅkhaṃ: chandaṃ janessati, vāyamissati, viriyaṃ ārabhissati tass' aṅgaṇassa puhāṇāya, so arāgo adoso amoho anaṅgano asaṅkilittācitto kālaṃ karissati. Tat' āvuso yvāyaṃ puggalo anaṅgano va samāno: na tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ na ppajānāti, tass' etaṃ pātikaṅkhaṃ: subhanimittaṃ manasikarissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati, so sarāgo adoso samoho sūṅgano saṅkilittācitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapātī ābhata āpanā eā kammārakulā vā parisuddhā pariyodātā, tam' enaṃ sāmikā na e' eva paribhūjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ, evaṃ hi sū āvuso kaṃsapātī apareṇa samayena saṅkilittatarā assa malaggahitā ti. — Evaṃ āvuso ti. — Evaṃ eva kho āvuso yvāyaṃ puggalo anaṅgano va samāno: na tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ na ppajānāti, tass' etaṃ pātikaṅkhaṃ: subhanimittaṃ manasikarissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati, so sarāgo adoso samoho sūṅgano saṅkilittācitto kālaṃ karissati. Tat' āvuso yvāyaṃ puggalo anaṅgano va samāno: na tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, tass' etaṃ pātikaṅkhaṃ: subhanimittaṃ na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati, so arāgo adoso amoho anaṅgano asaṅkilittācitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapātī ābhata āpanā eā kammārakulā vā parisuddhā pariyodātā, tam' enaṃ sāmikā paribhūjeyyūṃ e' eva pariyodapeyyūṃ ca na ca naṃ rajāpathe nikkhipeyyūṃ, evaṃ hi sū āvuso kaṃsapātī apareṇa samayena parisuddhatarā assa pariyodātā ti. — Evaṃ āvuso ti. — Evaṃ eva kho āvuso yvāyaṃ puggalo anaṅgano va samāno: na tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, tass' etaṃ pātikaṅkhaṃ: subhanimittaṃ na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati, so arāgo adoso amoho anaṅgano asaṅkilittācitto kālaṃ karissati. Ayaṃ kho āvuso

Moggallāna hetu ayaṃ paccayo yen' imesaṃ dvinnāṃ puggalānaṃ sāṅganānaṃ yeva satāṃ eko hinapuriso akkhāyati, eko setthapuriso akkhāyati; ayaṃ pan' āvuso Moggallāna hetu ayaṃ paccayo yen' imesaṃ dvinnāṃ puggalānaṃ anaṅganānaṃ yeva satāṃ eko hinapuriso akkhāyati, eko setthapuriso akkhāyatiti.

Anāgaṇaṃ anāgaṇaṃ 'ti āvuso vuccati, kissa nu kho etaṃ āvuso adhivacanāṃ yadidaṃ anāgaṇaṃ 'ti. — Pāpakānaṃ kho etaṃ āvuso akusalānaṃ icchāvacarānaṃ adhivacanāṃ yadidaṃ anāgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ ca vata āpanno assaṃ, na 'ca maṃ bhikkhū jāneyyūṃ; āpattiṃ āpanno ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ taṃ bhikkhūṃ bhikkhū jāneyyūṃ; āpattiṃ āpanno ti; jānanti maṃ bhikkhū; āpattiṃ āpanno ti. iti so kupito hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ anāgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ ca vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyūṃ no saṅghamajjhe ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ taṃ bhikkhūṃ bhikkhū saṅghamajjhe codeyyūṃ no anuraho; saṅghamajjhe maṃ bhikkhū codenti no anuraho ti, iti so kupito hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ anāgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Āpattiṃ ca vata āpanno assaṃ, sappatipuggalo maṃ codeyya no appatipuggalo ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ taṃ bhikkhūṃ sappatipuggalo codeyya no sappatipuggalo; appatipuggalo maṃ codeti no sappatipuggalo ti, iti so kupito hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ anāgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata maṃ eva Satthā patipucchitvā patipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na aṇṇaṃ bhikkhūṃ Satthā patipucchitvā patipucchitvā bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aṇṇaṃ bhikkhūṃ Satthā p. p. bh. dh. deseyya, na taṃ

bhikkhūṃ Satthā p. p. bh. dh. deseyya; aññam bhikkhūṃ Satthā p. p. bh. dh. deseti, na māṃ Satthā p. p. bh. dh. desetiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya; Aho vata māṃ eva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ, na aññam bhikkhūṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ ti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ aññam bhikkhūṃ bhikkhū p. p. g. bhattāya paviseyyuṃ, na tvaṃ bhikkhūṃ bhikkhū p. p. g. bhattāya paviseyyuṃ; aññam bhikkhūṃ bhikkhū p. p. g. bhattāya pavisanti, na māṃ bhikkhū p. p. g. bhattāya pavisantiti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya; Aho vata ahaṃ eva labheyyuṃ bhattagge aggāsanaṃ aggodakaṃ aggapindaṃ, na añño bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapindaṃ ti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu labheyya bhattagge a. a. a., na so bhikkhu labheyya bhattagge a. a. a.; añño bhikkhu labhati bhattagge a. a. a. nāhaṃ labhāmi bhattagge a. a. aggapindaṃ ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya; Aho vata ahaṃ eva bhattagge bhuttāvi anumodeyyaṃ, na añño bhikkhu bhattagge bhuttāvi anumodeyyāti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu bh. bh. anumodeyya, na so bhikkhu bh. bh. anumodeyya; añño bhikkhu bh. bh. anumodati, nāhaṃ bh. bh. anumodāmi, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya; Aho vata ahaṃ eva āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ añño bhikkhu ā. bh. dh. deseyya, na so bhikkhu

ā. bh. dh. deseyya; añño bhikkhū ā. bh. dh. deseti, nāham ā. bh. dh. desemīti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham eva āramagatānaṃ bhikkhunaṃ dhammaṃ deseyyaṃ — pe — upāsakānaṃ dhammaṃ deseyyaṃ — pe — upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhū āramagatānaṃ upāsikānaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ añño bhikkhū āramagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhū ā. u. dh. deseyya; añño bhikkhū ā. u. dh. deseti, nāham ā. u. dh. desemīti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam eva bhikkhū sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun-ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ; aññaṃ bhikkhuṃ bhikkhū sakkaronti garukaronti mānenti pūjenti, na maṃ bhikkhū s. g. m. pūjentīti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata mam eva bhikkhuniyo — pe — upāsikā — pe — upāsikā s. g. m. pūjeyyuṃ, na aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyun-ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ, na taṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ; aññaṃ bhikkhuṃ upāsikā s. g. m. pūjenti, na maṃ upāsikā s. g. m. pūjentīti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata aham eva lābhi assaṃ paṇitānaṃ civarānaṃ, na añño bhikkhū lābhi assa paṇitānaṃ civarānaṃ — ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ

āno bhikkhu lābhi assa paṇitānaṃ civarānaṃ, na so bhikkhu lābhi assa paṇitānaṃ civarānaṃ; āno bhikkhu lābhi paṇitānaṃ civarānaṃ. nāhaṃ lābhi paṇitānaṃ civarānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ āngamaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yam idh' ekaccassa bhikkhuno evaṃ icchā uppaṭṭheyya: Aho vata ahaṃ - eva lābhi assaṃ paṇitānaṃ piṇḍapātānaṃ - pe - paṇitānaṃ senāsanaṃ - paṇitānaṃ gilānapaccayaḥhesajaparikkhāraṇaṃ, na āno bhikkhu lābhi assa paṇitānaṃ gilānapaccayaḥhesajaparikkhāraṇaṃ - ti; thānaṃ kho pan' etaṃ āvuso vijjati yam āno bhikkhu lābhi assa p. g., na so bhikkhu lābhi assa p. g.; āno bhikkhu lābhi p. g., nāhaṃ lābhi p. gilānapaccayaḥhesajaparikkhāraṇaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam - etaṃ āngamaṃ. Imesaṃ kho etaṃ āvuso pāpakānaṃ akusalānaṃ icchāvacarānaṃ adbhivacanaṃ yadidaṃ āngamaṃ - ti.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti āraññako pantaśenāsano, piṇḍapātiko sapadānacāri, paṃsukūliko lūkhacivaradharo, atha kho naṃ sabrahmacāri na sakkaronti na garuḥkaronti na mārenti na pūjenti; tam kiṃsa hetu: te hi tassa ayasmato pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca. Seyyathā pi āvuso kamsapāti ābhata āpaṇā vā kammārakulā vā parisuddhā pariyodātā, tam - enaṃ sāmika abhikunapaṃ vā kukkurakunapaṃ vā manussakunapaṃ vā ruṇyitvā aśhissā kamsapātiyaṃ paṭikujjitvā antarāpanaṃ paṭipajjeyyūṃ, tam - enaṃ jano divā evaṃ vadeyya: Ambho, kim - ev' idaṃ hariyati jaḍḍajajaḍḍaṃ viyāti; tam - enaṃ utthahitvā apāpuritvā olokeyya, tassa saha dassanena amanāpatā ca saṃtluheyya paṭikulyatā ca saṃtluheyya jeguccchitā ca saṃtluheyya, jighacchitānaṃ pi na bhottakamyatā aassa, pag - eva suhitānaṃ; evaṃ - eva kho āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti āraññako pantaśenāsano, piṇḍapātiko sapadānacāri, paṃsukūliko lūkhacivaradharo, atha kho naṃ sabrahmacāri na sakkaronti na garu-

karonti na mānenti na pūjenti; tam kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā appahinā dissanti c' eva sūyanti ca.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti gamantavihārī nemantaṇṇiko gahapaticivaradharo, atha kho nañ sabbrahmacārī sakkaronti garukaronti mānenti pūjenti; tam kissa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā pahinā dissanti c' eva sūyanti ca. Seyyathā pi āvuso kassapaṭi ābhata āpaṇā vā kammārakulā vā parisuddhā pariyoḍḍhā, tam enañ sāmikā sālinañ odanañ vicīṭakājakañ anekasūpañ anekabyañjanañ racayitvā aññissā kassapaṭiyā paṭikujjitvā antarāpaṇañ paṭipajjeyyūñ, tam enañ jano di-
eva evañ vadeyya: Ambho, kim ev' idañ hariyati jañña-
jaññañ viyāti; tam enañ utthahitvā apāpuritvā olokeyya, tassa suha dassanena manāpatā ca sañṭhaheyya appaṭikul-
yatā ca sañṭhaheyya ajēgucchitā ca sañṭhaheyya, suhītānañ pi
bhottukamyatā assa, pag eva jighecchitānañ; evañ eva kho
āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchā-
vacarā pahinā dissanti c' eva sūyanti ca, kiñcāpi so hoti
gamantavihārī nemantaṇṇiko gahapaticivaradharo, atha kho
nañ sabbrahmacārī sakkaronti garukaronti mānenti pūjenti;
tam kissa hetu: te hi tassa āyasmato pāpakā akusalā icchā-
vacarā pahinā dissanti c' eva sūyanti cāti.

Evañ vutte āyasmā Mahamoggallāno āyasmantañ Sāri-
puttañ etad avoca: Upamā mañ āvuso Sāriputta paṭibhā-
titi. — Paṭibhātu tam āvuso Moggallānāti. — Ekam idhañ
āvuso samayañ Rājagahe viharāmi Giribhaje. Atha khvā-
hañ āvuso pubbanhasamayāñ nivāsetvā pattacivarañ ādāya
Rājagahañ pīṇḍāya pāvisiñ. Tena kho pana samayena Sa-
mīti yānakāraputto rāṭhassa nemiñ tacchati, tam enañ
Paṇḍuputto ājiviko purāṇayanakāraputto paccupaṭṭhito hoti.
Atha kho āvuso Paṇḍuputtassa ājivikassa purāṇayanakāra-
puttassa evañ cetaso parivitaṅko udapādi: Aho vatāyañ
Sāmīti yānakāraputto imissā nemiyā imañ ca vaṅkañ imañ
ca jimbhāñ imañ ca doṣañ taccheyya, evāyañ nemi apagata-
vaṅkā apagatajimbhā apagatadoṣā suddhā 'ssa sāre paṭi-

thitā ti. Yathā yathā kho āvuso Paṇḍuputtiassa ājivikassa purāṇayānakāraputtassa cetaso parivitakkitaṃ hoti, tathā tathā Samīti yānakāraputto tassā neṃhiyā taṃ-ca vaṇkaṃ taṃ-ca jīvaṃ taṃ-ca doṣaṃ tacchati. Atha kho āvuso Paṇḍuputto ājiviko purāṇayānakāraputto attamaṇo attamanavācaṃ niccharesi: Hadaṃ hadayaṃ maṇe aññāya tacchatīti. Evam-eva kho āvuso ye te puggalā assaddhā jivikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māsāvino keṭubhino, uddhatā annaṃ, acapalā mukharā vikinnavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananyuttā, sāmāṇe anapekhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā, kusitā hinaviriya, mutthassati asampajānā, asaṃhiṭṭī vibbhantacittā, duppaṇṇā eṇamūgā, tesam āyasmā Sāriputto imaṃ dhammapariyāyena hadaṃ hadayaṃ maṇe aññāya tacchati. Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asathā māsāvino akeṭubhino, anuddhatā annaṃ, acapalā amukharā avikinnavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anyuttā, sāmāṇe apekhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā, ānuddhavi-riyā pahitattā, apatthitasati sampajānā, saṃhiṭṭā ekaggacittā, paṇṇavanto aṇamūgā, te āyasmato Sāriputtassa imaṃ dhammapariyāyāṃ sutvā pipanti maṇe ghasanti maṇe vacasā c' eva manasā ca, sādhu vata bhō sabrahmacārī akusālā vutthāpetvā kusale patitthāpeti. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiko sisam nahito uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ vā labhitvā ubbohi latthehi paṭiggahetvā uttamaṅge sirasoṃ patitthāpeyya, evam-eva kho āvuso ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asathā . . . , sādhu vata bhō sabrahmacārī akusālā vutthāpetvā kusale patitthāpeti.

Itiha te ubho mahānāgā aññamañnessa subhāsitaṃ saṃ-
anumodimsūti.

6.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvatihiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Sampannasilā bhikkhave viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasaṃpannā, anumattesu vajjesu bhayaṃlassāvī, samādhāya sikkhatha sikkhā-padesa. Ākaṇkheyya ce bhikkhave bhikkhu: sabrahmacāriṇaṃ piyo c' assaṃ manāpo garu bhāvanīyo cāti, silesv ev' assa paripūrakāri ajjhataṃ cetosamatham anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. Ākaṇkheyya ce bhikkhave bhikkhu: lābhi assaṃ cīvapa-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārānaṃ ti. silesv ev' assa paripūrakāri ajjhataṃ cetosamatham anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. Ākaṇkheyya ce bhikkhave bhikkhu: yesāhaṃ cīvapa-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārānaṃ paribhūjāmi tesāṃ te kārā mahapphalā assu mahānisamsā ti, silesv ev' assa paripūrakāri — pe — brūhetā suññāgārānaṃ. Ākaṇkheyya ce bhikkhave bhikkhu: ye me nātisūlohita petā kulakattā pasannacittā anussaranti tesāṃ taṃ mahapphalaṃ assu mahānisamsaṃ ti, silesv ev' assa — pe — brūhetā suññāgārānaṃ. Ākaṇkheyya ce bhikkhave bhikkhu: aratiratisaho assaṃ na ca maṃ aratī saheyya, uppannaṃ aratīṃ abbi-bhuyya abbi-bhuyya vihareyyan ti, silesv ev' assa paripūrakāri — pe — brūhetā suññāgārānaṃ. Ākaṇkheyya ce bhikkhave bhikkhu: bhaya-bheravaṃ saheyya, uppannaṃ bhaya-bheravaṃ abbi-bhuyya abbi-bhuyya vihareyyan ti, silesv ev' assa paripūrakāri — pe — b. s. Ākaṇkheyya ce bhikkhave bhikkhu: catannaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikūmalābhī assaṃ akicchalābhī akasirābhī ti, silesv ev' assa paripūrakāri — pe — b. s. Ākaṇkheyya ce bhikkhave bhikkhu: ye te santā vimokhā atikkamma rūpe rūppa te kāyena phussitvā vihareyyan ti, silesv ev' assa paripūrakāri — pe — b. s.

Ākaṅkheyya ce bhikkhave bhikkhu: tinnam saṃyojanānaṃ parikkhayā sotāpanno assaṃ avinipātadhammo uyyato sambodhiparāyano ti, silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: tinnam saṃyojanānaṃ parikkhayā rāgādo-samohānaṃ tanutā sakadāgāmi assaṃ, sakid' eva imaṃ lokam āgantvā dukkhass' antam kareyyan ti, silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko assaṃ tatthapariniḥbhāyi anāvattidhammo tassā lokā ti, silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: anekavihitaṃ iddhividham paccanubhaveyyaṃ, eko pi hutvā bahudhā assaṃ, bahudhā pi hutvā eko assaṃ, avibhāvaṃ tirobhāvaṃ tirokuddaṃ tiropākāraṃ tiropabbataṃ asajjanaṃ gaccheyyaṃ seyyathā pi ākāse, paṭhaviyā pi ummujjanimujjaṃ kareyyaṃ seyyathā pi udake, udake pi abhijjamāne gaccheyyaṃ seyyathā pi paṭhaviyā, ākāse pi pallaṅkena kameyyaṃ seyyathā pi pakkhi sakuṇo, ime pi candimānuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇiṇa parima-seyyaṃ parimsajjeyyaṃ, jāva brahmalokaṃ pi kāyena vasaṃ vatteyyan ti, silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: dibhāya sotadhātuyā visuddhāya atikkantamānusiḱāya ubbo sadde suheyyaṃ, dibbe ca mānuse ca, ye dūre santike cati, silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: parasattānaṃ parapuggalānaṃ cetasaṃ ceto paricca pajāneyyaṃ; sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajāneyyaṃ, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajāneyyaṃ, sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajāneyyaṃ, vitadosaṃ vā cittaṃ: vitadosaṃ cittaṃ ti pajāneyyaṃ, samohaṃ vā cittaṃ: samohaṃ cittaṃ ti pajāneyyaṃ, vitamohaṃ vā cittaṃ: vitamohaṃ cittaṃ ti pajāneyyaṃ, saṅkhittaṃ vā cittaṃ: saṅkhittaṃ cittaṃ ti pajāneyyaṃ, vikkhittaṃ vā cittaṃ: vikkhittaṃ cittaṃ ti pajāneyyaṃ, mahaggataṃ vā cittaṃ: mahaggataṃ cittaṃ ti pajāneyyaṃ, amahaggataṃ vā cittaṃ: amahaggataṃ cittaṃ ti pajāneyyaṃ, sa-uttaraṃ vā cittaṃ: sa-uttaraṃ cittaṃ ti pajāneyyaṃ, anuttaraṃ vā cittaṃ: anuttaraṃ cittaṃ ti pajāneyyaṃ, samāhitaṃ vā cittaṃ: samā-

hitam cittan - ti pajāneyyam, asamāhitam vā cittam: asamā-
hitam cittan - ti pajāneyyam, vimuttam vā cittam: vimuttam
cittan - ti pajāneyyam, avimuttam vā cittam: avimuttam cit-
tan - ti pajāneyyam - ti, silesv - ev' assa paripūrakāri — pe —
b. s. Ākankheyya ce bhikkhave bhikkhu: anekavihitam pub-
benivāsam anussareyyam, soyyathidam: ekam - pi jātim dve
pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo
dasa pi jātiyo visatim - pi jātiyo tiṃsam - pi jātiyo cattālīsam -
pi jātiyo paññāsam pi jātiyo jātiatam - pi jātisahassam - pi
jātiśatasahassam - pi, aneke pi samvattakappe aneke pi viratta-
kappe aneke pi samvattavivattakappe; amutr' āsīm evamānāmo
evamgotto evamvanño evamāhāro evam sukhadukkhapaṭi-
samvedī evamāyupariyanto, so tato cuto amutra udapādīm,
tatrāp' āsīm evamānāmo evamgotto evamvanño evamāhāro
evam sukhadukkhapaṭisamvedī evamāyupariyanto, so tato
cuto idhūpapanno ti, iti sākāram sa-uddesam anekavihitam
pubbenivāsam anussareyyan - ti, silesv - ev' assa paripūrakāri
— pe — b. s. Ākankheyya ce bhikkhave bhikkhu: dībbena
cakkhunā visuddhena atikkantamānusakena satte passeyyam
cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbhāṇe su-
gate duggate yathākammūpage satte pajāneyyam: ime vata
bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena
samannāgatā manoduccaritena samannāgatā ariyānam upavā-
dakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa
bheda param - maraṇā apāyam duggatim vinipātān nirayam
upapannā, ime vā pana bhonto sattā kāyasucaritena samannā-
gatā vacīsucaritena samannāgatā manosucaritena samannā-
gatā ariyānam anupavādakā sammādīṭṭhikā sammādīṭṭhi-
kammasamādānā, te kāyassa bheda param - maraṇā sugatīm
saggaṃ lokam upapannā ti, iti dībbena cakkhunā visuddhena
atikkantamānusakena satte passeyyam cavamāne upapajja-
māne, hīne paṇite suvaṇṇe dubbhāṇe sugate duggate yathā-
kammūpage satte pajāneyyam - ti, silesv - ev' assa paripūrakāri
ajjhataṃ cetosamatham - amoyutto anirakatajjhāno vipas-
sanāya samannāgato brūhetā suññāgarānam. Ākankheyya ce
bhikkhave bhikkhu: āsavānam khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññāya sacchi-

katvā upasampajja vihareyyan - ti, silesv - ev' assa paripūra -
kāri ajjhataṃ cetosamatham anuyutto anirakatajjhāno vi -
passanāya samannāgato brūhetā suññagārānaṃ.

Sampannasilā bhikkhave viharatha sampannapātimokkhā,
pātimokkhasamivarassamvutā viharatha ācāragocarassampannā,
anumattesu vajjesu bhayadassāvī, samādāya sikkhatha sikkhā -
padesūti, iti yan - taṃ vuttaṃ idam - etan pañicca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bha -
gavato bhāsitaṃ abhinandun - ti.

ĀKANKHETASUTTAM CHATTHAM.

7.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvatthi -
yaṃ viharati Jetavane Anāthapindikassa ārāme. Tatra kho
Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhaddante ti te
bhikkhū Bhagavato paccassosmī. Bhagavā etad - avoca:

Seyyathā pi bhikkhave vattham saṅkilittam malagga -
hitaṃ, tam - enaṃ rajako yasmim yasmim raṅgajāte upasaṃ -
hareyya, yadi nilakāya yadi pitakāya yadi lohitakāya yadi
mañjetthakāya, dūrattavannam - ev' assa aparisuddhivannam -
ev' assa; taṃ kiṃsa hetu: aparisuddhattā bhikkhave vatthassa;
evam - eva kho bhikkhave citta saṅkilitthe duggatī patikāṅ -
khū. Seyyathā pi bhikkhave vattham parisuddham pariyo -
dātam, tam - enaṃ rajako yasmim yasmim raṅgajāte upasaṃ -
hareyya, yadi nilakāya yadi pitakāya yadi lohitakāya yadi
mañjetthakāya, surattavannam - ev' assa, parisuddhivannam -
ev' assa; taṃ kiṃsa hetu: parisuddhattā bhikkhave vatthassa;
evam - eva kho bhikkhave citta saṅkilitthe sugatī patikāṅkhū.

Katame ca bhikkhave cittassa upakkilesā: Abhiyjhā -
visamalobho cittassa upakkilesa, byāpādo cittassa upakkilesa.
kodho c. u., apanāho c. u., makkho c. u., paḷso c. u., issā
c. u., macchariyam c. u., māyā c. u., sūtheyyam c. u., thān -
bho c. u., sarambho c. u., māno c. u., atimāno c. u., mado

c. u., pamādo cittaassa upakkilesa. Sa kho so bhikkhave bhikkhu: abhiññhāvisamalobho cittaassa upakkilesa ti iti veditvā abhiññhāvisamalobham cittaassa upakkilesam pajahati, byāpādo cittaassa upakkilesa ti iti veditvā byāpādam cittaassa upakkilesam pajahati, kodho..., upanāho..., makkho..., palāso..., issā..., macchariyam..., māyā..., sāttheyyam..., thambho..., sārambho..., māno..., atimāno..., mado..., pamādo cittaassa upakkilesa ti iti veditvā pamādam cittaassa upakkilesam pajahati. Yato kho bhikkhave bhikkhuno: abhiññhāvisamalobho cittaassa upakkilesa ti iti veditvā abhiññhāvisamalobho cittaassa upakkilesa pahīno hoti, byāpādo..., kodho..., upanāho..., makkho..., palāso..., issā..., macchariyam..., māyā..., sāttheyyam..., thambho..., sārambho..., māno..., atimāno..., mado..., pamādo cittaassa upakkilesa ti iti veditvā pamādo cittaassa upakkilesa pahīno hoti, so Buddhhe aveccappasādena samannāgato hoti: Iti pi so Bhagavā arāham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussaṇaṃ buddho bhagavā ti; dhamme aveccappasādena samannāgato hoti: Svakkhāto Bhagavatā dhammo sanditthiko akaliko chipassiko opānāyiko paccattam veditabbo vīṇāhīti; saṅghe aveccappasādena samannāgato hoti: Supatipanno Bhagavato sāvakasaṅgho, ujupatipanno Bhagavato sāvakasaṅgho, nāyapatipanno Bhagavato sāvakasaṅgho, sāmīcipatipanno Bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayaḡāni attha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassaṭi. Yathodhi kho paṇ' assa cattam hoti vantaṃ muttam pahīnaṃ paṇinissattham. So: Buddhhe aveccappasādena samannāgato 'mhiṭi labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; dhamme aveccappasādena samannāgato 'mhiṭi labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhī-

yati; saṅghe aveccappasādena samannāgato 'mhiṭi labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasambhitaṃ pāmujaṃ, pamuditassa pīti jāyati, pitimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Yathodhi kho pana me cittaṃ vantaṃ muttaṃ pahīnaṃ paṇissatṭhaṃ - ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasambhitaṃ pāmujaṃ, pamuditassa pīti jāyati, pitimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

Sa kho so bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpañño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ n' ev' asse taṃ hoti antarāyāya. Seyyathā pi bhikkhave vatthaṃ saṅkilṭṭhaṃ malaggaḥitaṃ acchaṃ udakaṃ āgama parisaḍḍhaṃ hoti pariyoḍātaṃ, ukkāmukhaṃ vā paṇ' āgama jātarūpaṃ parisaḍḍhaṃ hoti pariyoḍātaṃ, evaṃ - eva kho bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpañño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ n' ev' asse taṃ hoti antarāyāya.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthā, iti uddham - adho tiriyaṃ sabbadhi sabbatthatāya sabbāvaṇṇaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajhena pharitvā viharati. Karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthā, iti uddham - adho tiriyaṃ sabbadhi sabbatthatāya sabbāvaṇṇaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajhena pharitvā viharati.

So: Atthi idaṃ, atthi hiṃsaṃ atthi paṇāsaṃ, atthi imassa saṃnāgatassa uttariṃ nissaraṇaṃ - ti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vi-muttasamā vimuttaṃ - ti āṇaṃ hoti; khīṇa jūti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pa-

jānāti. Ayaṃ vuccati bhikkhave bhikkhu sināto antarena sinānenāti.

Tena kho pana samayena Sundarikabhāradvājo brāhmaṇo Bhagavato avidūre nisinnō hoti. Atha kho Sundarika-bhāradvājo brāhmaṇo Bhagavantam etad-avoca: Gacchati pana bhavaṃ Gotamo Bāhukaṃ nadīm sināyitum ti. — Kim brāhmaṇa Bāhukāya nadiyā, kim Bāhukā nadi karissati. — Mokkhasammataṃ hi bho Gotama Bāhukā nadi bahujanassa, puññasammataṃ hi bho Gotama Bāhukā nadi bahujanassa. Bāhukāya ca pana nadiyā bahujano pāpam kutamā kammam pavāhetiti. Atha kho Bhagavā Sundarikabhāradvājāṃ brāhmaṇaṃ gāthāhi ajjhabhāsi:

Bāhukaṃ Adhikakkaṇ-ca, Gayam Sundarikam api,
Sarasatīm Payāgaṃ ca, atho Bāhumatīm nadīm

Niccāṃ pi bāto pakkbanno kaṇhakammo na sajjhati,
kim Sundarikā karissati. kim Payāgo, kim Bāhukā nadi.

Verim katakibbisam naram

na hi naṃ sodhaye pāpakammūnam;
suddhassa ve sadā phaggu, suddhass' upasatho sadā,
suddhassa sukkammassa sadā sampajjate vatam.

Idh' eva sināhi brāhmaṇa,

sabbabhūtesu karohi kheimatam;
sace musā na bhāsaṃ, sace pānam na hiṃsaṃ,

Sace adimam u' ādiyasi, saddahāno amacchari,
kim kahasi Gayam gantvā, udapāno pi te Gaya ti.

Evam vutte Sundarikabhāradvājo brāhmaṇo Bhagavantam etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujitam vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhūreyya: cakkhumanto rūpāni dakkhīntiti, evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamam saraṇam gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Labheyyāham bhotā Gotamassa santike pabbajjam, labheyyam upasampadam ti. Alattha kho Sundarikabhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alattha apasampadam. Acirā-

pasampanno kho pan' āyasmā Bhāradvājo eko vūpakattho appamatto ātāpi pahitatto viharanto nacirassa' eva yassa' atthāya kulaputtā samma-d' eva ugārasmā anugāriyaṃ pabbaṃjanti tad' amuttaraṃ brahmacariyapariyosānaṃ dīṭhe va dhamme sayāṃ abhiññāya sacchikatvā upasampajja vihāsi; khinā jātī, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itihattāyāti abbhassāsī, aṇṇataro kho pan' āyasmā Bhāradvājo arahataṃ aḥosīti.

VATTHUPAṆASUTTAM SATTAMAṀ.

8.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Mahācundo sāyanhasamayaṃ paṭisaḷḷhā vutthito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīmo kho āyasmā Mahācundo Bhagavantam etad'avoca: Yā imā bhante anekavihītā dīṭhiyo loke uppajanti attavādapatisaṃyuttā vā lokavādapatisaṃyuttā vā, ādina eva nu kho bhante bhikkhuno manasikaroto evam etāsaṃ dīṭhinaṃ pahānaṃ hoti, evam etāsaṃ dīṭhinaṃ paṇissaggo hoti.

Yā imā Cunda anekavihītā dīṭhiyo loke uppajanti attavādapatisaṃyuttā vā lokavādapatisaṃyuttā vā, yattha c' etā dīṭhiyo uppajanti yattha ca anusenti yattha ca samudācaranti, taṃ: n' etaṃ mama, n' eso haṃ aṃsi, na me so attā ti evam etaṃ yathābhūtaṃ sammappaṇāḍāya passato evam etāsaṃ dīṭhinaṃ pahānaṃ hoti, evam etāsaṃ dīṭhinaṃ paṇissaggo hoti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' okacco bhikkhu vivicca' eva kāmehi vivicca' akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam piṭṭisukhaṃ paṭhamam jhānaṃ upasampajja vihareyya; tassa evam assa: sallekhena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti. dīṭṭhadhammasukhavibhārā

ete ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu vitakka-avicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhiyaṃ piṭisukhaṃ datiyaṃ jhānaṃ upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti. Na kho pan' ete . . . vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu piṭiyā ca virūgā upekkhako ca vihareyya satō ca sampajāno sukhaṃ ca kāyena piṭisamvedeyya yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti. Na kho pan' ete . . . vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sukhaṃ ca pahāna dukkhaṃ ca pahāna pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhasatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti dīṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso rūpasānānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākaso ti ākāsañāṇcāyatanam upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti. Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti, santā ete vibhārā ariyassa vinaye vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākāsañāṇcāyatanam samatikkamma anantaṃ viññānaṃ ti viññāṇaṇcāyatanam upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti. Na kho pan' ete Cunda . . . vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma na tthi kiñciti ākiñcaññāyatanam upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti. Na kho pan' ete Cunda . . . vuccanti. Thānaṃ kho pan' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja vihareyya; tassa evam'assa: sallekhena viharāmiti.

Na kho pan' ete Cunda ariyassa vinaye sallekhā vuccanti, santā ete vihārā ariyassa vinaye vuccanti.

Idha kho pana vo Cunda sallekho karaṇiyo: Pare vi-
himsakā bhavissanti, mayam' ettha avihimsakā bhavissāmāti
sallekho karaṇiyo. Pare pānātipātī bhavissanti, mayam' ettha
pāpātipātā pativiratā bhavissāmāti sallekho karaṇiyo. Pare
adinnādāyī bhavissanti, mayam' ettha adinnādānā pativiratā
bhavissāmāti s. k. Pare abrahmacārī bhavissanti, mayam'
ettha brahmacārī bhavissāmāti s. k. Pare musāvādī bha-
vissanti, mayam' ettha musāvādā pativiratā bhavissāmāti s. k.
Pare piṣuṇāvācā bhavissanti, mayam' ettha piṣuṇāya vācāya
pativiratā bhavissāmāti s. k. Pare pharusāvācā bhavissanti,
mayam' ettha pharusāya vācāya pativiratā bhavissāmāti s. k.
Pare samphappalāpī bhavissanti, mayam' ettha samphappa-
lāpā pativiratā bhavissāmāti s. k. Pare abhijjhālū bhavissanti,
mayam' ettha anabhijjhālū bhavissāmāti s. k. Pare byāpanna-
cittā bhavissanti, mayam' ettha abyāpannacittā bhavissāmāti
s. k. Pare micchādittī bhavissanti, mayam' ettha sammādittī
bhavissāmāti s. k. Pare micchāsankappā bhavissanti, mayam'
ettha sammāsankappā bhavissāmāti s. k. Pare micchāvācā
bhavissanti, mayam' ettha sammāvācā bhavissāmāti s. k. Pare
micchakammantā bhavissanti, mayam' ettha sammākammantā
bhavissāmāti s. k. Pare micchājīvā bhavissanti, mayam' ettha
sammājīvā bhavissāmāti s. k. Pare micchāvāyānā bha-
vissanti, mayam' ettha sammāvāyānā bhavissāmāti s. k.
Pare micchāsati bhavissanti, mayam' ettha sammāsati bha-
vissāmāti s. k. Pare micchāsamādhi bhavissanti, mayam'
ettha sammāsamādhi bhavissāmāti s. k. Pare micchānāni
bhavissanti, mayam' ettha sammānāni bhavissāmāti s. k.
Pare micchāvimutti bhavissanti, mayam' ettha sammāvimutti
bhavissāmāti s. k. Pare thīnamiddhapariyutthitā bhavissanti,
mayam' ettha xigatathīnamiddhā bhavissāmāti s. k. Pare
uddhatā bhavissanti, mayam' ettha anuddhatā bhavissāmāti
s. k. Pare vecikicchī bhavissanti, mayam' ettha tiṇṇavici-
kicchā bhavissāmāti s. k. Pare kodhanā bhavissanti, ma-
yam' ettha akkodhanā bhavissāmāti s. k. Pare upanāhi
bhavissanti, mayam' ettha anupanāhi bhavissāmāti s. k.

Pare makkhī bhavissanti, mayam-ettha amakkhī bhavissāmāti s. k. Pare paḷāsi bhavissanti, mayam-ettha apaḷāsi bhavissāmāti s. k. Pare issukī bhavissanti, mayam-ettha anissukī bhavissāmāti s. k. Pare macehari bhavissanti, mayam-ettha amaccharī bhavissāmāti s. k. Pare saṭṭhā bhavissanti, mayam-ettha asaṭṭhā bhavissāmāti s. k. Pare māyāvi bhavissanti, mayam-ettha amāyāvi bhavissāmāti s. k. Pare thaddhā bhavissanti, mayam-ettha atthaddhā bhavissāmāti s. k. Pare atimānī bhavissanti, mayam-ettha anati-mānī bhavissāmāti s. k. Pare dubbacā bhavissanti, mayam-ettha suvacā bhavissāmāti s. k. Pare pāpamittā bhavissanti, mayam-ettha kalyāṇamittā bhavissāmāti s. k. Pare pamattā bhavissanti, mayam-ettha appamattā bhavissāmāti s. k. Pare assaddhā bhavissanti, mayam-ettha saddhā bhavissāmāti s. k. Pare ahurikā bhavissanti, mayam-ettha hirimanā bhavissāmāti s. k. Pare anottāpi bhavissanti, mayam-ettha ottāpi bhavissāmāti s. k. Pare appassutā bhavissanti, mayam-ettha bahussutā bhavissāmāti s. k. Pare kusitā bhavissanti, mayam-ettha āradḍhaviyiyā bhavissāmāti s. k. Pare muṭṭhassati bhavissanti, mayam-ettha upaṭṭhitasatī bhavissāmāti s. k. Pare duppaṇṇā bhavissanti, mayam-ettha paṇṇāsampannā bhavissāmāti s. k. Pare sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭinissaggi bhavissanti, mayam-ettha asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭinissaggi bhavissāmāti s. k. *sallekha karaṇīyo.*

Cittupādāmaṃ pi kho ahaṃ Cunda kusalesu dhammesu bahukāraṃ vadāmi, ko pana vādo kāyena vācāya anuvidhiyānēsu. Tasmātiha Cunda: Pare vihiṃsakā bhavissanti, mayam-ettha avihimsakā bhavissāmāti cittaṃ uppādetabbaṃ. Pare pāṇātipātī bhavissanti, mayam-ettha pāṇātipātā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ — pe —. Pare sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭinissaggi bhavissanti, mayam-ettha asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭinissaggi bhavissāmāti cittaṃ uppādetabbaṃ.

Seyyathā pi Cunda visamo maggo, tassāssa añño samo maggo parikkamanāya, seyyathā pi pana Cunda visamaṃ tithaṃ, tassāssa aññaṃ samaṃ tithaṃ parikkamanāya,

evam - eva kho Cunda vihiṃsakassa purisapuggalassa avi-
hiṃsā hoti parikkamanāya. pāṇātipātissa purisapuggalassa
pāṇātipatā veramaṇi hoti parikkamanāya. adinnādāyissa p.
adinnādānā veramaṇi h. p., abrahmacāriṣṣa p. brahmacari-
yaṃ h. p., musāvādissa p. musāvādā veramaṇi h. p., pisunā-
vācassa p. pisunāya vācāya veramaṇi h. p., pharusāvācassa
p. pharusāya vācāya veramaṇi h. p., samphappalāpissa p.
samphappalāpā veramaṇi h. p., abbhijjhāḥassa p. anabbijjhā
h. p., vyāpannacittassa p. abyāpādo h. p., micchādittḥissa p.
sammāditṭhi h. p., micchāsankappassa p. sammāsāṅkappo h. p.,
micchāvācassa p. sammāvācā h. p., micchākammantassa p.
sammākammanto h. p., micchājīvassa p. sammājīvo h. p.,
micchāvāyāmassa p. sammāvāyāmo h. p., micchāsotissa p.
sammāsati h. p., micchāsamādhissa p. sammāsamādhī h. p.,
micchānāṇissa p. sammānāṇaṃ h. p., micchāvimuttissa p.
sammāvimutti h. p., thānasmiddhupariyutṭhitassa p. vigata-
thānamiddhatā h. p., uddhatassa p. anuddhaccaṃ h. p., veci-
kiechissa p. tippavicikiechatā h. p., kodhanussa p. akkodho
h. p., upanāḥissa p. anupanāho h. p., makkhissa p. amakkho
h. p., paḷāṣissa p. apaḷāso h. p., issukissa p. anissā h. p.,
maccharissa p. amacchariyaṃ h. p., sathassa p. asāṭheyyaṃ
h. p., māyāvissa p. amāyā h. p., thaddhassa p. atthaddhiyaṃ
h. p., atimāṇissa p. amatimāṇo h. p., dubhacassa p. sovacas-
satā h. p., pāpamittassa p. kalyāṇamittatā h. p., pamattassa
p. appamādo h. p., asaddhassa p. saddhā h. p., ahirikassa
p. hiri h. p., anottāpissa p. ottappaṃ h. p., appasutasassa p.
bāhusaccāṃ h. p., kusitassa p. viriyārambho h. p., mutṭhas-
satissa p. upatṭhasatitā h. p., duppaḍḍhassa p. paṇḍāsaṃpadā
h. p., sandiṭṭhiparāṃsā-ādhānagāhi-duppaṭṭinissaggissa purisa-
puggalassa asandiṭṭhiparāṃsā-ādhānagāhi-suppaṭṭinissaggitā
hoti parikkamanāya.

Seyyathā pi Cunda ye keci akusalā dhammā sabbe te
adibhāvaṅgamanīyā, ye keci kusalā dhammā sabbe te upari-
bhāvaṅgamanīyā. evam - eva kho Cunda vihiṃsakassa purisa-
puggalassa avihiṃsā hoti uparibhāvāya, pāṇātipātissa purisa-
puggalassa pāṇātipatā veramaṇi hoti uparibhāvāya, adinnā-
dāyissa — pe — sandiṭṭhiparāṃsā-ādhānagāhi-duppaṭṭinissag-

giassa purissapuggalassa asanditthiparāmāsi-anādhānagāhi-sappa-
tinissaggiā hoti uparibhāvāya.

So vata Cunda attanā palipapalipanno param palipa-
palipannam uddharissatitī n' etam thānam vijjati. So vata
Cunda attanā apalipapalipanno param palipapalipannam ud-
dharissatitī thānam etam vijjati. So vata Cunda attanā
adanto avinīto aparinibbuto param damessati vinessati pari-
nibbāpessatitī n' etam thānam vijjati. So vata Cunda at-
tanā danto vinīto parinibbuto param damessati vinessati
parinibbāpessatitī thānam etam vijjati. Evam eva kho
Cunda vilōmasakassa purisapuggalassa avilōmasā hoti parinib-
hānāya, pānātipātissa purisapuggalassa pānātipātā veramaṇī
hoti parimibbanāya, adinnādāyissa p. adinnādānā veramaṇī
h. p., abrahmacāriassa p. brahmacariyam h. p., musāvādissa
p. musāvādā veramaṇī h. p., piṇṇāvēcassa p. piṇṇāya vā-
cāya veramaṇī h. p., pharusāvācassa p. pharusāya vācāya ve-
ramaṇī h. p., samphappalāpissa p. samphappalāpā veramaṇī
h. p., abhiññhāssa p. anabhiññhā h. p., byāpannacittassa p.
abyāpādo h. p., micchādittihissa p. sammādittihī h. p., micchā-
sukāpassa p. sammāsukāppe h. p., micchāvācassa p. sammā-
vācā h. p., micchākammantassa p. sammākammanto h. p.,
micchājīvassa p. sammājīvo h. p., micchāvāyāmassa p.
sammāvāyāmo h. p., micchāsattissa p. sammāsati h. p., micchā-
samādhissa p. sammāsamādhī h. p., micchāññissā p. sammā-
ññam h. p., micchāvimuttissa p. sammāvimutti h. p., thīna-
middhapariyutthitassa p. vigatathīnamiddhatā h. p., uddha-
tassa p. anuddhaccaṃ h. p., vecikicchissa p. tiṇṇavicikicchātā
h. p., kodhanassa p. akkodho h. p., upanāhiassa p. anapanāho
h. p., makkhissa p. amakkho h. p., palāsaissa p. apalāso h. p.,
isukissa p. anissā h. p., macchariassa p. amacchariyam h. p.,
sāthassa p. asātheyyam h. p., māyāvissa p. amāyā h. p., thād-
dhassa p. atthaddhiyam h. p., atimānissa p. anatimāno h. p.,
dubbhāssa p. aovācassatā h. p., pāpamittassa p. kalyāṇa-
mittatā h. p., pamattassa p. appamādo h. p., assaddhassa p.
saddhā h. p., ahirikassa p. hiri h. p., anottāpissa p. ottappaṇi
h. p., uppāssutassa p. bālusaaccaṃ h. p., kusitassa p. viriyā-
rambho h. p., mutthassattissa upatthittasatitā h. p., duppañhassa

p. pañāsāmpadā h. p., sanditthiparāmāsi-ādhānagāhi-duppa-
tinissaggissa purisapuggalassa nsanditthiparāmāsi-anādhān-
gāhi-suppatinissaggita hoti parinibbānūya.

Iti kho Cunda desito mayā sallekhapariyāyo, desito
cittupādapariyāyo, desito parikkamanapariyāyo, desito upari-
bhāvapariyāyo, desito parinibbānapariyāyo. Yam kho Cunda
sutthāraṃ karaṇiyaṃ sāvakaṇaṃ hitesinā anukampakena an-
kampaṃ upādāya katvā vo taṃ mayā. Etāni Cunda rukkha-
mūlāni, etāni sunāṇāgarāni. Jhāyatha Cunda, mā pamādittha,
ma pacchā vippatisarino ahuvattha, yaṃ vo ambhakaṃ anu-
sāsāni ti.

Idam avoca Bhagavā. Attamano āyasma Mahācundo
Bhagavato bhāsitaṃ abhinandīti.

SALLEKHASUTTAM ATTHAMAN

9.

Evam me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvattbi-
yaṃ viharatī Jetavane Anāthapiṇḍikaṃ ārame. Tatra kho
āyasma Sāriputte bhikkhū āmantesi: Bhikkhavo ti.āvuso
ti kho te bhikkhū āyasmato Sāriputtassa paccassosun.
Āyasma Sāriputto etad avoca:

Sammāditthi sammāditthi āvuso vaccati. Kittāvatā nu
kho āvuso ariyasāvako sammāditthi hoti, ujugatā'ssa ditthi,
dhamme aveccappasādena sammāgato, āgato imāṃ sad-
dhammaṃ ti. — Dūrato pi kho mayā āvuso āgaccheyyāma
āyasmato Sāriputtassa santike etassa bhāsitaṃ attham'ānā-
tun, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa
bhāsitaṃ attho, āyasmato Sāriputtassa sutvā bhikkhū dhūres-
santīti. — Tena h' āvuso sunātha, sādhukaṃ manasikarotha,
bhāsissānti. Evam āvuso ti kho te bhikkhū āyasmato Sāri-
puttassa paccassosun. Āyasma Sāriputto etad avoca:

Yato kho āvuso ariyasāvako akusalaṃ ca pajānāti aku-
salamūlaṃ ca pajānāti, kusalaṃ ca pajānāti kusalamūlaṃ ca

pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman. Katamañ pan' āvuso akusalam, katamañ akusalamūlam, katamañ kusalam, katamañ kusalamūlam: Pāṇātipāto kho āvuso akusalam, adinnādānam akusalam, kāmesu micchācāro akusalam, musāvādo akusalam, piṇḍā vācā akusalam, pharusā vācā akusalam, samphappalāpo akusalam, abhiḍḍhā akusalam, byāpādo akusalam, micchaditthi akusalam. Idam vuccat' āvuso akusalam. Katamañ 'c' āvuso akusalamūlam: Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam. Idam vuccat' āvuso akusalamūlam. Katamañ 'c' āvuso kusalam: Pāṇātipātā veramaṇi kusalam, adinnādānā veramaṇi kusalam, kāmesu micchācārā veramaṇi kusalam, musāvādā veramaṇi kusalam, piṇḍāya vācāya veramaṇi kusalam, pharusāya vācāya veramaṇi kusalam, samphappalāpā veramaṇi kusalam, anabhiḍḍhā kusalam, abyāpādo kusalam, sammāditthi kusalam. Idam vuccat' āvuso kusalam. Katamañ 'c' āvuso kusalamūlam: Aloho kusalamūlam, adoso kusalamūlam, amoho kusalamūlam. Idam vuccat' āvuso kusalamūlam. Yato kho āvuso ariyasāvako evaṃ akusalam pajānāti evaṃ akusalamūlam pajānāti, evaṃ kusalam pajānāti evaṃ kusalamūlam pajānāti, so sabbaso rāvaṇusayaṃ pahāya paṭighāṇusayaṃ pativinodetvā asmīti diṭṭhimācānusayaṃ samūhanitvā avijjam pahāya vijjam uppādetvā diṭṭhe va dhamme dukkhass' antakaro hoti. Ettāvata pi kho āvuso ariyasāvako sammāditthi hoti ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman' ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasantam Sāriputtam uttarim pañham apucchum: Siyā pan' āvuso añño pi pariyāyo yathā ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman' ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āhārañ 'ca pajānāti āhārasamudayañ 'ca pajānāti āhāranirodhañ 'ca pajānāti āhāranirodhagāminī-paṭipadañ 'ca pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato

imaṃ saddhammaṃ. Katamo paṇ' āvuso āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāmini-paṭipadā: Cattāro 'me āvuso āhārā bhūtānaṃ vā sattānaṃ tītiyā sambhavesiṇaṃ vā anuggahāya, katame cattāro: Kabaḷimkāro āhāro olāriko vā sukhumo vā, phasso dutiyo, manosañcetanaṃ tatiyo, viññānaṃ catuttho. Taṅhāsamudaya āhārasamudayo, taṅhānirodhā āhāranirodho, ayyam-eva ariyo atthaṅgiko maggo āhāranirodhagāmini-paṭipadā, seyyathidaṃ: sammāditṭhi sammāsāṅkappo sammāvācā sammā-kammanto sammājiro sammāvāyāmo sammāsati sammā-samādhi. Yato kho āvuso ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāmini-paṭipadaṃ pajānāti, so sabbaso raḡanussayaṃ pahāya paṭighanussayaṃ paṭivinodetvā samīti ditṭhimānussayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā ditṭhe va dhamme dukkhaṃ antakaroj' hoti. Ettāvata pi kho āvuso ariyasāvako sammāditṭhi hoti, ajugatā 'ssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ - ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ paḷhaṃ apuccham: Siya paṇ' āvuso āhāro pi pari-yāyo yathā ariyasāvako sammāditṭhi hoti — pe — āgato imaṃ saddhammaṃ - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako dukkhaṃ ca pajānāti dukkhasamudayaṃ ca pajānāti dukkhanirodhaṃ ca pajānāti dukkhanirodhagāmini-paṭipadaṃ ca pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditṭhi hoti, ajugatā 'ssa ditṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ paṇ' āvuso dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāmini-paṭipadā. Jāti pi dukkhā, jarā pi dukkhā, byādhi pi dukkhā, maraṇaṃ pi dukkhaṃ, sokaparideva-dukkhadomanassupāyāssī pi dukkha, yam-p' iechaṃ na labhati tam pi dukkhaṃ, saṅkhittena paṇe' upādānakkhandhā dukkhā. Idam vuccat' āvuso dukkhaṃ. Katamo c' āvuso dukkhasamudayo? Ya 'yaṃ taṅhā ponobhavikā nandirāga-sahagatā tatratatrābhinandini, seyyathidaṃ: kāmataṅhā bhava-

tanhā vibhavatanhā, ayam vuccat' āvuso dukkhasamudayo. Katamo c' āvuso dukkhanirodho: Yo tassā yeva tanhūya asesavirāganirodho cūgo paṭinissaggo mutti anālayo, ayam vuccat' āvuso dukkhanirodho. Katamā c' āvuso dukkhanirodhagāmini-paṭipadā: Ayam eva ariyo atthaṅgiko maggo dukkhanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ dukkham pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvatā pi kho ... saddhamman - ti.

Sādhi' āvuso ti kho ... apucchun: Siyā pan' āvuso añño pi pariyāyo yathā ariyasāvako sammāditthi hoti — pe — āgato imaṃ saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako jarāmaraññaṃ - ca pajānāti jarāmarāṇasamudayaṃ - ca pajānāti jarāmarāṇanirodhaṃ - ca pajānāti jarāmarāṇanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso jarāmaraññaṃ, katamo jarāmarāṇasamudayo, katamo jarāmarāṇanirodho, katamā jarāmarāṇanirodhagāmini-paṭipadā: Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā khaṇḍiccaṃ pāliecaṃ valittacatā, āyuno saṃhāni indriyānaṃ paripāko, ayam vuccat' āvuso jarā. [Katamaṃ c' āvuso maraññaṃ:] Yam tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antara-dhānaṃ maccumarāṇaṃ kālakiriyaṃ, khaṇḍhānaṃ bhedo kaḷeburassa nikkhepo, idaṃ vuccat' āvuso maraññaṃ. Iti ayaṃ ca jarā idaṃ - ca maraññaṃ idaṃ vuccat' āvuso jarāmaraññaṃ. Jāṭisamudayaṃ jarāmarāṇasamudayo, jāṭinirodhā jarāmarāṇanirodho, ayam eva ariyo atthaṅgiko maggo jarāmarāṇanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ jarāmaraññaṃ pajānāti, evaṃ jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ pajānāti, evaṃ jarāmarāṇanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvatā pi kho ... saddhamman - ti.

Sādhi' āvuso ti kho ... apucchun: Siyā pan' āvuso —

pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako jātiñ-ca pajānāti jātisamudayañ-ca pajānāti jātinirodhañ-ca pajānāti jātinirodhagāmini-paṭipadañ-ca pajānāti, ettāvata pi kho... saddhammañ. Katamā pan' āvuso jāti, katamo jātissamudayo, katamo jātinirodho, katamā jātinirodhagāmini-paṭipadā: Yā tesam tesam sattānañ tamhī tamhī sattanikāye jāti sañjāti okkaṃti abhinibbatti, khandhānañ pātubhāvo āyatanānañ paṭilābho, ayañ vuccat' āvuso jāti. Bhavasamudaya jātissamudayo, bhavanirodhā jātinirodho, ayañ-eva ariyo aṭṭhaṅgiko maggo jātinirodhagāmini-paṭipadā, seyyathidañ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ jātiñ pajānāti, evaṃ jātisamudayañ pajānāti, evaṃ jātinirodhañ pajānāti, evaṃ jātinirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya — pe —. Ettāvata pi kho... saddhammañ-ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako bhavañ-ca pajānāti bhavasamudayañ-ca pajānāti bhavanirodhañ-ca pajānāti bhavanirodhagāmini-paṭipadañ-ca pajānāti, ettāvata pi kho... saddhammañ. Katamo pan' āvuso bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāmini-paṭipadā: Tayo 'me āvuso bhavā: kāma-bhavo rūpabhavo arūpabhavo. Upādānasamudaya bhavasamudayo, upādānanirodhā bhavanirodho, ayañ-eva ariyo aṭṭhaṅgiko maggo bhavanirodhagāmini-paṭipadā, seyyathidañ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ bhavañ pajānāti, evaṃ bhavasamudayañ pajānāti, evaṃ bhavanirodhañ pajānāti, evaṃ bhavanirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya — pe —. Ettāvata pi kho... saddhammañ-ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako upādānañ-ca pajānāti upādānasamudayañ-ca pajānāti upādānanirodhañ-ca pajānāti upādānanirodhagāmini-paṭipadañ-ca pajānāti, ettāvata pi kho... saddhammañ. Katamañ pan' āvuso upādānañ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāmini-paṭipadā: Cattāro 'me āvuso

upādānā: kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ. Tanhāsamudaya upādānasamudayo, tanhānirodhā upādānanirodho, ayam eva ariyo aṭṭhaṅgiko maggo upādānanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —, Ettāvata pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako tanhānaṃ ca pajānāti tanhāsamudayaṃ ca pajānāti tanhānirodhaṃ ca pajānāti tanhānirodhagāmini-paṭipadaṃ ca pajānāti, ettāvata pi kho ... saddhammaṃ. Katamā pan' āvuso tanhā, katamo tanhāsamudayo, katamo tanhānirodho, katamā tanhānirodhagāmini-paṭipadā: Cha y ime āvuso tanhākāyā: rūpatanhā saddatanhā gandhatanhā rasatanhā phoṭṭhabbatanhā dhammatanhā. Vedanāsamudaya tanhāsamudayo, vedanānirodhā tanhānirodho, ayam eva ariyo aṭṭhaṅgiko maggo tanhānirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ tanhāṃ pajānāti, evaṃ tanhāsamudayaṃ pajānāti, evaṃ tanhānirodhaṃ pajānāti, evaṃ tanhānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —, Ettāvata pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako vedanānaṃ ca pajānāti vedanāsamudayaṃ ca pajānāti vedanānirodhaṃ ca pajānāti vedanānirodhagāmini-paṭipadaṃ ca pajānāti, ettāvata pi kho ... saddhammaṃ. Katamā pan' āvuso vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāmini-paṭipadā: Cha y ime āvuso vedanākāyā: cakkhusamphassaṃ vedanā, sotasaṃphassaṃ vedanā, ghānasamphassaṃ vedanā, jivhāsamphassaṃ vedanā, kāyasamphassaṃ vedanā, manosaṃphassaṃ vedanā. Phassa-samudaya vedanāsamudayo, phassanirodhā vedanānirodho, ayam eva ariyo aṭṭhaṅgiko maggo vedanānirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī.

Yato kho āvuso ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —, Ettāvatā pi kho ... saddhammaṃ — ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako phassaṃ — ca pajānāti phassasamudayaṃ — ca pajānāti phassanirodhaṃ — ca pajānāti phassanirodhagāmini-paṭipadaṃ — ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamo pan' āvuso phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāmini-paṭipadā: Cha-y-ime āvuso phassakāyā: cakkhūsamphasso sotāsamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso. Saḷāyatana-samudaya phassasamudayo, saḷāyatana-nirodhā phassanirodho, ayam — eva ariyo atthaṅgiko maggo phassanirodhagāmini-paṭipadā, seyyathidam: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —, Ettāvatā pi kho ... saddhammaṃ — ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako saḷāyatanaṃ — ca pajānāti saḷāyatana-samudayaṃ — ca pajānāti saḷāyatana-nirodhaṃ — ca pajānāti saḷāyatana-nirodhagāmini-paṭipadaṃ — ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso saḷāyatanaṃ, katamo saḷāyatana-samudayo, katamo saḷāyatana-nirodho, katamā saḷāyatana-nirodhagāmini-paṭipadā: Cha-y-imāni āvuso āyatanaṇi: cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Nāmarūpasamudaya saḷāyatana-samudayo, nāmarūpanirodhā saḷāyatana-nirodho, ayam — eva ariyo atthaṅgiko maggo saḷāyatana-nirodhagāmini-paṭipadā, seyyathidam: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatana-samudayaṃ pajānāti, evaṃ saḷāyatana-nirodhaṃ

pajānāti, evaṃ saḷāyatananīrodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako nāmarūpaṃ ca pajānāti nāmarūpasamudayaṃ ca pajānāti nāmarūpanīrodhaṃ ca pajānāti nāmarūpanīrodhagāmini-paṭipadaṃ ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamaṃ pan' āvuso nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanīrodho, katamā nāmarūpanīrodhagāmini-paṭipadā: Vedanā saṅnā cetanā phasso manasikāro, idaṃ vuccat' āvuso nāmaṃ; cattāri ca mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccat' āvuso rūpaṃ; iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ idaṃ vuccat' āvuso nāmarūpaṃ. Viññāṇasamudayaṃ nāmarūpasamudayo, viññāṇanīrodhā nāmarūpanīrodho, ayam eva ariyo atthaṅgiko maggo nāmarūpanīrodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanīrodhaṃ pajānāti, evaṃ nāmarūpanīrodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ ti.

Sādh' āvuso ti kho ... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako viññāṇaṃ ca pajānāti viññāṇasamudayaṃ ca pajānāti viññāṇanīrodhaṃ ca pajānāti viññāṇanīrodhagāmini-paṭipadaṃ ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamaṃ pan' āvuso viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanīrodho, katamā viññāṇanīrodhagāmini-paṭipadā: Cha'y' ime āvuso viññāṇakāyā: cakkhuvinnāṇaṃ sotavinnāṇaṃ ghānavinnāṇaṃ jivhāvinnaṇaṃ kāyavinnaṇaṃ manovinnāṇaṃ. Saṅkhārasamudayaṃ viññāṇasamudayo, saṅkhāranīrodhā viññāṇanīrodho, ayam eva ariyo atthaṅgiko maggo viññāṇanīrodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanīrodhaṃ pajānāti, evaṃ viññāṇanīrodhagāmini-paṭipadaṃ pa-

jānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho... saddhammaṃ — ti — pe —.

Siyā paṇ' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvakō saṅkhārāṃ ca pajānāti saṅkhārasamudayaṃ ca pajānāti saṅkhāranirodhaṃ ca pajānāti saṅkhāranirodhagāmini-paṭipadaṃ ca pajānāti, ettāvataṃ pi kho... saddhammaṃ. Katame paṇ' āvuso saṅkhārā; katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāmini-paṭipadā: Tayo 'me āvuso saṅkhārā: kāyasāṅkhāro vacisaṅkhāro cittasaṅkhāro. Avijjāsamudayaṃ saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho; ayam' eva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamaḍḍhi. Yato kho āvuso ariyasāvakō evaṃ saṅkhārāṃ pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho... saddhammaṃ — ti — pe —.

Siyā paṇ' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvakō avijjāṃ ca pajānāti avijjāsamudayaṃ ca pajānāti avijjānirodhaṃ ca pajānāti avijjānirodhagāmini-paṭipadaṃ ca pajānāti, ettāvataṃ pi kho... saddhammaṃ. Katamā paṇ' āvuso avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāmini-paṭipadā: Yam' kho āvuso dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāmini-paṭipadāya aññāṇaṃ, ayam' vuccat' āvuso avijjā. Āsavaṃ samudayaṃ avijjāsamudayo, āsavaṃ nirodhā avijjānirodho; ayam' eva ariyo aṭṭhaṅgiko maggo avijjānirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamaḍḍhi. Yato kho āvuso ariyasāvakō evaṃ avijjāṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho... saddhammaṃ — ti.

Sādh' āvuso ti kho te bhikkhū āyaṃ mato Sāriputtaṃ bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttarim' paṇhaṃ apucchun: Siyā paṇ' āvuso añño pi pari-

yāyo yathā ariyasāvakō sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvakō āsavaṃ - ca pajānāti āsavasaṃudayaṃ - ca pajānāti āsavanirodhaṃ - ca pajānāti āsavanirodhagāmini-paṭipadaṃ - ca pajānāti, ettāvatā pi kho āvuso ariyasāvakō sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo pan' āvuso āsavo, katamo āsavasaṃudayo, katamo āsavanirodho, katamā āsavanirodhagāmini-paṭipadā: Tayo 'me āvuso āsavā: kāmāsavo bhavāsavo avijjāsavo. Avijjāsaṃudayaṃ āsavasaṃudayo, avijjānirodhā āsavanirodho, ayam - eva ariyo atthaṅgiko maggo āsavanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi sammāsāṅkappo sammāvācā sammākamanto sammāājivo sammāvāyāmo sammāsati sammāsamādhī. Yato kho āvuso ariyasāvakō evaṃ āsavaṃ pajānāti, evaṃ āsavasaṃudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ paḥāya paṭighānusayaṃ paṭivinodetvā asmiṃ ditthimānānusayaṃ samūhanitvā avijjāṃ paḥāya vijjāṃ uppādetvā ditthe va dhamme dukkhaṃ antakaro hoti. Ettāvatā pi kho āvuso ariyasāvakō sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman - ti.

Idam - avoca āyasmā Sāriputto. Attamaṇā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun - ti.

SAMMĀDITTHISUTTAM NAVAMAṆ.

10.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Kurūsu viharati; Kammāssadhamman - nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave - ti. Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā

sokapariddavāṇaṃ samatikkamāya dukkhadomanassānuni
atthagamāya nāyassa adhigamāya nibbānassa sacchikiriya-
yadidaṃ cattāro satipatthānā, katame cattāro: Idha bhik-
khave bhikkhu kāye kāyānupassī viharati ātāpi sampajāno
satimā vineyya loke abhiññhādomanassaṃ, vedanāsu vedanān-
passī viharati ātāpi sampajāno satimā vineyya loke abhiññhā-
domanassaṃ, citte cittānupassī viharati ātāpi sampajāno
satimā vineyya loke abhiññhādomanassaṃ, dhammesu dham-
mānupassī viharati ātāpi sampajāno satimā vineyya loke
abhiññhādomanassaṃ.

Kathaṃ ca bhikkhave bhikkhu kāye kāyānupassī vi-
harati: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamaṇi-
gato vā suṇṇāgaragato vā nisidati pallaṅkaṃ ābhujitvā ujum
kāyaṃ paṇḍhāya parimukhaṃ satim upatthapetvā. So sato
va assasati, sato passasati, Dighaṃ vā assasanto: dighaṃ
assasāmiti pajānāti, dighaṃ vā passasanto: dighaṃ passa-
sāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti
pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti.
Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭi-
saṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasāṅkhāraṃ
assasissāmiti sikkhati, passambhayaṃ kāyasāṅkhāraṃ passa-
sissāmiti sikkhati. Seyyathā pi bhikkhave dakkho bhama-
kāro vā bhamakārantevāsī vā dighaṃ vā añchanto: dighaṃ
añchāmiti pajānāti, rassaṃ vā añchanto: rassaṃ añchāmiti pa-
jānāti, evaṃ eva kho bhikkhave bhikkhu dighaṃ vā assa-
santo: dighaṃ assasāmiti pajānāti — pe — passambhayaṃ
kāyasāṅkhāraṃ passasissāmiti sikkhati. Iti ajjhataṃ vā
kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī
viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;
samudayaḍhammānupassī vā kāyasmim viharati, vāyadhammānu-
passī vā kāyasmim viharati, samudayaavayadhammānupassī vā
kāyasmim viharati. Atthi kāyo ti vā paṇ' assa satī paccu-
patthitā hoti yāvad eva nāpamattāya patissatimattāya, anis-
sito ca viharati na ca kiñci loke upādiyati. Evam pi bhik-
khave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu gacchanto vā: gac-
chāmiti pajānāti, thito vā: thito 'mhiṭi pajānāti, uṇṇinno vā

nisinno 'mhiti pajānāti, sayāno vā: sayāno 'mhiti pajānāti, yathā yathā vā pan' assa kāyo paṇihito hoti tathā tathā nam pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu abhikkante paṭik-kante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samajjite pasārīte s. h., saṅghātipattacivaradhāraṇe s. h., asite pīte khāyite sāyite s. h., uccārapassāvakamme s. h., gate thite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imam-eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam pūran-nānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā taco māṃsaṃ nahāru atthi atthi-miñjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisam, pittam senham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan-ti. Seyyathā pi bhikkhave ubhato-mukhā mutoli pūra nānavihitassa dhaṇassa, seyyathidam: sālīnam vihīnam muggānam māsānam tilānam taṇḍulānam, tam-enaṃ cakkhumā puriso muṇcitvā paccavekkheyya: ime sālī, ime vihi, ime muggā, ime māsā, ime tilā, ime taṇḍulā ti, evam-eva kho bhikkhave bhikkhu imam-eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam pūran-nānappakārassa asucino paccavekkhati: Atthi imasmiṃ kāye kesā lomā nakhā dantā taco māṃsaṃ nahāru atthi atthi-miñjā vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antagunam udariyam karisam, pittam senham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan-ti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imam-eva kāyaṃ yathāthitam yathāpaṇihitam dhātuseo paccavekkhati: Atthi imasmiṃ kāye paṭhavidhātu āpodhātu tejodhātu vāyodhātūti.

Seyyathā pi bhikkhave dakkho goghātako vā goghātakante-
vāsi vā gāvin vadhivā cātummahāpathe bilaso pativibhajivā
nisinno assa, evam·eva kho bhikkhave bhikkhu imam·eva
kāyam yathāhītaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:
Atthi imasmiṃ kāye paṭhavidhātu āpodhātu tejodhātu vāyo-
dhātūti. Iti ajjhataṃ vā kāye kāyānupassī viharati...
upādiyati. Evam·pi bhikkhave bhikkhu kāye kāyānupassī
viharati.

Puna ca paraṃ bhikkhave bhikkhu seyyathā pi passeyya
sarīraṃ sīvathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ
vā tihamataṃ vā uddhumātakaṃ vinīlakam vipubbakajātaṃ,
so imam·eva kāyam upasaṃharati: Ayam·pi kho kāyo evaṃ-
dhammo evaṃbhāvi etaṃ anātito ti. Iti ajjhataṃ vā
kāye kāyānupassī viharati... upādiyati. Evam·pi bhik-
khave bhikkhu kāye kāyānupassī viharati. Puna ca paraṃ
bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya
chadditaṃ kakehi vā khajjamānaṃ kulalehi vā khajjamānaṃ
gūjhehi vā khajjamānaṃ supaṇhehi vā khajjamānaṃ sigālehi
vā khajjamānaṃ vividhehi vā pāpakajāteli khajjamānaṃ, so
imam·eva kāyam upasaṃharati: Ayam·pi kho kāyo evaṃ-
dhammo evaṃbhāvi etaṃ anātito ti. Iti ajjhataṃ vā k. k.
viharati... upādiyati. Evam·pi bhikkhave bhikkhu k. k. vi-
harati. Puna ca paraṃ bhikkhave bhikkhu seyyathā pi pas-
seyya sarīraṃ sīvathikāya chadditaṃ, atthikasaṅkhalikaṃ
samaṃsalohitaṃ nahārusambandham, — atthikasaṅkhalikaṃ
nimmāṃsa-lohitamakklutaṃ nahārusambandham, — atthika-
saṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandham, —
atthikāni apagatasambandhāni disāvidisā vikkhittāni, aññena
hatthattthikaṃ aññena pādattthikaṃ aññena jaṅghattthikaṃ
aññena ūratthikaṃ aññena kaṭattthikaṃ aññena piṭṭhikaṃ-
takam aññena sīsakṇṭhānaṃ, so imam·eva kāyam upasaṃ-
harati: Ayam·pi kho kāyo evaṃdhammo evaṃbhāvi etaṃ
anātito ti. Iti ajjhataṃ vā k. k. viharati... upādiyati.
Evam·pi bhikkhave bhikkhu k. k. viharati. Puna ca paraṃ
bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya
chadditaṃ, atthikāni setāni saṅkhavannūpanibbhāni, —
atthikāni puñjakitāni terovassikāni, — atthikāni pūṭini cūppa-

kajātāni, so imam' eva kāyaṃ upasaṃharatī: Ayam - pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatito ti. Iti ajjhattaṃ vā k. k. viharatī, bahiddhā vā k. k. viharatī, ajjhattabahiddhā vā k. k. viharatī: samudayadhammānupassī vā kāyasmīṃ viharatī, vayadhammānupassī vā kāyasmīṃ viharatī, samudayavayadhammānupassī vā kāyasmīṃ viharatī. Atthi kāyo ti vā pan' assa sati paēcupatthitā hoti yāvad' eva nānamattāya patissatimattāya, anissito ca viharatī na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu kāye kāyānupassī viharatī.

Kathaṃ - ca bhikkhave bhikkhu vedanāsu vedanānupassī viharatī: Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno: sukhaṃ vedanaṃ vediyāmiti pajānāti, dukkhaṃ vedanaṃ vediyamāno: dukkhaṃ v. v. pajānāti, adukkham' asukhaṃ vedanaṃ vediyamāno: adukkham' asukhaṃ v. v. pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisāṃ vā sukhaṃ..., sāmisaṃ vā dukkhaṃ..., nirāmisāṃ vā dukkhaṃ..., sāmisaṃ vā adukkham' asukhaṃ..., nirāmisāṃ vā adukkham' asukhaṃ vedanaṃ vediyamāno: nirāmisāṃ adukkham' asukhaṃ vedanaṃ vediyāmiti pajānāti. Iti ajjhattaṃ vā vedanāsu vedanānupassī viharatī, bahiddhā vā v. v. viharatī, ajjhattabahiddhā vā v. v. viharatī; samudayadhammānupassī vā vedanāsu viharatī, vayadhammānupassī vā v. v., samudayavayadhammānupassī vā v. v. Atthi vedanā ti vā pan' assa sati paēcupatthitā hoti yāvad' eva nānamattāya patissatimattāya, anissito ca viharatī na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharatī.

Kathaṃ - ca bhikkhave bhikkhu citta cittānupassī viharatī: Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ - ti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃ - ti pajānāti, sadosaṃ..., vitadosaṃ..., samohaṃ..., vitamohaṃ..., saṅkhittaṃ..., vikkhittaṃ..., mahaggataṃ..., amahaggataṃ..., sa-uttaraṃ..., anuttaraṃ..., samāhitaṃ..., asamāhitaṃ..., vimuttaṃ..., avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ - ti pajānāti. Iti ajjhattaṃ vā citta cittānupassī viharatī, bahiddhā vā c. c. viharatī, ajjhattabahiddhā vā c. c. viharatī; samu-

dayadhammānupassī vā cittaasmīn viharati, vayadhammānupassī vā cittaasmīn viharati, samudayavayadhammānupassī vā cittaasmīn viharati. Atthi cittaṃ-ti vā paṇ'assa sati paccupatthitā hoti yāvad-eva ānāpānattāya patissatiṃtattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittaṇupassī viharati.

Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati: Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarāṇesu. Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarāṇesu: Idha bhikkhave bhikkhu santāṃ vā ajjhataṃ kāmaccandaṃ: atthi me ajjhataṃ kāmaccandaṃ ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ: na-tthi me ajjhataṃ kāmaccandaṃ ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti taṃ-ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatinaṃ anuppādo hoti taṃ-ca pajānāti. Santaṃ vā ajjhataṃ byāpādaṃ: atthi me ajjhataṃ byāpādaṃ ti ... pajānāti. Santaṃ vā ajjhataṃ thīnamiddhaṃ: atthi me ajjhataṃ thīnamiddhaṃ-ti ... pajānāti. Santaṃ vā ajjhataṃ uddhaecakukkucceṃ: atthi me ajjhataṃ uddhaecakukkuceṃ-ti ... pajānāti. Santaṃ vā ajjhataṃ vicikicchā: atthi me ajjhataṃ vicikicchā-ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā: na-tthi me ajjhataṃ vicikicchā-ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti taṃ-ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahīnāya vicikicchāya āyatinaṃ anuppādo hoti taṃ-ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabahiddhā vā dh. dh. viharati: samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dh. v., samudayavayadhammānupassī vā dh. v. Atthi dhammā-ti vā paṇ'assa sati paccupatthitā hoti yāvad-eva ānāpānattāya patissatiṃtattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarāṇesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dham-

mānupassī viharati pañcas' upādānakkhandhesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandesu: Idha bhikkhave bhikkhu: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saṇṇā, iti saṇṇāya s., iti saṇṇāya a.; iti saṅkhārā, iti saṅkhārānaṃ s., iti saṅkhārānaṃ a.; iti viññānaṃ, iti viññānassa samudayo, iti viññānassa atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu: Idha bhikkhave bhikkhu cakkhuṃ ca pajānāti rūpe ca pajānāti, yaṃ ca tad'ubhayaṃ paṭicea uppajjati saṃyojanaṃ taṃ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃ ca pajānāti; sotaṃ ca pajānāti sadde ca pajānāti — pe — ghānaṃ ca pajānāti gandhe ca pajānāti — jivhaṃ ca pajānāti rase ca pajānāti — kāyaṃ ca pajānāti phoṭṭhabbe ca pajānāti — manaṃ ca pajānāti dhamme ca pajānāti, yaṃ ca tad'ubhayaṃ paṭicea uppajjati saṃyojanaṃ taṃ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu: Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ sati-sambojjhaṅgaṃ: atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ: na tthi

me ajjhataṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripurī hoti taṃ ca pajānāti. Santaṃ vā ajjhataṃ dhammavicaya-sambojjhaṅgaṃ... Santaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ... Santaṃ vā ajjhataṃ pītisambojjhaṅgaṃ... Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ... Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ... Santaṃ vā ajjhataṃ upekkhasambojjhaṅgaṃ; atthi me ajjhataṃ upekkhasambojjhaṅgo ti pajānāti, santaṃ vā ajjhataṃ upekkhasambojjhaṅgaṃ; na'tthi me ajjhataṃ upekkhasambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekkhasambojjhaṅgassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa upekkhasambojjhaṅgassa bhāvanāpāripurī hoti taṃ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgeṣu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasacceṣu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasacceṣu: Idha bhikkhave bhikkhu; idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabahiddhā vā dh. dh. viharati; samudaya-dhammānupassī vā dhammesu viharati, vāyadhammānupassī vā dhammesu viharati, samudaya-vāyadhammānupassī vā dhammesu viharati. Atthi dhammā ti vā paṇassa sati paccupatthitā hoti yāvad'eva āpamanattāya patissatiṃattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasacceṣu.

Yo hi koci bhikkhave ime cattāro satipatthāne evaṃ bhāveyya satta vassāni, tassa dvīmanā phalānaṃ aññatarāni phalaṃ pāṭikaṅkhaṃ: ditthe va dhamme aññā, sati vā upādisese anāgāmitā. Tīṭhanta bhikkhave satta vassāni, yo hi

koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni pañca vassāni cattāri vassāni tīni vassāni dve vassāni ekaṃ vassam — tiṭṭhatu bhikkhave ekaṃ vassam, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalānam aññataram phalam pātikaṅkham: diṭṭhe va dhamme anā, sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni pañca māsāni cattāri māsāni tīni māsāni dve māsāni māsam addhamāsam — tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalānam aññataram phalam pātikaṅkham: diṭṭhe va dhamme anā, sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānam visuddhiyā sokapariddavānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā ti, iti yan - tam vuttam idam etaṃ pañceca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun - ti.

SATIPAṬṬHĀNASŪTTAM DAŚAMAM.

MŪLAPARIYĀTAVAGGO PATHAMO.

11.

Evaṃ - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Idh' eva bhikkhave samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā

samaṇehi aññe ti, evaṃ etaṃ bhikkhave sammā sihanādaṃ nadatha. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ idha aññatitthiṃ paribbājakaṃ evaṃ vadeyyūṃ: Ko pan' āyasmantaṇaṃ assāso kiṃ balaṃ yena tuihe āyasmanto evaṃ vadetha: idh' eva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavāḍa samaṇehi aññe ti. Evaṃvādino bhikkhave aññatitthiṃ paribbājakaṃ evaṃ assu vacaniyā: Atthi kho no āvuso tena Bhagavatā jhātā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayāṃ attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti; katame cattāro: Atthi kho no āvuso Satthari pasādo, atthi dhamme pasādo, atthi silesu paripūrakārītā, sahadhammikā kho pana no piyā manāpā gahatthā c' eva pabbajitā ca. Ime kho no āvuso tena Bhagavatā jhātā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayāṃ attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ aññatitthiṃ paribbājakaṃ evaṃ vadeyyūṃ: Amhākaṃ pi kho āvuso atthi satthari pasādo, so amhākaṃ satthā, amhākaṃ pi atthi dhamme pasādo, so amhākaṃ dhammo, mayāṃ pi silesu paripūrakārino yaṃ amhākaṃ silāni, amhākaṃ pi sahadhammikā piyā manāpā gahatthā c' eva pabbajitā ca; idha no āvuso ko viśeso ko adhippāyo kiṃ nānākaraṇaṃ yadidaṃ tumhākaṃ c' eva amhākaṃ cāti. Evaṃvādino bhikkhave aññatitthiṃ paribbājakaṃ evaṃ assu vacaniyā: Kim pan' āvuso ekā nitthā udāhu puthū nitthā ti. Sammā byākaramānā bhikkhave aññatitthiṃ paribbājakaṃ evaṃ byākareyyūṃ: Ekā h' āvuso nitthā, na puthū nitthā ti. Sā pan' āvuso nitthā sarāgassa udāhu vitarāgassāti. Sammā byākaramānā bhikkhave aññatitthiṃ paribbājakaṃ evaṃ byākareyyūṃ: Vitarāgass' āvuso sā nitthā, na sā nitthā sarāgassāti. Sā pan' āvuso nitthā sadossassa udāhu vitadosassāti. Sammā... byākareyyūṃ: Vitadosass' āvuso sā nitthā, na sā nitthā sadossassāti. Sā pan' āvuso nitthā samohassa udāhu vitamohassāti. Sammā... byākareyyūṃ: Vitamohass' āvuso sā nitthā, na sā nitthā samohassāti. Sā pan' āvuso nitthā satanassa udāhu vitatanhassāti.

Sammā... byākareyyuṃ: Vītataṇhass' āvuso sā niṭṭhā, na sā niṭṭhā sataṇhassāti. Sū pan' āvuso niṭṭhā sa-upādānassa udāhu anupādānassāti. Sammā... byākareyyuṃ: Anupādānass' āvuso sā niṭṭhā, na sā niṭṭhā sa-upādānassāti. Sū pan' āvuso niṭṭhā viddasuno udāhu aviddasuno ti. Sammā... byākareyyuṃ: Viddasuno āvuso sā niṭṭhā, na sā niṭṭhā aviddasuno ti. Sū pan' āvuso niṭṭhā anuruddha-paṭiviruddhassa udāhu ananuruddha-appaṭiviruddhassāti. Sammā... byākareyyuṃ: Ananuruddha-appaṭiviruddhass' āvuso sā niṭṭhā, na sā niṭṭhā anuruddha-paṭiviruddhassāti. Sū pan' āvuso niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino ti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Nippapañcārāmass' āvuso sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino ti.

Dve 'mā bhikkhave dīṭṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allinā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allinā vibhavaditṭhiṃ upagatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ dīṭṭhināṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ nappajānanti, te sarāgā te sadosā te samohā te sataṇhā te sa-upādānā te aviddasuno te anuruddha-paṭiviruddhā te papañcārāmā papañcaratino, te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmā ti vadāmi. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ dīṭṭhināṃ samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ pajānanti, te vitarāgā te vītadosā te vītamohā te vītataṇhā te anupādānā te viddasuno te ananuruddha-appaṭiviruddhā te nippapañcārāmā nippapañcaratino, te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā ti vadāmi.

Cattār' imāni bhikkhave upādānāni, katamāni cattāri: kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā patijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa pariññam paññāpenti, na diṭṭhupādānassa pariññam paññāpenti, na silabbatupādānassa p. p., na attavādupādānassa p. p.; tam kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā tīpi tñānāni yathābhūtaṃ na ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā patijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa pariññam paññāpenti, na diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā patijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p.; tam kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā dve tñānāni yathābhūtaṃ na ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā patijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samaṇabrāhmaṇā sabbupādānapariññāvādā patijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., silabbatupādānassa p. p., na attavādupādānassa p. p.; tam kissa hetu: imāni hi te bhonto samaṇabrāhmaṇā ekam tñānam yathābhūtaṃ na ppajānanti, tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā patijānamānā te na sammā sabbupādānapariññam paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., silabbatupādānassa p. p., na attavādupādānassa pariññam paññāpenti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so na sammaggato akkhāyati, yo dhamme pasādo so na sammaggato akkhāyati, yā silesu paripūrakāritā sā na sammaggatā akkhāyati, yā sahadhammikesu piyamaṇāpatā sā na sammaggatā akkhāyati, tam kissa hetu: evaṃ h' etaṃ bhikkhave hoti yathā tam

durakkhāte dhammavinaye duppavedite anīyyānike anupasaṃsaṃvattanike asammāsambuddhappavedite.

Tathāgato ca kho bhikkhave araham sammāsambuddho sabbupādānapariññāvādo paṭijānamāno sammā sabbupādānapariññam paññāpeti: kāmupādānassa pariññam paññāpeti, diṭṭhupādānassa p. p., silabbatupādānassa p. p., attavādupādānassa pariññam paññāpeti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so sammaggato akkhāyati, yo dhamme pasādo so sammaggato akkhāyati, yā silesu paripūrākārīta sā sammaggatā akkhāyati, yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati; tam kissa hotu: evam h' etaṃ bhikkhave hoti yathā taṃ evākkhāte dhammavinaye suppavedite nīyyānike upasaṃsaṃvattaniko sammāsambuddhappavedite.

Ime ca bhikkhave cattāro upādānā kiṃnidānā kiṃsamudaya kiṃjātikā kiṃpabbhavā: ime cattāro upādānā taṇhānidānā taṇhāsamudaya taṇhājātikā taṇhāpabbhavā. Taṇhā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavā: taṇhā vedanānidānā v. v. vedanāpabbhavā. Vedanā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavā: vedanā phassaṇidānā ph. ph. phassaṇapabbhavā. Phasso cāyaṃ bhikkhave kiṃnidāno k. k. kiṃpabbhavo: phasso saṭṭāyatanaṇidāno s. s. saṭṭāyatanaṇapabbhavo. Saṭṭāyatanaṇa - e' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: saṭṭāyatanaṇaṃ nāmarūpaṇidānaṃ n. n. nāmarūpaṇapabbhavaṃ. Nāmarūpaṇa - e' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: nāmarūpaṇaṃ viññāṇaṇidānaṃ v. v. viññāṇaṇapabbhavaṃ. Viññāṇaṇa - e' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: viññāṇaṇaṃ saṅkhārāṇidānaṃ s. s. saṅkhārāpabbhavaṃ. Saṅkhārā e' ime bhikkhave kiṃnidānā kiṃsamudaya kiṃjātikā kiṃpabbhavā: saṅkhārā avijjāṇidānā avijjāsamudayaṃ avijjājātikā avijjāpabbhavā. Yato ca kho bhikkhave bhikkhuno avijjā pahinā hoti vijjā uppannā, so avijjāvirāgā vijjappādā n' eva kāmupādānaṃ upādiyati, na diṭṭhupādānaṃ upādiyati, na silabbatupādānaṃ upādiyati, na attavādupādānaṃ upādiyati; anupādiyaṃ na paritassati, aparitassaṃ pacattāṃ yeva parinibbāyati; khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

CELANĪHANĀDASUTTAM PĀTHAMAM

12.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati bahinagare avarapure vanasaṇḍe. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhammavinayā; so Vesāliyaṃ parisatiṃ etaṃ vācam bhāsati: Na tthi samagassa Gotamassa uttarinṃ manussa-dhammā alamariyaññadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucariṇaṃ sayam-paṭibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayūyāti. Atha kho āyasmā Sāriputto pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Vesālīṃ piṇḍāya pāvisi. Assosi kho āyasmā Sāriputto Sunakkhattassa Licchaviputtassa Vesāliyaṃ parisatiṃ etaṃ vācam bhāsamānassa: Na tthi samagassa Gotamassa uttarinṃ manussadhammā alamariyaññadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vimaṃsānucariṇaṃ sayam-paṭibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayūyāti.

Atha kho āyasmā Sāriputto Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantaṃ etaṃ avoca: Sunakkhatto bhanto Licchaviputto acirapakkanto imasmā dhammavinayā, so Vesāliyaṃ parisatiṃ etaṃ vācam bhāsati: Na tthi samagassa Gotamassa... so niyyāti takkarassa sammā dukkhakkhayūyāti.

Kodhano Sāriputta Sunakkhatto moghapuriso, kodhā ca paṇ' assa esā vācā bhāsita. Ayaṇnaṃ bhāsissāmiti so Sāriputta Sunakkhatto moghapuriso vaṇṇaṃ yeva Tathāgatassa

bhāṣati. Vanno h' eso Sāriputta Tathāgataṣṣa yo evaṃ vadeyya: yassa ca khvāssa atthāya dhammo desito so piyyāti takkarassa sammā dukkhakkhayāyāti.

Ayam -pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā ti. Ayam -pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā anekavihitam iddhividham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, avibhāvaṃ tirobhāvaṃ tirokuḍḍam tiropākāram tiro-pabbataṃ asujjamāno gacchati seyyathā pi ākāse, pathaviyā pi ummujjanimujjam karoti seyyathā pi udake, udake pi abhijjamāne gacchati seyyathā pi pathaviyam, ākāse pi pallaṅkena kamati seyyathā pi pakkhi sakuno, ime pi candimasuriye evaṃ mahiddhūke evaṃ mahānubhāve paṇiṇa parimasati parimujjati, yāva Brahmaloḷā pi kāyena vasaṃ vattetiti. Ayam -pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde supāti dibbe ca mānuse ca ye dūre santike cāti. Ayam -pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā parasattānam parapuggalānam cetasā ceto paricca pajānāti: sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ -ti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃ -ti pajānāti — pe — saṅkhiṭṭam ... vikkhiṭṭam ..., mahaggataṃ ..., amahaggataṃ ..., sa-uttaram ..., anuttaram ..., samāhitam ..., asamāhitam ..., vimuttam ..., avimuttam vā cittaṃ avimuttam cittaṃ -ti pajānātiti.

Dasa kho pan' imāni Sāriputta Tathāgataṣṣa Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabbhaṃ -thānaṃ paṭijānāti, purisāsu sihanādam nadati, brahmacakkaṃ pavat-teti, katamāni dasa: Idha Sāriputta Tathāgato thānaṃ -ca thānato atthānaṃ -ca atthānato yathābhūtam pajānāti. Yam -pi Sāriputta Tathāgato thānaṃ -ca thānato atthānaṃ -ca atthānato yathābhūtam pajānāti, idam -pi Sāriputta Tathā-

gatussa Tathāgatabalaṃ hoti yaṃ balaṃ āgamma Tathāgato
 āsabbhaṃ thānaṃ paṭijānāti, parisāsu sihanādaṃ nadati,
 brahmacakkaṃ pavatteti. Puna ca paraṃ Sāriputta Tathā-
 gato atitānāgatapaccuppannānaṃ kammasaṃsādanānaṃ thā-
 naṃso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāri-
 putta Tathāgato atitānāgatapaccuppannānaṃ ... pavatteti.
 Puna ca paraṃ Sāriputta Tathāgato sabbatthagāminīṃ pati-
 padaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ... pavat-
 teti. Puna ca paraṃ Sāriputta Tathāgato anekadhātu-
 nānādhātu-lokaṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta ...
 pavatteti. Puna ca paraṃ Sāriputta Tathāgato sattānaṃ nā-
 nādhimuttikataṃ yathābhūtaṃ pajānāti. Yaṃ - pi Sāriputta
 ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato para-
 sattānaṃ parapuggalaṇaṃ indriyaparopariyattaṃ yathābhūtaṃ
 pajānāti. Yaṃ - pi Sāriputta ... pavatteti. Puna ca paraṃ
 Sāriputta Tathāgato jhāna-vimokha-samādhi-samāpattinaṃ saṃ-
 kilesaṃ vōḍaṇaṃ vutthānaṃ yathābhūtaṃ pajānāti. Yaṃ - pi
 Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato
 anekavihitaṃ pubbenivāsaṃ anussarati, aevyathidaṃ: ekam - pi
 jātiṃ dve - pi jātiyo tisso - pi jātiyo catusso - pi jātiyo pañca - pi
 jātiyo dasa - pi jātiyo viṣatim - pi jātiyo timsam - pi jātiyo
 cattārisam - pi jātiyo pañāsam - pi jātiyo jātisatam - pi jātisa-
 hassam - pi jātisatasahassam - pi, aneke - pi saṃvattakappe
 aneke - pi vivattakappe aneke - pi saṃvattavivattakappe, amutr'
 āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃsāhāro evaṃ
 sokhadukkhapaṭisaṃvedi evaṃāyupariyanto, so tato cuto
 amutra udapādīṃ, tatrap' āsīm evaṃnāmo evaṃgotto evaṃ-
 vaṇṇo evaṃsāhāro evaṃ sokhadukkhapaṭisaṃvedi evaṃā-
 yupariyanto, so tato cuto idhūpapanno ti, iti sākāraṃ sa-
 uddeśaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yaṃ - pi
 Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathā-
 gato dibbena cakkhūṃ visuddhena atikkanta mānusakena
 satte passati cavaṃāne upapajjamaṇe, hīne paṇite suvaṇṇe
 dubbhaṇṇe sugate duggate, yathākammūpage satte pajānāti:
 ime vata bhonto sattā kūyaduccaritena samannāgatā vaci-
 duccaritena a. manoduccaritena a. ariyānaṃ upavāḍakā
 micchādittikā micchādittikammasaṃsādanā, te kūyassa

bhedā param-marapā apāyaṃ duggatīṃ vinipātāṃ nira-
yaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena
samannāgatā vacīsucaritena s. manosucaritena s. ariyānaṃ
anupavūḍakā sammāditthikā sammāditthikammasamādānā, te
kāyassa bheda param-marapā sugatīṃ saggaṃ lokāṃ upa-
pannū ti, iti dibbena cakkhunā visuddhena atikkantamānusa-
kena satte passati cavamāne upapajjamāne, hīne paṇite su-
vaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pa-
jānāti. Yam-pi Sāriputta ... pavatteti. Puna ca param
Sāriputta Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhinñā sacchi-
katvā upasampajja viharati. Yam-pi Sāriputta Tathāgato
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ di-
tthe vā dhamme sayāṃ abhinñā sacchikatvā upasampajja
viharati, idam-pi Sāriputta Tathāgatassa Tathāgatabalaṃ
hoti yaṃ balaṃ āgamaṃ Tathāgato āsabhaṃ-thānaṃ paṭi-
jānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni
yehi balehi samannāgato Tathāgato āsabhaṃ-thānaṃ paṭijānāti,
parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Yo
kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ
vadeyya: Na-tthi samaṇassa Gotamassa uttarīṃ manussa-
dhammā alamariyaṇāpadassanaviseko, takkapariyāhataṃ sa-
maṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayāṃ-
paṭibhānaṃ-ti, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ
appahāya taṃ diṭṭhiṃ appaṭinissajjivā yathābhataṃ nikkhitto
evaṃ niraṇṇaso. Seyyathā pi Sāriputta bhikkhu silasampanno
samādhisampanno pañāsampanno diṭṭhe va dhamme aññaṃ
ārādheyya. evaṃsampadam-idam Sāriputta vadami: taṃ vā-
caṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissa-
jivā yathābhataṃ nikkhitto evaṃ niraṇṇaso.

Cattār' imāni Sāriputta Tathāgatassa vesārajāni yehi
vesārajehi samannāgato Tathāgato āsabhaṃ-thānaṃ paṭi-
jānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti,
katamāni cattārī: Sammāsambuddhassa te paṭijānato ime
dhammā anabhisambuddhā ti, tatra vata maṃ samaṇo vā
brāhmaṇo vā devo vā Mūro vā Brahmā vā koci vā lokasmiṃ

saha dhammena patiocodessatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittāṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā ti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyeyāti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa samānā dukkhakkhayeyāti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ saha dhammena patiocodessatīti nimittam - etaṃ na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittāṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

Imāni kho Sāriputta cattāri Tathāgatassa vesārajāni yehi ... pavatteti. Ye kho maṃ Sāriputta evaṃ jānantāṃ ... evaṃ niraye.

Aṭṭha kho imā Sāriputta parisā, katamā aṭṭha: khattiyparisā brāhmaṇaparisā gahapatiparisā samaṇaparisā Cātummahārājikaparisā Tāvatinīsaparisā Mārāparisā Brahmaṇaparisā. Imā kho Sāriputta aṭṭha parisā. Imehi kho Sāriputta catuhi vesārajehi samannāgato Tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhiñānāmi kho paṇāhaṃ Sāriputta anekasatāṃ khattiypariśaṃ upasaṅkamitā, tatra pi mayā sannisinṇapubbaṃ - c' eva sallapitapubbaṃ - ca sākacchā ca samāpajjitapubbaṃ. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittāṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Abhiñānāmi kho paṇāhaṃ Sāriputta anekasatāṃ brāhmaṇapariśaṃ — pe — gahapatipariśaṃ — samaṇapariśaṃ — Cātummahārājikapariśaṃ — Tāvatinīsapariśaṃ — Mārāpariśaṃ — Brahmaṇapariśaṃ upasaṅkamitā, tatra pi mayā sannisinṇapubbaṃ - c' eva sallapitapubbaṃ - ca sākacchā ca samāpajjitapubbaṃ. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nimittāṃ asamanupassanto khemappatto abhayappatto vesā-

rajjappatto viharāmi. Yo kho maṃ Sāriputta evaṃ jānantaṃ... evaṃ niraye.

Catasso kho imā Sāriputta yoniyo, katamā catasso: aṇḍajā yoni, jalābhujā yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca Sāriputta aṇḍajā yoni: Ye kho te Sāriputta sattā aṇḍakosaṃ abhinibbhiṃ jāyanti, ayaṃ vuccati Sāriputta aṇḍajā yoni. Katamā ca Sāriputta jalābhujā yoni: Ye kho te Sāriputta sattā vatthikosāṃ abhinibbhiṃ jāyanti, ayaṃ vuccati Sāriputta jalābhujā yoni. Katamā ca Sāriputta saṃsedajā yoni: Ye kho te Sāriputta sattā pūtimaccho vā jāyanti pūtikunape vā pūtikummāse vā candanikūya vā oḷigalle vā jāyanti, ayaṃ vuccati Sāriputta saṃsedajā yoni. Katamā ca Sāriputta opapātikā yoni: Devā nerayikā ekacce, ca manussā ekacce ca vinipātikā, ayaṃ vuccati Sāriputta opapātikā yoni.

Imā kho Sāriputta catasso yoniyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ... evaṃ niraye.

Pañca kho imā Sāriputta gatiyo, katamā pañca: nirayo tiracchānayoni pittivisayo manussā devā. Nirayaṃ cāhaṃ Sāriputta pajānāmi nirayagāminīṃ ca maggaṃ nirayagāminīṃ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati taṃ ca pajānāmi. Tiracchānayoniṃ cāhaṃ Sāriputta pajānāmi tiracchānayoniṃ gāminīṃ ca maggaṃ tiracchānayoniṃ gāminīṃ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā pittivisayaṃ upapajjati taṃ ca pajānāmi. Pittivisayaṃ cāhaṃ Sāriputta pajānāmi pittivisayaṃ gāminīṃ ca maggaṃ pittivisayaṃ gāminīṃ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā pittivisayaṃ upapajjati taṃ ca pajānāmi. Manusse cāhaṃ Sāriputta pajānāmi manussalokagāminīṃ ca maggaṃ manussalokagāminīṃ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā manussesu upapajjati taṃ ca pajānāmi. Deve cāhaṃ Sāriputta pajānāmi devaḷokagāminīṃ ca maggaṃ devaḷokagāminīṃ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjati taṃ ca pajānāmi. Nibbānaṃ cāhaṃ Sāriputta pajānāmi nibbānagāminīṃ ca maggaṃ nibbānagā-

miniā-ca paṭipadam, yathāpaṭipanno ca āsavānaṃ khaṃyā anā-
savānaṃ cetovimuttim paṇḍāvimuttim diṭṭhe va dhamme sayānaṃ
abhiññā sacchikātvā upasampajja viharati taṃ-ca pajānāmi.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca
iriyati taṃ-ca maggaṃ samārūḷho yathā kāyassa bhedaṃ pa-
ram-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjis-
satiti; tam-enaṃ passāmi aparena samayena dībhena cak-
khuṇā visuddhena atikkantamānusakena kāyassa bhedaṃ pa-
ram-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ
ekantadukkhā tippā kaṭukā vedanā vediyamānaṃ. Seyyathā
pi Sāriputta aṅgārakāsu sādhiḥaporisā pur' aṅgārānaṃ vitac-
cikānaṃ vitadhūmānaṃ, atha puriso āgaccheyya ghaṃmā-
bhūtatto ghaṃmapareto kilanto tasito pipāsito ekāyanena
maggena taṃ-eva aṅgārakāsuṃ paṇḍhāya, tam-enaṃ cak-
khuṇā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ pu-
riso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūḷho
yathā imaṃ yeva aṅgārakāsuṃ āgamissatiti; tam-enaṃ pas-
seyya aparena samayena tassā aṅgārakāsuṃ patitaṃ ekanta-
dukkhā tippā kaṭukā vedanā vediyamānaṃ; evaṃ-eva kho
ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca
iriyati taṃ-ca maggaṃ samārūḷho yathā kāyassa bhedaṃ pa-
ram-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
pajjissatiti; tam-enaṃ passāmi aparena samayena dībhena
cakkhuṇā visuddhena atikkantamānusakena kāyassa bhedaṃ
param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapa-
nnaṃ ekantadukkhā tippā kaṭukā vedanā vediyamānaṃ.

Idha paṇāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā
ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā
ca iriyati taṃ-ca maggaṃ samārūḷho yathā kāyassa bhedaṃ pa-
ram-maraṇā tiracchānāyonim upapajjissatiti; tam-enaṃ
passāmi aparena samayena dībhena cakkhuṇā visuddhena
atikkantamānusakena kāyassa bhedaṃ param-maraṇā tirac-
chānāyonim upapannaṃ dukkhā tippā kaṭukā vedanā vedi-
yamānaṃ. Seyyathā pi Sāriputta gūthakūpo sādhiḥaporiso
pūro gūthassa, atha puriso āgaccheyya ghaṃmābhūtatto

ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva gūthakūpaṃ paṇidhāya, tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūḷho yathā imaṃ yeva gūthakūpaṃ āgamissatiti; tam-enaṃ passeyya aparena samayena tasmiṃ gūthakūpe patitaṃ dukkhā tippā katukā vedanā vediyamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā pīttivisaṃ upapajjissatiti; tam-enaṃ passāmi ... pīttivisaṃ upapannaṃ dukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho visame bhūmibhāge jāto tanupattapalāso kharacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva rukkhaṃ paṇidhāya, tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ paṭipanno yathā imaṃ yeva rukkhaṃ āgamissatiti; tam-enaṃ passeyya aparena samayena tassa rukkhasa chāyāya nisinnaṃ vā nīpanaṃ vā dukkhabahulā vedanā vediyamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idha paṇāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā manussesu upapajjissatiti; tam-enaṃ passāmi ... manussesu upapannaṃ sukkhabahulā vedanā vediyamānaṃ. Seyyathā pi Sāriputta rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva rukkhaṃ paṇidhāya, tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ-ca maggaṃ samārūḷho yathā imaṃ yeva rukkhaṃ āgamissatiti; tam-enaṃ passeyya aparena samayena tassa rukkhasa chāyāya nisinnaṃ vā nīpanaṃ vā sukkhabahulā vedanā vediyamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maṇṇā sugatiṃ saggaṃ lokaṃ upapajjissatīti; tam-enāṃ passāmi ... sugatiṃ saggaṃ lokaṃ upapannaṃ ekantasukkhā vedanā vediyamānaṃ. Seyyathā pi Sāriputta pāsādo, tatr' assa kūtāgāraṃ ullittāvalittāṃ nivātaṃ phassitaggalaṃ pūṭitavāta-pānaṃ, tatr' assa pallaṅko gonakathato paṭikatthato paṭalikathato kadalimigapavarapaccattharapo sa-uttaracchādo ubhatolohitakūpadhāno, atha puriso āgaccheyya ghaṃmābhitatto ghaṃmapareto kilanto tasito pipāsito ekāyaneṇa maggena tam-eva pāsādaṃ paṇḍhāya, tam-enāṃ cak-khumā puriso diṅvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṅ-ca maggaṃ samārūḷho yathā imaṃ yeva pāsādaṃ āgamiṣsatīti; tam-enāṃ passeyya apareṇa samayena tasmīṃ pāsāde tasmīṃ kūtāgāre tasmīṃ pallaṅke nisinnaṃ vā nipaṇṇaṃ vā ekantasukkhā vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idha pañāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca iriyati taṅ-ca maggaṃ samārūḷho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayā abhiññā sacchikatvā upasampajja viharissatīti; tam-enāṃ passāmi apareṇa samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayā abhiññā sacchikatvā upasampajja viharantaṃ ekantasukkhā vedanā vediyamānaṃ. Seyyathā pi Sāriputta pokkharāṇi acchodakā sūṭodakā sūṭodakā setakā sūpatiṭṭhā raṇaṇiya, avidūre c' assā tibbo vanasāṇḍo, atha puriso āgaccheyya ghaṃmābhitatto ghaṃmapareto kilanto tasito pipāsito ekāyaneṇa maggena tam-eva pokkharāṇi paṇḍhāya, tam-enāṃ cak-khumā puriso diṅvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṅ-ca maggaṃ samārūḷho yathā imaṃ yeva pokkharāṇi āgamiṣsatīti; tam-enāṃ passeyya apareṇa samayena taṃ pokkharāṇi ogaḥitvā nahātvā ca pivtvā ca sabbadarathakīlamathaparijāhaṃ paṭippasambhetvā paccuttaritvā tasmīṃ vanasāṇḍe nisinnaṃ vā

nippanaṃ vā ekantasukhā vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā cetō paricca pajānāmi: Tathā 'yaṃ puggalaṃ paṭipanno tathā ca iriyati taṃ' ca maggaṃ samārūho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatthi; tam evaṃ passāmi apareṇa samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukhā vedanā vediyamānaṃ.

Imā kho Sāriputta pañca gatiyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya: Na tthi samāpessa Gotamassa uttarim' manussadhammā alamariya-nāpadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vīmaṇisānucaritaṃ sayāmpaṭibhānaṃ tī, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye. Seyyathā pi Sāriputta bhikkhu silasampanno samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ ārādhеyya, evaṃ sampadam' idaṃ Sāriputta vadāmi: taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye.

Abhijānāmi kho pañāhaṃ Sāriputta caturaṅgasamannāgataṃ brahmacariyaṃ caritū: tapassī sudaṃ homi parama-tapassī, lūkhas' sudaṃ homi paramalūkho, jegucchi sudaṃ homi paramajegucchi, pavivittas' sudaṃ homi parama-pavivitto.

Tatra'ssu me idaṃ Sāriputta tapassitāya hoti: acelaḥ homi muttācāro hatthāpalekhano, na ehiḥhadantiko na tiṭṭha-bhadantiko, nābhiḥbhaṭaṃ na uddiṣṣakataṃ na nimantaṇaṃ sādiyāmi; so na kumbhūmukhā patigaṇhāmi, na kaḷopimukhā patigaṇhāmi, na eḷakamantaraṃ na daḍḍamantaraṃ na musalamantaraṃ, na dvīnaṃ bhuñjamānaṃ, na gabbhīniyā, na pūyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sū upaṭṭhito hoti, na yattha makkhikā sandasanda-cārini, na maccheṃ na māṇsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi. So ekāgāriko vā homi ekālopiḥko, dvā-

gāriko vā homi dvālopiko — sattāgāriko vā homi sattālopiko. Ekissā pi dattiyā yāpemi, dvili pi dattili yāpemi — sattahi pi dattihī yāpemi. Ehāhikam pi āhāraṃ āhāremi, dvihikam pi āhāraṃ āhāremi — sattahikam pi āhāraṃ āhāremi. Iti evarūpaṃ addhamāsikam pi pariyāyabhattabhojanānuyogam anuyutto viharāmi. So sākabhakkho vā homi sāmākabhakkho vā homi, nivārabhakkho ... daddulabhakkho ... hatābhakkho ... kaṇabhakkho ... ācāmbhakkho ..., piṇṇābhakkho ... tipabhakkho ..., gomayabhakkho vā homi; vana-mūlaphalāhāro yāpemi pavattaphalabhojī. So sāṇāni pi dhāremi, masāṇāni pi dhāremi, chavadussāni pi dh., paṇṇasūlāni pi dh., tiritāni pi dh., ajinam pi dh., ajinakkhipam pi dh., kusaciram pi dh., vākaciram pi dh., phalaciram pi dh., kesakambalam pi dh., vālakambalam pi dh., ulūkapakkham pi dhāremi. Kesamassulocako pi homi kesamassulocanānuyogam anuyutto, ubbhattako pi homi āsanapatikkhitto, ukkūṭiko pi homi ukkūṭikappadhānam anuyutto, kantakāpassayiko pi homi kantakāpassaye seyyaṃ kappemi, sāyatatiyakam pi udakorohānānuyogam anuyutto viharāmi. Iti evarūpaṃ aṇekavijitāni kāyassa ātapanaparitāpanānuyogam anuyutto viharāmi. Idam su me Sāriputta tapassitāya hoti.

Tatra -ssu me idam Sāriputta lūkhasmiṃ hoti: neka-vassaganikāni rajojallāni kāye sammicitāni hoti papatīkajātāni. Seyyathā pi Sāriputta tindukākhāṇu neka-vassaganiko sammicito hoti papatīkajāto, evam -eva -ssu me Sāriputta neka-vassaganikāni rajojallāni kāye sammicitāni hoti papatīkajātāni. Tassa mayhaṃ Sāriputta na evaṃ hoti: Aho vatāhaṃ imaṃ rajojallāni pāṇinā parimajjeyyāṃ, aññe vā pana me imaṃ rajojallāni pāṇinā parimajjeyyū - ti. Evam -pi me Sāriputta na hoti. Idam su me Sāriputta lūkhasmiṃ hoti.

Tatra -ssu me idam Sāriputta jegucchismiṃ hoti: so kho ahaṃ Sāriputta sato va abhikkamāmi sato patikkamāmi, yāva udabbandhami pi me dayā paocupattitū hoti: mā haṃ khuddake pāṇe visamagata saṅghātāni āpādeyyā - ti. Idam su me Sāriputta jegucchismiṃ hoti.

Tatra -ssu me idam Sāriputta pavivittasmiṃ hoti: so

kho ahaṃ Sāriputta aññatarāṃ araṇṇāyatanāṃ ajjhogāhitvā viharāmi, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhabhārakaṃ vā vanakammikaṃ vā, vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thalena thalāṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasan - ti. Seyyathā pi Sāriputta araṇṇāko migo manasse diṣvā vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thalena thalāṃ papatati, evaṃ - eva kho ahaṃ Sāriputta yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhabhārakaṃ vā vanakammikaṃ vā, vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thalena thalāṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasan - ti. Idāṃ su me Sāriputta pavivittasmiṃ hoti.

So kho ahaṃ Sāriputta ye te goṭṭhā paṭṭhitagāvo apagatagopālakā tattha catukundiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudaṃ āhāremi. Yāva kivaṃ - ca me Sāriputta sakaṃ muttakarisaṃ apariyādinnāṃ hoti, sakaṃ yeva sudaṃ muttakarisaṃ āhāremi. Idāṃ su me Sāriputta mahāvikaṭabhojanasmiṃ hoti.

So kho ahaṃ Sāriputta aññatarāṃ bhiṃsanakāṃ vanasaṇḍaṃ ajjhogāhitvā viharāmi. Tatra sudaṃ Sāriputta bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmīṃ hoti: yo koci avitarāgo - taṃ vanasaṇḍaṃ pavisati yebhuyyena lomāni haṃsanti. So kho ahaṃ Sāriputta yā tā rattiiyo sitā hemantikā antarattihake himapātasamaye tathārūpāsu rattisu rattim abbhokāse viharāmi divā vanasaṇḍe, gimhānaṃ pacchime māse divā abbhokāse viharāmi rattim vanasaṇḍe. Api - ssu maṃ Sāriputta ayaṃ anacchariyā gāthā paṭibhāsi pubbe assutapubbā:

So tatto so sīno, eko bhiṃsanake vane,
naggo na - c' aggim - āsīno, esaṇāpasuto muntī.

So kho ahaṃ Sāriputta susāne seyyāṃ kappemi chavaṭṭukāni upadhāya. Api - ssu maṃ Sāriputta gomaṇḍalā upasaṅkamitvā oṭṭhubhanti pi omuttenti pi, paṃsukena okiranti pi, kannasotesu pi salākaṃ pavesenti. Na kho paṇāhaṃ Sāriputta abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idāṃ su me Sāriputta upekhāvihāraesmiṃ hoti.

Santi kho pana Sāriputta eke samanabrāhmaṇā evaṃ-
vādiṇo evaṃdiṭṭhino: āhārena suddhiti; te evaṃ āhāṇsu:
kolehi yāpemaṭṭi, te kolam-pi khādanti, kolacunnam-pi khā-
danti, kolodakam-pi pivanti, anekavihitam-pi kolavikatiṃ
paribhuñjanti. Abhiñānāmi kho panāhaṃ Sāriputta ekaṃ
yeva kolam-āhāraṃ āharitā. Siyā kho pana te Sāriputta
evam-assa: mahā nūna tena samayena kolo ahoṣiti. Na
kho pan' etaṃ Sāriputta evaṃ datṭhabbhaṃ, tadā pi etaparamo
yeva kolo ahoṣi seyyathā pi etarahi. Tassa mayhaṃ Sāri-
putta ekaṃ yeva kolam-āhāraṃ āharayato adhimattakasiṃhā-
naṃ patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā
kālāpabbāni vā evam-eva-ssu me aṅgapaccaṅgāni bhavanti
tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evam-
eva-ssu me ānisadaṃ hoti (tāy' ev' appāhāratāya, seyyathā
pi nāma vaṭṭanāvaḷi evam-eva-ssu me piṭṭhikantako unnatā-
vanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jara-
sālāya gopānasiyo oluggaviluggā bhavanti evam-eva-ssu me
phāsulīyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, sey-
yathā pi nāma gambhīre udapāne udakatārakā gambhīragatā
okkhāyikā dissanti evam-eva-ssu me akkhikūpesu akkhi-
tārakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya,
seyyathā pi nāma tittakālābu āmakacchinno vātūlapena sam-
puṭṭito hoti sammilāto evam-eva-ssu me sisacchavi sampuṭṭitā
hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:
udaracchaviṃ parimasissāmiti piṭṭhikantakam yeva parigaṇ-
hāmi, piṭṭhikantakam parimasissāmiti udaracchaviṃ yeva pari-
gaṇhāmi, yāva-ssu me Sāriputta udaracchavi piṭṭhikantakam
allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:
vaccam vā muttam vā karissāmiti tatth' eva avakujjo papa-
tāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tam-eva
kāyaṃ assāsento pāpinā gattāni anomajjāmi, tassa mayhaṃ
Sāriputta pāpinā gattāni anomajjato pūtimulāni lomāni kā-
yasmā papatanti tāy' ev' appāhāratāya.

Santi kho pana Sāriputta eke samanabrāhmaṇā evaṃ-
vādiṇo evaṃdiṭṭhino: āhārena suddhiti; te evaṃ āhāṇsu:
muggehi yāpema — pe — tilehi yāpema — taṇḍulehi yāpe-
māti, te taṇḍulam-pi khādanti, taṇḍulacunnam-pi khādanti,

taṇḍulodakam pi pivanti, anekavilītam pi taṇḍulavikatiṃ
 parihhujanti. Abhiñānāmi kho pañāhaṃ Sāriputta ekaṃ yeva
 taṇḍulaṃ āhāraṃ āharitā. Siyā kho pana te Sāriputta evaṃ-
 assa: mahā nūna tena samayena taṇḍulo ahoṣitī. Na kho pañ-
 etam Sāriputta evaṃ datṭhabbam, tadā pi etaparamo yeva
 taṇḍulo ahoṣi seyyathā pi etarahi. Tassa mayham Sāriputta
 ekaṃ yeva taṇḍulaṃ āhāraṃ āharayato adhimattakasimānaṃ
 patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā kalā-
 pabbāni vā evaṃ eva ssu me aṅgapaccaṅgāni bhavanti tāy-
 ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam evaṃ eva ssu
 me ānisadam hoti tāy' ev' appāhāratāya, seyyathā pi nāma
 vaṭṭanāvālī evaṃ eva ssu me piṭṭhikaṇṭako unnatāvanato
 hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasālāya go-
 pūnāsiyo oluggaviluggā bhavanti evaṃ eva ssu me phūsulīyo
 oluggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma
 gambhīre udapāne udakatūrakā gambhīragatā okkhāyikā dis-
 santi evaṃ eva ssu me akkhikūpesu akkhītūrakā gambhīra-
 gatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi
 nāma tittakālābu āmakacchinno vātātapena sampuṭito hoti
 sammilāto evaṃ eva ssu me sisacchavi sampuṭitā hoti sam-
 milatā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta: uda-
 racehaviṃ parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi,
 piṭṭhikaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇ-
 hāmi, yāva ssu me Sāriputta udaracchavi piṭṭhikaṇṭakam
 allinū hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:
 vaccaṃ vā muttam vā karissāmiti tatth' eva avakujjo papa-
 tāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tam
 eva kāyaṃ assāsento pāṇinā gattāni anomajjāmi, tassa may-
 ham Sāriputta pāṇinā gattāni anomajjato pūtimūlāni lomāni
 kāyasmā papatanti tāy' ev' appāhāratāya. Tāya pi kho ahaṃ
 Sāriputta iriyāya tāya paṭipadāya tāya dukkarakārikāya nāj-
 jhagamam uttarim manussadhammā alamariyaññapadassana-
 visesam, tam kissa heto: imissā yeva ariyāya paññāya ana-
 dhigamā yā 'yaṃ ariyā paññā adhigatā ariyā niyyānikā niy-
 yāti takkarassa sammā dukkhakkhayāya.

Santi kho pana Sāriputta eke s. e. o.: samsārena sud-
 dhiṭi. Na kho pana so Sāriputta samsāro sulabharūpo yo mayā

assāsaṇṇapubbo iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve saṃsa-
reyyāṃ, na y' imaṃ lokāṃ punar āgaccheyyāṃ. Santi kho pana Sāriputta eke s. e. e.: upapattiyaṃ suddhiti. Na
kho pana sā Sāriputta upapatti sulabharūpā yā mayā anu-
papannapubbā iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve upapaj-
jeyyāṃ, na y' imaṃ lokāṃ punar āgaccheyyāṃ. Santi kho
pana Sāriputta eke s. e. e.: āvāsena suddhiti. Na kho pana
so Sāriputta āvāso sulabharūpo yo mayā anāvutthapubbo
iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Sud-
dhāvāse cāhaṃ Sāriputta deve vaseyyāṃ, na y' imaṃ lokāṃ
punar āgaccheyyāṃ. Santi kho pana Sāriputta eke s. e. e.:
Yāsaṇa suddhiti. Na kho pana so Sāriputta yaṇṇo sula-
bharūpo yo mayā ayitthapubbo iminā dighena addhunā,
taṃ ca kho raṇṇā vā satā khattiyena muddhāvasittena brāh-
maṇena vā mahāsālena. Santi kho pana Sāriputta eke s. e. e.;
aggiparicariyāya suddhiti. Na kho pana so Sāriputta aggi
sulabharūpo yo mayā aparicinnapubbo iminā dighena addhunā,
taṃ ca kho raṇṇā vā satā khattiyena muddhāvasittena brāh-
maṇena vā mahāsālena.

Santi kho pana Sāriputta eke samāṇabrāhmaṇā evaṃ-
vādino evamditthino: yāvad' evāyaṃ bhavaṃ puriso daharo
hoti yuvā sasu kājakaso bhadrena yobbanena samannāgato
paṭhamena vayasā, tāvad' eva paramena paññāveyyattiyena
samannāgato hoti; yato ca kho ayaṃ bhavaṃ puriso jinno
hoti vuddho mahallako addhagato vayo anuppatto, asitiko vā
navutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyat-
tiyā pariḥāyatiti. Na kho pan' etaṃ Sāriputta evaṃ daṭ-
ṭhabbāṃ. Ahaṃ kho pana Sāriputta etarāhi jinno vuddho
mahallako addhagato vayo anuppatto, asitiko me vayo vat-
tati. Idha me assu Sāriputta cattāro sāvaka vassasatāyukā
vassasatājivino paramāya satiyā ca gatiyā ca dhitiyā ca samannā-
gatā paramena ca paññāveyyattiyena; seyyathā pi Sāriputta
dāḷhadhammo dhanuggaho sikkhito katahattho katūpāsano
labhukena āsanena appakasīren' eva tiriyaṃ tālacchāyaṃ ati-
pāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto

evam' adbhinnatadhitimanto evam' paramena paññāveyyattiyena samannāgatā. Te mañ cātunnam satipatthānānam upādāy' upādāya pañham puccheyyūm, putt'ho putt'ho cāham tesam byākarēyyūm, byākatāñ' ca me byākatato dhāreyyūm, na ca mañ dutiyakam' uttarim' paripuccheyyūm, aññatra asita-pita-khāyita-sāyitā, aññatra uccārapassāvakkammā, aññatra niddā-kilamathapaṭivinnodanā. Apariyādiṇṇā yev' assa Sāriputta Tathāgatassa dhammadesanā, apariyādiṇṇam' yev' assa Tathāgatassa dhammapadabyañjanam', apariyādiṇṇam' yev' assa Tathāgatassa pañhapaṭibhūnam', atha me te cattāro sāvaka vassasatāyukā vassasatajivino vassasatassa accayena kām' kareyyūm. Mañcakena ce pi mañ Sāriputta pariharissatha n' ev' atthi Tathāgatassa paññāveyyattiyassa aññathattam'. Yam' kho tam' Sāriputta sammā vadamāno vadēyya: asam-mohadhammo satto loka uppanno bahujanahitāya bahujana-sukhāya lokānukampāya atthāya hitāya sukhāya devamanussānañ' ti, mañ' eva tam' sammā vadamāno vadēyya: asam-mohadhammo ... devamanussānañ' ti.

Tena kho pana samayena āyasmā Nāgasamālo Bhagavato piṭṭhito tūhito hoti Bhagavantam' vijayamāno. Atha kho āyasmā Nāgasamālo Bhagavantam' etad' avoca: Accehariyam' bhante, abbhutam' bhante, api ca me bhante imam' dhammapariyāyam' sutvā lomāni hatthāni. Konāmo ayam' bhante dhammapariyāyo ti. — Tasmātiha tvañ Nāgasamālo imam' dhammapariyāyam' Lomahanissanapariyāyo t' eva nañ dhārehitī.

Idam' avoca Bhagavā. Attumano āyasmā Nāgasamālo Bhagavato bhāsitañ' abhinanditī.

MAHĀSĪHANĀDASUTTAM' DUTIYAM.

13.

Evam' me sutam'. Ekam' samayam' Bhagavā Sāvatt'hiyam' viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambalulā bhikkhū pubbanhasamayam' nivāsetvā pattacivaram

ādāya Sāvattthim piṇḍāya pāvisiṃsu. Atha kho tesaṃ bhikkhūnaṃ etad' ahoṣi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya carituṃ, yaṃ nūna mayam' yeṇ' aññatitthiyānaṃ paribbājakānaṃ āraṃbo ten' upasaṅkameyyāmāti. Atha kho te bhikkhū yeṇ' aññatitthiyānaṃ paribbājakānaṃ āraṃbo ten' upasaṅkamisṃsu, upasaṅkamtvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāpiyaṃ vītisaṅgetvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad' avocum: Samaṇo āvuso Gotamo kāmānaṃ pariṇānaṃ paññāpeti, mayam' pi kāmānaṃ pariṇānaṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariṇānaṃ paññāpeti, mayam' pi rūpānaṃ pariṇānaṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariṇānaṃ paññāpeti, mayam' pi vedanānaṃ pariṇānaṃ paññāpema; idha no āvuso ko viaseso ko adhippāyo kiṃ nānākaraṇaṃ samaṇassa vā Gotamassa ambhakaṃ vā, yadidaṃ dhamma-
desanāya vā dhammadesanaṃ anusāsaniyā vā anusāsanin' ti. Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinandiṃsu na paṭikkosiṃsu, anabhinanditvā appatikkosivā utthāy' āsanaṃ pakkamiṃsu: Bhagavato santike etassa bhāsitaṃ atthaṃ ājānissāmāti.

Atha kho te bhikkhū Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena Bhagavā ten' upasaṅkamisṃsu, upasaṅkamtvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad' avocum: Idha mayam' bhante pubbanhasa-mayaṃ nivāsetvā pattacivaraṃ ādāya Sāvattthim piṇḍāya pāvisiṃha, tesaṃ no bhante ambhakaṃ etad' ahoṣi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya carituṃ, yaṃ nūna mayam' yeṇ' aññatitthiyānaṃ paribbājakānaṃ āraṃbo ten' upasaṅkameyyāmāti. Atha kho mayam' bhante yeṇ' aññatitthiyānaṃ paribbājakānaṃ āraṃbo ten' upasaṅkamimha, upasaṅkamtvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃha, sammodaniyaṃ kathaṃ sārāpiyaṃ vītisaṅgetvā ekamantaṃ nisidiṃha. Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakā amhe etad' avocum: Samaṇo āvuso Gotamo kāmānaṃ pariṇānaṃ paññāpeti, mayam' pi kāmānaṃ pariṇānaṃ

paññāpema; sāmāṇo āvuso Gotamo rūpānaṃ p. p., mayam-
pi rūpānaṃ p. p., sāmāṇo āvuso Gotamo vedanānaṃ p. p.,
mayam-pi vedanānaṃ p. p.; idha no āvuso ko viśeso ko adhip-
pāyo kiṃ nānākarāṇaṃ samāpessa vā Gotamaṃsa amhākaṃ
vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsa-
niyā vā anasāsanaṃ -ti. Atha kho mayam bhante tesam
aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinan-
dimha na paṭikkosimha, ambhinanditvā appaṭikkosivā utthāy'
āsanā pakkamimha: Bhagavato santike etassa bhāsitassa at-
tham ājānissāmi.

Evamvādiṇo bhikkhave aññatitthiyā paribbājakā evam'
assu vacaniyā: Ko paṇ' āvuso kāmānaṃ assādo ko ādinavo
kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādinavo kiṃ nissa-
raṇaṃ, ko vedanānaṃ assādo ko ādinavo kiṃ nissaraṇaṃ -ti.
Evam putthā bhikkhave aññatitthiyā paribbājakā na c' eva
sampāyissanti uttariṇ' ca vighātaṃ āpajjissanti, taṃ kiṃsa
hetu: yathā taṃ bhikkhave avisaṃsanti. Nāhaṃ taṃ bhik-
khave passāmi sadevake loke samārake sabrahmaṃke sassa-
maṇabrāhmaṇiṇiṃ pajāya sadevamanussaṃya yo imesaṃ paṇ-
hānaṃ veyyākaraṇena cittaṃ ārādhēya aññatra Tathāgataṃ
vā Tathāgatasāvakeṃ vā ito vā pana sutvā.

Ko ca bhikkhave kāmānaṃ assādo: Pañc' ime bhik-
khave kāmāgūṇā, katame pañca: cakkhaviññēyyā rūpā itthā
kantā manāpā piyarūpā kāmūpasamhitā rajaniyā, sotaviññē-
yyā saddā — pe — ghānaviññēyyā gandhā — jivhāviññēyyā
rasā — kāyaviññēyyā phoṭṭhabbā itthā kantā manāpā piya-
rūpā kāmūpasamhitā rajaniyā. Ime kho bhikkhave pañca
kāmāgūṇā. Yaṃ kho bhikkhave ime pañca kāmāgūṇe pa-
ṭicca-uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca bhikkhave kāmānaṃ ādinavo: Idha bhikkhave
kulaputro yena sippatthānena jivikaṃ kappeti, yadi muddāya
yadi gāṇāyā yadi saṅkhānena yadi kasiyā yadi vanijjāya
yadi gorakkhena yadi issatthena yadi rājaporiṇena yadi sip-
paṇḍatarena, sītassa purakkhato uphassa purakkhato, dāma-
makasa-vātātapa-siriṇḍasapasaṃphassehi rissamāno, khuppi-
pāsāya miyamāno, ayam-pi bhikkhave kāmānaṃ ādinavo
sanditthiko dukkhakkhandho kāmāhetu kāmānidānaṃ kāmā-

dhikaraṇam kāmānam-eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ utthahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati, urattālīnāṃ kandati, sammohaṃ āpajjati; moghaṃ vata me utthānaṃ, aphaḷo vata me vāyāmo ti. Ayam-pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ utthahato ghaṭato vāyamato te bhogā abhinipphajjanti, so tesam bhogānaṃ āraṅghādhikaraṇam dukkhaṃ domanassam paṭisaṃvedeti; kinti me bhoge n' eva rājāno hareyyuṃ na corā hareyyuṃ na aggi daheyya na udakaṃ vaheyya na appiṃ dāyādā hareyyuṃ ti. Tassa evaṃ āraṅghato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā dhaṭati udakaṃ vā vahaṭi appiṃ vā dāyādā haranti. So socati kilamati paridevati, urattālīnāṃ kandati, sammohaṃ āpajjati; yam-pi me ahosi tam-pi no na-ṭṭhīti. Ayam-pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Puna ca paraṃ bhikkhave kāmāhetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānam-eva hetu rājāno-pi rājūhi vivadanti, khattiya-pi khattiyehi v., brāhmaṇa-pi brāhmaṇehi v., gahapati-pi gahapatihi vivadanti, mātā-pi puttena vivadati, putto-pi mātara v., pitā-pi puttena v., putto-pi pitarā v., bhātā-pi bhātara v., bhātrā-pi bhātrini v., bhātrini-pi bhātara v., saḥāyo-pi saḥāyena vivadati. Te tattha kalaha-viggaha-vivādam-āpannā aññamaññaṃ pāṇihi-pi upakkamanti, leddūhi-pi u., daṇḍehi-pi u., satthehi-pi upakkamanti; te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ. Ayam-pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Puna ca paraṃ bhikkhave kāmāhetu k. k. kāmānam-eva hetu asicammam gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūḷhaṃ saṅgāmaṃ pakkhandanti ususu-pi khippamānesu sattisu-pi khippamānesu assu-pi vijjotalantesu; te tattha usūhi-pi vijjhanti, sattiyā-pi vijjhanti, assinā-pi assaṃ chindanti, te tattha maraṇam-pi nigacchanti maraṇamattam-pi dukkhaṃ. Ayam-pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Puna ca paraṃ bhikkhave kāmāhetu k. k. kāmānam-eva hetu asicammam gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhandanti ususu-pi khippamānesu sattisu-pi

khippamānāsu asisu pi vijjotalantesu; te tattha usūhi pi vijjhanti sattiyā pi vijjhanti pakkatthiyā pi osīncanti abhivaggena pi omāddanti asinā pi sisam chindanti; te tattha maraṇam pi nigacchanti maraṇamattam pi dukkham. Ayam pi bhikkhave k. ā. sanditthiko... kāmānam-eva hetu. Puna ca paraṃ bhikkhave kāmahetu k. k. kāmānam-eva hetu sandhim pi chindanti, nillopan pi haranti, ekāgārikam pi karonti, paripanthie pi tittanti, parādāram pi gacchanti; tam enaṃ rājāno gaḍetvā vividhā kammakaraṇā karonti; kassāhi pi tālenti, vetthehi pi tālenti, addhadandahehi pi tālenti, hattham pi chindanti, pādān pi ch., hatthapādān pi ch., kannam pi ch., nāsam pi ch., kannanāsam pi chindanti, bilāngathālikam pi karonti, saṅkhamundikam pi k., Rāhumukham pi k., jotimalikam pi k., hatthapajjotikam pi k., erakavattikam pi k., cirakavāsikam pi k., epeyyakam pi k., baḷisamanāsikam pi k., kuhāpaṇakam pi k., khārāpatācchikam pi k., palighaparivattikam pi k., pulālapīṭhakam pi karonti, tattena pi telena osīncanti, sunakhehi pi khādāpentī, jīvantaṃ pi sūle uttāsenti, asinā pi sisam chindanti; te tattha maraṇam pi nigacchanti maraṇamattam pi dukkham. Ayam pi bhikkhave k. ā. sanditthiko... kāmānam-eva hetu. Puna ca paraṃ bhikkhave kāmahetu kāmānidānam kāmādhikarāṇaṃ kāmānam-eva hetu kāyena duccaritaṃ caranti, vācāya d. c., manasā d. c.; te kāyena duccaritaṃ caritvā vācāya d. c. manasā d. c. kāyassa bhedaṃ paraṃ maraṇā spāyaṃ duggatiṃ vinipātāṃ nirsayaṃ upapajjanti. Ayam bhikkhave kāmānam ādinavo samparāyiko dukkhakkhandho kāmahetu kāmānidānam kāmādhikarāṇaṃ kāmānam-eva hetu.

Kiṃ ca bhikkhave kāmānam nissaraṇaṃ? Yo kho bhikkhave kāmesu chandarāgavinayo chandarāgappahānaṃ, idaṃ kāmānam nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ kāmānam assādan ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata sāmaṇā vā kāme parijānissanti paraṃ vā tathattāya samādāpessanti yathāpatipanno kāme parijānissatīti n' etaṃ thānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā

vā evaṃ kāmānaṃ assādanā assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ pajānanti, te vata sūmaṃ vā kāme pariṇissanti paraṃ vā tathattāya samādapessanti yathāpatipanno kāme pariṇissatīti tñānam etaṃ vijjati.

Ko ca bhikkhave rūpānaṃ assādo: Seyyathā pi bhikkhave khattiyakaṇṇū vā brāhmaṇakaṇṇū vā gahapatikaṇṇū vā pannarasavassuddesikā vā soḷasaṃvassuddesikā vā nātighā nātirasā nātikisā nātithulā nātikāḷi na accodātā, paramā sā bhikkhave tasmīṃ samaye subhā vaṇṇanibhā ti. — Evam-bhante. — Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ rūpānaṃ assādo.

Ko ca bhikkhave rūpānaṃ ādinavo: Idha bhikkhave tam-eva bhaginīṃ passeyya spareṇa samayena nētikāṃ vā navutikāṃ vā vassasatikāṃ vā jātiyā, jīṇaṃ gopānasivaṇṇaṃ bhoggaṃ daṇḍaparāyanaṃ pavedhamānaṃ gacchantīṃ, āturaṃ gatayobhanaṃ khaṇḍadantiṃ palitakesiṃ vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattiṃ, taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayaṃ pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginīṃ passeyya ābādhikāṃ dukkhitāṃ bāḷhagilānaṃ sako muttakarise palipannaṃ semānaṃ aāñhehi vuṭṭhāpiyamānaṃ aāñhehi saṃvesiyamānaṃ, taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayaṃ pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginīṃ passeyya, sariraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātukaṃ vinīlakaṃ vipubbakajūtaṃ, taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayaṃ pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginīṃ passeyya, sariraṃ sīvathikāya chaḍḍitaṃ kākhehi vā khajjamānaṃ kulalehi vā kh. gūjhehi vā kh. supāñhehi vā kh. sigāñhehi vā kh. viyidhehi vā pāṇakajūtehi khajjamānaṃ; taṃ kim-maññatha

bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chadditaṃ atthika-saṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, — atthika-saṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ, — atthikasāṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ, — atthikāni apagatasambandhāni disāvidisā vikkhuttāni, aññena hatthattthikaṃ aññena pādattthikaṃ aññena jaṅghattthikaṃ aññena ūratthikaṃ aññena kaṭattthikaṃ aññena piṭṭhikaṇṭhaṃ aññena sisakattthikaṃ; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chadditaṃ, atthikāni setāni saṅkhaṇḍapaṇibhāni, — atthikāni puṇjakatāni terovassikāni, — atthikāni pūtini cunnakajātāni; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo.

Kim-ca bhikkhave rūpānaṃ nissaraṇaṃ: Ye bhikkhave rūpeṣu chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata samaṇā vā rūpe parijānissanti paraṃ vā tathattāya samādapessanti yathāpatipanno rūpe parijānissatīti n' etaṃ ṭhānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ ... yathābhūtaṃ pajānanti ... ṭhānaṃ etaṃ vijjati.

Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye bhikkhave bhikkhu vivicc' eva ... upasampajja viharati, n' eva tasmiṃ samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhaya-

byābādāya ceteti, abyābajjham yeva tasmim samaye vedanāṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi. Puna ca paraṃ bhikkhave bhikkhu vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaṣo ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīṭisukhaṃ dutiyaṃ jhānaṃ — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Yasmim samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhāṃ usukhāṃ upekkhāsati parissuddhimi catutthaṃ jhānaṃ upasampajja viharati, n' eva tasmim samaye attabyābādāya ceteti na parabyābādāya ceteti na ubhayabyābādāya ceteti, abyābajjham yeva tasmim samaye vedanāṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

Ko ca bhikkhave vedanānaṃ ādinavo: Yaṃ bhikkhave vedanā aniccā dukkhā viparipāmādhammā, ayaṃ vedanānaṃ ādinavo.

Kiṃ ca bhikkhave vedanānaṃ nissaraṇaṃ: Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata sāmaṇṇā vā vedanā pariānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno vedanā pariānissatitī n' etaṃ jhānaṃ vijjati. Ye ca kbe keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṃ ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṇṇā vā vedanā pariānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno vedanā pariānissatitī jhānaṃ etaṃ vijjati.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitā abhinandun ti.

MAHĀDUKKHAKKHANDHASUTTAM TĀTITAM.

14.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusuṃ Nigrodhārāme. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamtvaṃ Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantam etadavoca: Digharattāhaṃ bhante Bhagavatā evaṃ dhammaṃ desitaṃ ājānāmi: Lobho cittaṃ upakkileso, doṣo cittaṃ upakkileso, moho cittaṃ upakkileso ti. Evaṃ cāhaṃ bhante Bhagavatā dhammaṃ desitaṃ ājānāmi: Lobho cittaṃ upakkileso, doṣo c. u., moho c. u. ti, atha ca pana me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi cittaṃ pariyādāya tiṭṭhanti, mohadhammā pi cittaṃ pariyādāya tiṭṭhanti. Tassa mayhaṃ bhante evaṃ hoti: Ko su nāma me dhammo ajjhataṃ appahino yena me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti.

So eva kho te Mahānāma dhammo ajjhataṃ appahino yena te ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti. So ca hi te Mahānāma dhammo ajjhataṃ pahino abhaviṃsa, na tvaṃ agāraṃ ajjhāvaseyyāsi, na kāme paribhujeyyāsi. Yasmā ca kho te Mahānāma so eva dhammo ajjhataṃ appahino, tasmā tvaṃ agāraṃ ajjhāvāsasi, kāme paribhujāsi.

Appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhūyyo ti iti ce pi Mahānāma ariyasāvakassa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pitisukhaṃ nādhigacchati aññatā vā tato santataraṃ, atha kho so n' eva tāva anāvaṭṭi kāmesu hoti. Yato ca kho Mahānāma ariyasāvakassa: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhūyyo ti evam etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pitisukhaṃ adhigacchati aññatā ca tato santataraṃ, atha kho so anāvaṭṭi kāmesu hoti. Mayham pi kho

Mahānāma pubbe va sambodhā anabbhisambuddhassa bodhi-satta^{ss} eva sato: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudittthaṃ aho^{si}, so ca aññati[’] eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nāp^hagamaṃ aññaṃ vā tato santataram, atha khvāhaṃ n[’] eva tāva anāvatti kāmesu paccannāsiṃ. Yato ca kho me Mahānāma: appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudittthaṃ aho^{si}, so ca aññati[’] eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ ajjha-gamaṃ aññaṃ-ca tato santataram, athāhaṃ anāvatti kāmesu paccannāsiṃ.

Ko ca Mahānāma kāmānaṃ assādo: Pañc[’] ime Mahānāma kāmagaṇā, katame pañca: cakkhaviññe^{yyā} rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā, sotaviññe^{yyā} saddā — pe — ghānaviññe^{yyā} gandhā — jivhaviññe^{yyā} rasā — kāyaviññe^{yyā} pho^tthabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā. Ime kho Mahānāma pañca kāmagaṇā. Yaṃ kho Mahānāma ime pañca kāmagaṇe paticca uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca Mahānāma kāmānaṃ ādinavo . . . (*repeat from p. 85, l. 30 to p. 87, l. 26, with Mahānāma substituted for bhikkhave*) . . . Ayaṃ Mahānāma kāmānaṃ ādinavo sam-parāyiko dukkhakkhandho kāmab^hetu kāmamādanāṃ kāmādhikarānaṃ kāmānaṃ-eva hetu.

Ekam-idaṃ Mahānāma samayaṃ Rājagahe viharāmi Gijjhakūṭe pabbate. Tena kho pana samayena sambhulā nigant^{hā} Isigilipasse Kālasilāyaṃ ubbhatt^hakā honti āsanapatikkhittā, opakkamikā dukkhā tippā kaṭukā vedanā vediyanti. Atha kho haṃ Mahānāma sāyanhasamayaṃ pati-sallāpā vutthhito yena Isigilipassaṃ Kālasilā yena te nigant^{hā} ten[’] upasaṅkamiṃ, upasaṅkamivā te nigant^he eta^d-avocaṃ: Kin[’] nu t^uṃhe āvuso nigant^{hā} ubbhatt^hakā āsanapatikkhittā opakkamikā dukkhā tippā kaṭukā vedanā vediyathāti. Evaṃ vutte Mahānāma te nigant^{hā} maṃ eta^d-avocaṃ: Nigant^ho āvuso Nāthaputto sabbaññu sabbada^savī aparisa^ssaṃ āpa-dassanaṃ palijānāti: carato ca me titthhato ca sutthassa ca

jāgaraṣṣa ca satatāḌ saṃitāḌ nāṇadassanaḌ paccupatṭhitaḌ - ti; so evaḌ āha: Atthi kho vo nigaṇṭhā pubbe pāpaḌ kammaḌ kataḌ. taḌ imāya kaṭukāya dukkarakārikāya nijaṇetha; yaḌ paṇ' ettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taḌ āyatim pāpassa kammassa akaraṇaḌ; iti purāṇaṇaḌ kammāṇaḌ tapasā byantibhāvā navānaḌ kammāṇaḌ akaraṇā āyatim anavassavo, āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbāḌ dukkhāḌ nijaṇṇaḌ bhavissatīti. TaḌ ca paṇ' amhākaḌ ruccati e' eva khamati ca, tena e' amhā attamaṇā ti.

EvaḌ vutte ahaḌ Mahānāma te nigaṇṭhe etad - avocaḌ: Kim - pana tumhe āvuso nigaṇṭhā jāṇātha: ahuvāḌ' eva mayaḌ pubbe, na nāhuvamhāti. — No h' idaḌ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jāṇātha: akaraṇaḌ' eva mayaḌ pubbe pāpaḌ kammaḌ, na nākaramhāti. — No h' idaḌ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jāṇātha: evarūpaḌ vā evarūpaḌ vā pāpaḌ kammaḌ akaramhāti. — No h' idaḌ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jāṇātha: ettakaḌ vā dukkhāḌ nijaṇṇaḌ, ettakaḌ vā dukkhāḌ nijaṇṇaḌ, ettakamhi vā dukkhe nijaṇṇe sabbāḌ dukkhāḌ nijaṇṇaḌ bhavissatīti. — No h' idaḌ āvuso. — Kim - pana tumhe āvuso nigaṇṭhā jāṇātha ditṭhe va dhamme akusalānaḌ dhammānaḌ pahānaḌ, kusalānaḌ dhammānaḌ upasampadaṇ - ti. — No h' idaḌ āvuso. — Iti kira tumhe āvuso nigaṇṭhā na jāṇātha: ahuvāḌ' eva mayaḌ pubbe na nāhuvamhāti, na jāṇātha: akaraṇaḌ' eva mayaḌ pubbe pāpaḌ kammaḌ na nākaramhāti, na jāṇātha: evarūpaḌ vā evarūpaḌ vā pāpaḌ kammaḌ akaramhāti, na jāṇātha: ettakaḌ vā dukkhāḌ nijaṇṇaḌ ettakaḌ vā dukkhāḌ nijaṇṇaḌ, ettakamhi vā dukkhe nijaṇṇe sabbāḌ dukkhāḌ nijaṇṇaḌ bhavissatīti, na jāṇātha ditṭhe va dhamme akusalānaḌ dhammānaḌ pahānaḌ kusalānaḌ dhammānaḌ upasampadaṇ. EvaḌ sante āvuso nigaṇṭhā ye loke luddā lohitapāṇino kurūrakammantā manussesu paccājātā te nigaṇṭhesu pabbajantīti. — Na kho āvuso Gotama sukhena sukhaḌ adhigantabbaḌ, dukkhena kho sukhaḌ adhigantabbaḌ. Sukhena ca

āvuso Gotama sukhāṃ adhigantabbāṃ abhavissa, rājā Māgadho Seniyo Bimbisāro sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. — Addhāyasmantehi nigaṇṭhehi sahasā appatisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukhena sukhāṃ adhigantabbāṃ, dukkhena kho sukhāṃ adhigantabbāṃ; sukhena ca āvuso Gotama sukhāṃ adhigantabbāṃ abhavissa, rājā Māgadho S. B. sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca ahaṃ eva tattha paṭipucchitabbo: ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Addhāvuso Gotama amhehi sahasā appatisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukhena sukhāṃ adhigantabbāṃ, dukkhena kho sukhāṃ adhigantabbāṃ; sukhena ca āvuso Gotama sukhāṃ adhigantabbāṃ abhavissa, rājā Māgadho S. B. sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca tiṭṭhat' etaṃ, idāni pi mayaṃ āyasmantaṃ Gotamaṃ pucchāma: Ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Tena h' āvuso nigaṇṭhā tumhe va tattha paṭipucchisāmi, yathā vo khameyya tathā naṃ byākareyyātha. Taṃ kim maññath' āvuso nigaṇṭhā: pahoti rājā Māgadho S. B. aniojamāno kāyena abhāsamāno vācam satta rattindivāni ekantasukhapatisaṃvedī viharitun' ti. — No h' idaṃ āvuso, — Taṃ kim maññath' āvuso nigaṇṭhā: pahoti rājā Māgadho S. B. aniojamāno kāyena abhāsamāno vācam cha rattindivāni pañca r. cattāri r. tīpi r. dve r. ekaṃ rattindivāni ekantasukhapatisaṃvedī viharitun' ti. — No h' idaṃ āvuso, — Ahaṃ kho āvuso nigaṇṭhā pahomi aniojamāno kāyena abhāsamāno vācam ekaṃ rattindivāni ekantasukhapatisaṃvedī viharitunī. Ahaṃ kho āvuso nigaṇṭhā pahomi aniojamāno kāyena abhāsamāno vācam dve rattindivāni tīpi r. cattāri r. pañca r. cha r. satta rattindivāni ekantasukhapatisaṃvedī viharitunī. Taṃ kim maññath' āvuso nigaṇṭhā: evaṃ sante ko sukhavihāritaro, rājā vā Māgadho Seniyo Bimbisāro ahaṃ vā ti. — Evaṃ sante āyasmā va

Gotamo sukhavihāritero raññā Māgadhenā Seniyena Bimbisārenāti.

Idam avoca Bhagavā. Attamano Mahānāmo Sakko Bhagavato bhāsitaṃ abhinanditī.

CŪḌAUKKHAKEKHAMASUTTAM CATUTTHAM.

15.

Etam me sutaṃ. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharatī Sumsumāragire Bhesakalāvane migadāye. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Āvuso bhikkhave ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassomā. Āyasmā Mahāmoggallāno etad avoca:

Pavāreti ce pi āvuso bhikkhu: Vadantu maṃ āyasmanto, vacanīyo 'mhi āyasmantehīti, so ca hoti dubbaco dovaccasakaraṇehi dhammehi samannāgato akkhamo appadakkhinagālhi anusāsaniṃ, atha kho naṃ sabrahmacārī na c' eva vattabhaṃ maññanti na ca anusāsitabbaṃ maññanti na ca tasmiṃ puggale vissāsaṃ āpajjitabbaṃ maññanti. Katame c' āvuso dovaccasakaraṇā dhammā: Idh' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato; yam p' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato ayam pi dhammo dovaccasakaraṇo. Puna ca paraṃ āvuso bhikkhu attakkamsako hoti paravambhī; yam p' āvuso bhikkhu a.h.p. ayam pi dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhabbhibhūto; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu upanāhi; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu abhisāṅgi; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhasāmantāṃ vācam nicchāretā; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakema codakaṃ paṭippharati; yam p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakema codakaṃ apasādeti; yam p' āvuso ... dh. d. Puna ca

param āvuso bhikkhu cudito codakena codakassa paccāropeti; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu cudito codakena aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaroti; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu cudito codakena apadāne na sampāyati; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu makkhī hoti paḷāsi; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu issukī hoti maceharī; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu saṭho hoti māyāvi; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu thuddho hoti atimānī; yam-p' āvuso... dh. d. Puna ca param āvuso bhikkhu sandittiparimāsi hoti ādhānagāhī duppaṭinissaggi; yam-p' āvuso bhikkhu sandittiparimāsi hoti ādhānagāhī duppaṭinissaggi ayam-pi dhammo dovaccassakaraṇo. Ime vuccant' āvuso dovaccassakaraṇā dhammā.

No ce pi āvuso bhikkhu pavāreti: Vadantu maṃ āyasmanto, vacaniyo 'mhi āyasmantehiti, so ca hoti suvaco sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ, atha kho maṃ sabrahmacārī vattabbaṃ 'e' eva maññanti anusāsitaṭṭhaṃ ca maññanti tasmīṃ ca puggale viśāsāṃ āpajjitabbaṃ maññanti. Katame 'e' āvuso sovacassakaraṇā dhammā: Idh' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato; yam-p' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato ayam-pi dhammo sovacassakaraṇo. Puna ca param āvuso bhikkhu anattukkaṃsako hoti aparavambhī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhābhūto; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhahetu upanāhī; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhahetu abhisaṅgi; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu na kodhano hoti na kodhasāmantāṃ vācaṃ nicchāretā; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena codakaṃ na paṭippharati; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena codakaṃ na apasādeti; yam-p' āvuso...

dh. s. Puna ca param āvuso bhikkhu cudito codakena codakassa na paccāropeti; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena na aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaroti; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu cudito codakena na apadāne na sampāyati; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu amakkhi hoti apaṭṭhi; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu anissuki hoti amacchari; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu asattho hoti amāyāvi; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu atthaddho hoti anatimāni; yam-p' āvuso... dh. s. Puna ca param āvuso bhikkhu asandittūparāmaṃsi hoti anādhānagāhi suppaṭinissaggi; yam-p' āvuso bhikkhu asandittūparāmaṃsi hoti anādhānagāhi suppaṭinissaggi ayam-pi dhammo sovaccasakarano. Ime vuccant' āvuso sovacassakaraṇā dhammā.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ anumitabbhaṃ: Yo khvāyaṃ puggalo pāpiccho pāpikānaṃ icchānaṃ vasaṃgato ayam-me puggalo appiyo amanāpo; ahaṃ-c' eva kho pan' assaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃgato aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Na pāpiccho bhavissāmi na pāpikānaṃ icchānaṃ vasaṃgato ti cittaṃ uppādetabbhaṃ. Yo khvāyaṃ puggalo attukkamsako paravambhī ayam-me puggalo appiyo amanāpo, ahaṃ-c' eva kho pan' assaṃ attukkamsako paravambhī aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānanten' āvuso bhikkhunā: Anattukkamsako bhavissāmi aparavambhī ti cittaṃ uppādetabbhaṃ. Yo khvāyaṃ puggalo kodhano kodhābhūbhūto ayam-me... na kodhano bhavissāmi na kodhābhūbhūto ti c. u. Yo khvāyaṃ puggalo kodhano kodhahetu upanāhi ayam-me... na k. bh. na k. upanāhi ti c. u. Yo khvāyaṃ puggalo kodhano kodhahetu abhisaṃgi ayam-me... c. u. Yo khvāyaṃ puggalo kodhano kodhasāmantāṃ vācaṃ nicchāretā ayam-me... na k. bh. na k. v. nicchāressāmi ti c. u. Yo khvāyaṃ puggalo cudito codakena codakaṃ paṭippharati ayam-me... paṭip-

phareyyam . . cudito codakena codakam na paṭippharissāmiti c. u. Yo khvāyam puggalo cudito codakena codakam apasādeti ayam me . . apasādeyyam . . na apasādessāmiti c. u. Yo khvāyam puggalo cudito codakena codakassa paccāropeti ayam me . . paccāropeyyam . . na paccāropessāmiti c. u. Yo khvāyam puggalo cudito codakena aññen' aññam paṭicarati, bahiddhā katham apanāmeti, kopañ ca dosañ ca appaccayañ ca pātukaroti, ayam me . . paṭicareyyam . . apanāmeyyam . . pātukareyyam . . na aññen' aññam paṭicarissāmi, na b. k. apanāmessāmi, na . . pātukarissāmiti c. u. Yo khvāyam puggalo cudito codakena apadāne na sampāyati ayam me . . apadāne na sampāyeyyam . . na apadāne na sampāyissāmiti c. u. Yo khvāyam puggalo makkhī paḷḷesi ayam me . . amakkhī bhavissāmi apaḷḷesi ti c. u. Yo khvāyam puggalo issukī macchari ayam me . . anissukī bh. amacchari ti c. u. Yo khvāyam puggalo saṭho māyāvi ayam me . . asaṭho bh. amāyāvi ti c. u. Yo khvāyam puggalo thaddho atimānī ayam me . . atthaddho bh. anatimānī ti c. u. Yo khvāyam puggalo sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggi ayam me puggalo appiyo amanāpo; ahañ c' eva kho pan' assam sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggi aham p' assam paresam appiyo amanāpo ti. Evañ jānanten' āvuso bhikkhunā: Asandiṭṭhiparāmāsi bhavissāmi anādhānagāhi suppaṭinissaggi ti cittaṃ uppādetabbaṃ.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin' nu kho 'mhi pāpiccho pāpikānaṃ icchānaṃ vasaṃgato ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Pāpiccho kho 'mhi pāpikānaṃ icchānaṃ vasaṃgato ti, ten' āvuso bhikkhunā tesam yeva pāpakānaṃ akusālanāṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Na kho 'mhi pāpiccho na pāpikānaṃ icchānaṃ vasaṃgato ti, ten' āvuso bhikkhunā ten' eva pītipāmujjena vibhūtabbaṃ ahorattānu-sikkhinā kusalesu dhammesu. Puna ca param āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin' nu kho 'mhi attukkamsako paravambhi ti. Sace . . attukkamsako kho 'mhi paravambhi ti . . vāyāmitabbaṃ. Sace pan' āvuso . .

anattukkaṃsako kho 'mhi aparavambhī ti .. kusalesu dhammesu. Puna ca param .. kin-nu kho 'mhi kodhano kodhābhībhūto ti .. na kho 'mhi kodhano kodhābhībhūto ti .. k. dh. Puna ca param .. kin-nu kho 'mhi kodhano kodhahetu upanāhi ti .. na kho 'mhi kodhano kodhahetu upanāhi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi kodhano kodhahetu abhisāṅgi ti .. na kho 'mhi kodhano kodhahetu abhisāṅgi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi kodhano kodhasāmantā vācam nicchāretā ti .. na kho 'mhi kodhano kodhasāmantā vācam nicchāretā ti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena codakāṃ paṭippharāmiti .. cudito kho 'mhi codakena codakāṃ paṭippharāmiti .. cudito kho 'mhi codakena codakāṃ na paṭippharāmiti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena codakāṃ apasādemiti .. cudito kho 'mhi codakena codakāṃ na apasādemiti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena codakassa paccāropemiti .. cudito kho 'mhi codakena codakassa na paccāropemiti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena aṇṇen' aṇṇāṃ paṭicarāmi, bahiddhā kathāṃ upanāmemi, kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaromiti .. cudito kho 'mhi codakena na aṇṇen' aṇṇāṃ paṭicarāmi, na bahiddhā kathāṃ upanāmemi, na kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaromiti .. k. dh. Puna ca param .. kin-nu kho 'mhi cudito codakena apadāne na sampāyāmiti .. cudito kho 'mhi codakena na apadāne na sampāyāmiti .. k. dh. Puna ca param .. kin-nu kho 'mhi makkhī paḷāsi ti .. amakkhī kho 'mhi apaḷāsi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi issukī macchari ti .. anissukī kho 'mhi amacchari ti .. k. dh. Puna ca param .. kin-nu kho 'mhi saṭho māyāvi ti .. asaṭho kho 'mhi amāyāvi ti .. k. dh. Puna ca param .. kin-nu kho 'mhi thaddho atimāni ti .. atthaddho kho 'mhi anatimāni ti .. k. dh. Puna ca param āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin-nu kho 'mhi sandiṭṭhiparāmaṃsī ādhānagāhi duppaṭinissaggi ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Sandiṭṭhiparāmaṃsī kho 'mhi ādhānagāhi duppaṭinissaggi ti, ten' āvuso bhik-

khunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace pan' āvuso bhikkhu paccavekkhamāno evam jānāti: Asandittiparāmāsī kho 'mhi anā-dhānagāhī suppaṭinissaggi ti, ten' āvuso bhikkhunā ten' eva pitipāmujjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. Sace āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunā sabbesam yeva imesam pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace pan' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunā ten' eva pitipāmujjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittam paccavekkhamāno, sace tattha passati rajaṃ va aṅgaṇam vā tass' eva rajassa vā aṅgaṇassa vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇam vā ten' eva attamaṇo hoti: lābhū vata me, parisuddham vata me ti; evam eva kho āvuso sace bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunā sabbesam yeva imesam pāpakānam akusalānam dhammānam pahānāya vāyamitabbam; sace pan' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunā ten' eva pitipāmujjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

Idam āvoca āyasmā Mahāmoggallāno. Attamaṇā te bhikkhū āyasmato Mahāmoggallānassa bhāsitaṃ abhinandun ti.

ĀNUMĀNASUTTAM PAÑCAMAM.



16.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, so vaṭ' imasmīn dhammavinaye vuddhiṃ virūhiṃ vepullāṃ āpajjisatiti u' etaṃ thānaṃ vijjati. Katam' assa pañca cetokhilā appahinā honti: Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya evam assāyaṃ paṭhamo cetokhilo appahino hoti. Puna ca paraṃ bhikkhave bhikkhu dhamme kaṅkhati .. na sampasīdati — pe — saṅghe kaṅkhati .. na sampasīdati — sikkhāya kaṅkhati .. na sampasīdati. Yo so bhikkhave bhikkhu sikkhāya kaṅkhati .. na sampasīdati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam assāyaṃ catuttho cetokhilo appahino hoti. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamanā āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti a. ā. kh. tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evam assāyaṃ pañcama cetokhilo appahino hoti. Im' assa pañca cetokhilā appahinā honti.

Katam' assa pañca cetaso vinibandhā asamucchinnā honti: Idha bhikkhave bhikkhu kāme avitarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatapho. Yo so bhikkhave bhikkhu kāme avitarāgo hoti ... avigatatapho tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya a. s. p. evam assāyaṃ paṭhamo cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu kāye avitarāgo hoti — pe — evam assāyaṃ dutiyo cetaso vinibandho asamucchinnō hoti.

Puna ca paraṃ bhikkhave bhikkhu rūpe avītarago hoti — pe — evaṃ assāyaṃ tatiyo cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu yāvadatthaṃ udarā-vadehakaṃ bhūñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so bhikkhave bhikkhu yāvadatthaṃ... viharati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ catuttho cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu aññataraṃ devanikāyaṃ papidhāya brahmacariyaṃ carati: iminā haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu aññataraṃ... devaññataro vā ti, tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ pañcama cetaso vinibandho asamucchinnō hoti. Im' assa pañca cetaso vinibandhā asamucchinnā honti. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā appahinā, ime pañca cetaso vinibandhā asamucchinnā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūḥhiṃ vepullaṃ āpajjissatīti n' etaṃ thānaṃ vijjati.

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā pahinā, pañca cetaso vinibandhā susamucchinnā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūḥhiṃ vepullaṃ āpajjissatīti thānaṃ etaṃ vijjati. Katam' assa pañca cetokhilā pahinā honti: Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati, adhimuccati sampasidati. Yo so bhikkhave bhikkhu Satthari na kaṅkhati.. sampasidati tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya a. s. p. evaṃ assāyaṃ pethama cetokhilo pahino hoti. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati.. sampasidati — pe — saṅghe — sikkhāya na kaṅkhati.. sampasidati. Yo so bhikkhave bhikkhu sikkhāya na kaṅkhati.. sampasidati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evaṃ assāyaṃ catuttho cetokhilo pahino hoti. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano anāhata-citto skhilaajāto. Yo so bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano a. a., tassa cittaṃ namati ātap-

pāya a. s. p., yassa cittaṃ namati ātappāya a. s. p., evaṃ-
assāyaṃ pañcama cetokhilo pahīno hoti. Im' assa pañca
cetokhilā pahīnā honti.

Katam' assa pañca cetaso vinibandhā susamuechinā
honti: Idha bhikkhave bhikkhu kāme vitarāgo hoti vigata-
chando vigatapemo vigatapipāso vigataparilāho vigatatapho.
Yo so bhikkhave bhikkhu kāme vitarāgo hoti...vigatetanho
tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati
ātappāya a. s. p. evaṃ-assāyaṃ pathama cetaso vinibandho
susamuechinno hoti. Puna ca paraṃ bhikkhave bhikkhu
kāye vitarāgo hoti — pe — rūpe vitarāgo hoti — pe — na
yāvadattham udarāvadehakaṃ bhūñjitvā seyyasukhaṃ passa-
sukhaṃ middhasukhaṃ anuyutto viharati. Yo so bhikkhave
bhikkhu na yāvadattham... viharati tassa cittaṃ namati
ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evaṃ-
assāyaṃ catuttho cetaso vinibandho susamuechinno hoti.
Puna ca paraṃ bhikkhave bhikkhu na aññatarāṃ devani-
kāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ sīlena
vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi
devaññataro vā ti. Yo so bhikkhave bhikkhu na aññatarāṃ
devanikāyaṃ paṇidhāya brahmacariyaṃ carati: iminā 'haṃ
sīlena vā vatena vā tapena vā brahmacariyena vā devo vā
bhavissāmi devaññataro vā ti, tassa cittaṃ namati ātappāya
anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya
anuyogāya sātaccāya padhānāya evaṃ-assāyaṃ pañ-
cama cetaso vinibandho susamuechinno hoti. Im' assa pañca
cetaso vinibandhā susamuechinā honti. Yassa kassaci
bhikkhave bhikkhuno ime pañca cetokhilā pahīnā, ime pañca
cetaso vinibandhā susamuechinā, so vat' imasmiṃ dhamma-
vime vuddhiṃ virūḍhiṃ vepullaṃ āpajjissatīti tñānam-etaṃ
vijjati.

So chanda-samādhīpadhānasāṅkhārasamannāgataṃ iddhi-
pādaṃ bhāveti, viriya-samādhīpadhānasāṅkhārasamannāgataṃ
iddhipādaṃ bhāveti, citta-samādhīpadhānasāṅkhārasamannā-
gataṃ iddhipādaṃ bhāveti, vimāṃsā-samādhīpadhānasāṅ-
khārasamannāgataṃ iddhipādaṃ bhāveti, ussoḍhi yeva paṇi-
camaṃ. Sa kho so bhikkhave evaṃ ussoḍhipannarasaṅga-

samannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhiḡamāya. Seyyathā pi bhikkhave kukkuṭiyā añḍāni attha vā dasa vā dvādasa vā, tān' assu kukkuṭiyā sammā adhissayitāni sammā pariseditāni sammā paribhāvītāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotaḡā pādanakhasikhāya vā mukhatundakena vā añḡakosam - padāletvā sotthiṇā abhinibbhijjeyyū - ti, atha kho bhabbā va te kukkuṭapotaḡā pādanakhasikhāya vā mukhatundakena vā añḡakosam - padāletvā sotthiṇā abhinibbhijjituṇā; evam - eva kho bhikkhave evaṃ ussollipannarasāṅgasamannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhiḡamāyāti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

CHETAKHILASUTTAM CHATTHAM.

17.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḡikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca: Vanapatthapariyāyaṃ vo bhikkhave desissāmi, taṃ supātha, sādhukaṃ manasikarotha, bhāssissāmi. Evam - bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Idha bhikkhave bhikkhu aññatarāṃ vanapatthāṃ upanissāya viharati; tassa taṃ vanapatthāṃ upanissāya viharato anupatṭhitā c' eva sati na upatṭhāti, asamaḡhitaṃ - ca cittaṃ na samādhīyati, aparikkhīyā ca āsavā na pariḡkhaṃ gacchanti, ananuppatṭā - ca anuttaraṃ yogakkhemaṃ nānupāpīṇāti, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara - piṇḡapāta - senāsana - gilānapaccayabhesajjaparikkhārā, te kasīrena samudāgacchanti. Tena bhikkhave bhikkhunaṃ iti

paṭisañcikkhitabbam: Aham kho imam vanapattham upanissāya viharāmi; tassa me imam vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti, asamāhitā ca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ ca anuttaram yogakkhemam nānupāpunāmi, ye e' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gīlanapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamitabbam, na vatthabbam.

Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa tam vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti, asamāhitā ca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṃ ca anuttaram yogakkhemam nānupāpunāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gīlanapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: Aham kho imam vanapattham upanissāya viharāmi, tassa me imam vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti... nānupāpunāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāham cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapāta-hetu — pe — na senāsana-hetu — na gīlanapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito; aha ca pana me imam vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti... yogakkhemam nānupāpunāmi. Tena bhikkhave bhikkhunā saṅkhā pi tamhā vanapatthā pakkamitabbam, na vatthabbam.

Idha bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa tam vanapattham upanissāya viharato anupatthitā e' eva sati upatthāti, asamāhitā ca cittaṃ samādhīyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ ca anuttaram yogakkhemam anupāpunāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gīlanapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañ-

cikkhitabbam: Aham kho imam vanapattham upanissāya viharāmi; tassa me imam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na pīṇapātahetu — pe — na senāsanaṇetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito, atha ca pana me imam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... yogakkhemam anupāpunāmi. Tena bhikkhave bhikkhunā saṅkhā pi tasmim vanapatthe vatthabbam, na pakkamitabbam.

Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati; tassa tam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāti, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṇcikkhitabbam: Aham kho imam vanapattham upanissāya viharāmi; tassa me imam vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāmi, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāvajivam pi tasmim vanapatthe vatthabbam, na pakkamitabbam.

Idha bhikkhave bhikkhu aññataram gāmaṃ upanissāya viharati — pe — aññataram nigamaṃ upanissāya viharati — pe — aññataram nagaraṃ upanissāya viharati — pe — aññataram janapadam upanissāya viharati — pe — aññataram puggalaṃ upanissāya viharati; tassa tam puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpunāti, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṇcikkhitabbam: Aham kho maṃ puggalaṃ upanissāya viharāmi, tassa me imam puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpunāmi, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamitabbo, nānubandhitabbo.

Idha pana bhikkhave bhikkhu aññataram puggalaṃ upanissāya viharati; tassa tam puggalaṃ upanissāya viharato

anupatthitā c' eva sati na upatthāti... nānupāpunāti, ye ca kho ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: Ahañ kho imam puggalam upanissāya viharāmi, tassa me imam puggalam upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpunāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāhañ cīvarahetu agārasmā anagāriyañ pabbajito — na piṇḍapātahetu — na senāsanañhetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyañ pabbajito, atha ca pana me imam puggalam upanissāya viharato anupatthitā c' eva sati na upatthāti... yogakkhemañ nānupāpunāmi. Tena bhikkhave bhikkhunā sañkhā pi so puggalo anāpucchā pakkamitabbo, nānubandhitabbo.

Idha bhikkhave bhikkhu aññataram puggalam upanissāya viharati; tassa tañ puggalam upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāti, ye ca kho ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: Ahañ kho imam puggalam upanissāya viharāmi, tassa me imam puggalam upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho panāhañ cīvarahetu agārasmā anagāriyañ pabbajito — na piṇḍapātahetu — na senāsanañhetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyañ pabbajito, atha ca pana me imam puggalam upanissāya viharato anupatthitā c' eva sati upatthāti... yogakkhemañ anupāpunāmi. Tena bhikkhave bhikkhunā sañkhā pi so puggalo anubandhitabbo, na pakkamitabbam.

Idha pana bhikkhave bhikkhu aññataram puggalam upanissāya viharati, tassa tañ puggalam upanissāya viharato anupatthitā c' eva sati upatthāti, asamañhitañ ca cittañ samādhīyati, aparikkhūñ ca āsavā parikkhayañ gacchanti, ananuppattañ ca anuttaram yogakkhemañ anupāpunāti, ye c' ime pabbajiteṇa jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: Ahañ kho imam puggalam upanissāya

viharāmi, tassa me imāṃ puṇḇalaṃ upanissāya viharato anupatthitā c' eva sati upatthāti, asamūhitā ca cittaṃ samādhīyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananupattaṃ ca anuttaraṃ yogakkhemaṃ anupāpunāmi, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesaṃparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāva jīvaṃ pi so puṇḇalo anubandhitabbo, na pakkamitabbam, api panujjamānena pīti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

VANAVATTHASUTTAM SATTAMAṃ.

18.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Kapilavatthum piṇḍāya pāvisi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena Mahāvanaṃ ten' upasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhitvā beluvalatthikāya mūle divāvihāraṃ nisīdi. Daṇḍapāṇi pi kho Sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanaṃ ten' upasaṅkami. Mahāvanaṃ ajjhogāhitvā yena beluvalatthikā yena Bhagavā ten' upasaṅkami, upasaṅkami tvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā daṇḍam - olobbha ekamantaṃ atthāsi. Ekamantaṃ tūto kho Daṇḍapāṇi Sakko Bhagavantaṃ etad - avoca: Kimvādi samaṇo kimakkhāyī ti. — Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhāti, yathā ca pana kāmehi viśamyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhava vitataphaṃ saṇṇā nānuseṇti, evamvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte Daṇḍapāṇi Sakko sīsaṃ okam-

petvā jivham nillājetvā tivasākhānā nālātikānā nālāte vutthāpetvā daḍḍam olubbhā pakkāmi.

Atha kho Bhagavā sūyanhasamayān patisallānā vutthito yena Nigrodhārāmo ten' upasāṅkami, upasāṅkamitvā paṇṇatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Idhāham bhikkhave pubbanhasamayān nivāsetvā pattacivaram ādāya Kapilavattbum piṇḍāya pāvisiṃ. Kapilavattbusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapātikkanto yena Mahāvanasā ten' upasāṅkamim divāvihārāya. Mahāvanasā ajjhogāhūtā beluvalatthikāya mūle divāvihārān nisīdim. Daḍḍapāni pi kho bhikkhave Sakko jaṅghāvihārān anucaṅkamamāno anuvicaramāno yena Mahāvanasā ten' upasāṅkami, Mahāvanasā ajjhogāhūtā yena beluvalatthikā yenaṃham ten' upasāṅkami, upasāṅkamitvā mama saddhim sammodi, sammodaniyān kathān sārāṇiyān vitisāretvā daḍḍam olubbhā ekamantaṃ atthāsi. Ekamantaṃ tthito kho bhikkhave Daḍḍapāni Sakko maṃ etad' avoca: Kiṃvādi samaṇo kimakkhāyī ti. Evaṃ vutte ahaṃ bhikkhave Daḍḍapāni Sakkaṃ etad' avocaṃ: Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣāmyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vitatanhaṃ saṇṇā nānuseṇti, evaṃvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte bhikkhave Daḍḍapāni Sakko sisāṃ okampetvā jivham nillājetvā tivasākhānā nālātikānā nālāte vutthāpetvā daḍḍam olubbhā pakkāmiti.

Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad' avoca: Kiṃvādi pana bhante Bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, kathaṃ ca pana bhante Bhagavantaṃ kāmehi viṣāmyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vitatanhaṃ saṇṇā nānuseṇtiti. — Yatonidānaṃ bhikkhu purisaṃ paṇḍasaṇṇāsaṅkhā samudācaranti, ettha ce na tthi abhi-nanditabhaṃ abhivaditabhaṃ ajjhositabhaṃ, es' ev' anto rā-gāṇṇasāyānaṃ, es' ev' anto paṭighāṇṇasāyānaṃ, es' ev' anto

diṭṭhānussayānaṃ, es' ev' anto vicikicchānussayānaṃ, es' ev' anto mānānussayānaṃ, es' ev' anto bhavarāgānussayānaṃ, es' ev' anto avijjānussayānaṃ, es' ev' anto daḍḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvantva-pesuṇṇa-musāvādānaṃ, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti.

Idaṃ avoca Bhagavā, idaṃ vatvā Sugato utthāy' āsanā vihāraṃ pāvisi. Atha kho tesāṃ bhikkhūnaṃ acirapakkantassa Bhagavato etad' ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitivā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Atha kho tesāṃ bhikkhūnaṃ etad' ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan' nūna mayaṃ yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasantāṃ Mahākaccānaṃ etam' atthaṃ paṭipuccheyyāmāti.

Atha kho te bhikkhū yen' āyasmā Mahākaccāno ten' upasaṅkamiṃsu, upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodiṃsu, sammodanīyaṃ katthaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasantāṃ Mahākaccānaṃ etad' avocum: Idaṃ kho no āvuso Kaccāna Bhagavā saṅkhittena uddesaṃ uddisitivā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesāṃ no āvuso Kaccāna amhākaṃ acirapakkantassa Bhagavato etad' ahosi: Idaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitivā ... vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti; ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa ... atthaṃ vibhajeyyāti. Tesāṃ no āvuso Kaccāna amhākaṃ etad' ahosi: Ayaṃ kho āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ,

pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhī-
tena uddesassa uddiṭṭhassa... atthaṃ vibhajitum; yaṃ nūna
mayāṃ yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma,
upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ
paṭipuccheyyāmāti. Vibhajat' āyasmā Mahākaccāno ti.

Seyyathā pi āvuso puriso sārattiko sārāgavesi sārā-
pariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkam' eva mūlaṃ atikkamma khandham sākhāpalāse sā-
raṃ pariyesitabbaṃ maññeyya, evaṃsāmpadam idaṃ āyas-
mantānaṃ, Satthari sammukhūbhūte taṃ Bhagavantaṃ ati-
sitvā amhe etaṃ atthaṃ paṭipucchitabbaṃ maññetha. So
h' āvuso Bhagavā jānaṃ jānāti passaṃ passati, cakkhūbhūto
sāpabbhūto dhammabbhūto brahmabbhūto, vattā pavattā, at-
thassa ninnetā amatassa dātā, dhammassāmī Tathāgato. So
c' eva paṇ' etassa kālo ahosi yaṃ Bhagavantaṃ yeva etaṃ
atthaṃ paṭipuccheyyātha; yathā no Bhagavā byākareyya ta-
thā naṃ dhāreyyāthāti. — Addhāvuso Kaccāna Bhagavā jā-
naṃ jānāti passaṃ passati, cakkhūbhūto sāpabbhūto dhamma-
bbhūto brahmabbhūto, vattā pavattā, atthassa ninnetā amatassa
dātā, dhammassāmī Tathāgato. So c' eva paṇ' etassa kālo
ahosi yaṃ Bhagavantaṃ yeva etaṃ atthaṃ paṭipuccheyyāma,
yathā no Bhagavā byākareyya tathā naṃ dhāreyyāma. Api
c' āyasmā Mahākaccāno Satthu c' eva saṃvaṇṇito sambhā-
vito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti c' āyasmā Mahā-
kaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa
... atthaṃ vibhajitum. Vibhajat' āyasmā Mahākaccāno agaru-
karitvā ti. — Tena h' āvuso suṇātha, sādhukaṃ manasi-
karotha, bhāsisāmi ti. Evam āvuso ti kho te bhikkhū āyas-
mato Mahākaccānassa paccassosum. Āyasmā Mahākaccāno
etaḍ avoca:

Yaṃ kho no āvuso Bhagavā saṅkhittena uddesaṃ uddi-
sitvā... vihāraṃ pavitṭho: Yatonidānaṃ bhikkhu purisaṃ —
pe — aparisesā nirujjantīti, imassa kho ahaṃ āvuso Bha-
gavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ
avibhattassa evaṃ vitthārena atthaṃ ājānāmi: Cakkhū c'
āvuso paṭicca rūpe ca uppajjati cakkhuvinnāṇaṃ, tiṇṇaṃ
saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ saṅ-

jānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ purisaṁ papañcasaññāsaṅkhā samudācaranti atitānāgatapaccuppannesu cakkhuvinnēyyesu rūpesu. Sotaṁ 'c' āvuso paṭicca sadde ca uppajjati sotavinnānaṁ — pe — ghānaṁ 'c' āvuso paṭicca gandhe ca uppajjati ghānavinnānaṁ — jivhāṁ 'c' āvuso paṭicca rase ca uppajjati jivhāvinnānaṁ — kāyaṁ 'c' āvuso paṭicca phoṭṭhabbe ca uppajjati kāyavinnānaṁ — manaṁ 'c' āvuso paṭicca dhamme ca uppajjati manovinnānaṁ, tinnaṁ saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti taṁ sañjānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ purisaṁ papañcasaññāsaṅkhā samudācaranti atitānāgatapaccuppannesu manovinnēyyesu dhammesu. So va! āvuso cakkhusmim sati rūpe sati cakkhuvinnāne sati phassapaññattim paññāpessatiti tñānaṁ 'etaṁ vijjati, phassapaññattiyā sati vedanāpaññattim paññāpessatiti tñānaṁ 'etaṁ vijjati, vedanāpaññattiyā sati saññāpaññattim paññāpessatiti tñānaṁ 'etaṁ vijjati, saññāpaññattiyā sati vitakkapaññattim paññāpessatiti tñānaṁ 'etaṁ vijjati, vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācarapaññattim paññāpessatiti tñānaṁ 'etaṁ vijjati. So va! āvuso sotasmim sati sadde sati — pe — ghānasmim sati gandhe sati — jivhāya sati rase sati — kāyasmim sati phoṭṭhabbe sati — manasmim sati dhamme sati manovinnāne sati phassapaññattim paññāpessatiti ... tñānaṁ 'etaṁ vijjati. So va! āvuso cakkhusmim asati rūpe asati cakkhuvinnāne asati phassapaññattim paññāpessatiti n' etaṁ tñānaṁ vijjati, phassapaññattiyā asati vedanāpaññattim paññāpessatiti n' etaṁ tñānaṁ vijjati, vedanāpaññattiyā asati saññāpaññattim paññāpessatiti n' etaṁ tñānaṁ vijjati, saññāpaññattiyā asati vitakkapaññattim paññāpessatiti n' etaṁ tñānaṁ vijjati, vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācarapaññattim paññāpessatiti n' etaṁ tñānaṁ vijjati. So va! āvuso sotasmim asati sadde asati — pe — ghānaṁ asati gandhe asati — jivhāya asati rase asati — kāyaṁ asati phoṭṭhabbe asati — manasmim asati dhamme asati manovinnāne asati phassapaññattim paññāpessatiti ... n' etaṁ tñānaṁ vijjati. Yaṁ kho no āvuso Bhagavā sañ-

khittena uddesaṃ uddisitvā . . . vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti, imassa kho ahaṃ āvuso Bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Akaṅkhamānā ca pana tumhe āyasmanto Bhagavantaṃ yeva upasaṅkamitvā etaṃ atthaṃ paṭipuccheyyātha, yathā no Bhagavā byākaroti tathā naṃ dhāreyyāthāti.

Atha kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ yena Bhagavā ten' upasaṅkamissu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidissu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etaḍ-avocaṃ: Idam kho no bhante Bhagavā saṅkhittena uddesaṃ uddisitvā . . . vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesāṃ no bhante amhākaṃ acirapakkantassa Bhagavato etaḍ-ahosi: Idam kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāy' āsanaṃ vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ papañcasannāsāṅkhā samudācaranti, ettha ce na tīhi abhinanditabbam abhivadi-tabbam ajjositabbam, es' ev' anto rūgānusayānam, es' ev' anto paṭighānusayānam, es' ev' anto diṭṭhānusayānam, es' ev' anto vicikicchānusayānam, es' ev' anto mānānusayānam, es' ev' anto bhavarāgānusayānam, es' ev' anto avijjānusayānam, es' ev' anto dandādāna-satthādāna-kalaha-viggaha-vivāda-tuvantava-pesuṇṇa-musāvādānam, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Tesāṃ no bhante amhākaṃ etaḍ-ahosi: Ayam kho āyasmā Mahākaccāno Satthu c' eva saṃvannito sambhāvito ca viññānaṃ sabbrahmacārīnam, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan-nūna mayā yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ paṭipuccheyyāmāti. Atha kho mayā bhante yen' āyasmā Mahākaccāno ten' upasaṅkamimha, upasaṅkamitvā āyasmantaṃ

Mahākaccānaṃ etaṃ atthaṃ paṭipucchimha. Tesāṃ no bhante āyasmatā Mahākaccānena imehi ākārehi imehi pa-dehi imehi byañjanehi attho vibhatto ti. — Paṇḍito bhikkhave Mahākaccāno, mahāpaṇḍito bhikkhave Mahākaccāno. Mañ-ce pi tumhe bhikkhave etaṃ atthaṃ paṭipuccheyyātha, ahaṃ-pi taṃ evaṃ-evam byākareyyaṃ yathā taṃ Mahākaccānena byākataṃ, eso o' ev' etasā attho, evañ-ca naṃ dhārethāti.

Evaṃ vatte āyasmā Ānando Bhagavantaṃ etad-avoca: Seyyathā pi bhante puriso jighacchādubbalyapareto madhu-piṇḍikaṃ adhigaccheyya, so yato yato sāyeyya labbhettha sādum rasaṃ asecanakaṃ, evaṃ-eva kho bhante cetaso bhikkhu dabbajātiko yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkheyya labbhetth' eva attamanutaṃ, labbhettha cetaso pasādaṃ. Konāmo ayaṃ bhante dhammapariyāyo ti. — Tasmātiha tvaṃ Ānanda imaṃ dhammapariyāyaṃ Madhupiṇḍikapariyāyo t' eva naṃ dhārehi.

Idaṃ avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MADHUPIṆḌIKABUTTAṀ ATTHAMAṀ

19.

Evaṃ-me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad-avoca:

Pubbe va me bhikkhave sambodhā anabhisambuddhassa bodhisattass' eva sato etad-ahosi: Yan-nūnāhaṃ dvidhā katvā dvidhā katvā vitakke vihareyyan-ti. So kho ahaṃ bhikkhave yo cāyaṃ kāmavitakko yo ca byāpādavitaṃko yo ca vihiṃsāvitakko imaṃ ekabhāgaṃ akāsiṃ, yo cāyaṃ nek-khamavitakko yo ca abyāpādavitaṃko yo ca avihiṃsāvitakko imaṃ dutiyaṃ bhāgaṃ akāsiṃ. Tassa mayhaṃ bhikkhave evaṃ appanattassa ātāpino pahitattassa viharato up-

pajjati kāmavitakko, so evaṃ pajānāmi: Uppanno kho me
 ayaṃ kāmavitakko, so ca kho attabyābādhāya pi samvattati,
 parabyābādhāya pi samvattati, ubhayabyābādhāya pi sam-
 vattati, paññānirodhiko vighātapakkhiko anibbānasamvatta-
 niko. Attabyābādhāya samvattatīti pi me bhikkhave paṭi-
 saṇeikkhato abhhattham gacchati, parabyābādhāya samvatta-
 tīti pi me bhikkhave paṭisaṇeikkhato abhhattham gacchati,
 ubhayabyābādhāya samvattatīti pi me bhikkhave paṭisaṇ-
 eikkhato abhhattham gacchati, paññānirodhiko vighātapak-
 khiko anibbānasamvattaniko ti pi me bhikkhave paṭisaṇeik-
 khato abhhattham gacchati. So kho ahaṃ bhikkhave up-
 pannuppannaṃ kāmavitakkaṃ pajahāmi' eva vinodem' eva,
 byanti' eva naṃ akāsiṃ. Tassa mayhaṃ bhikkhave evaṃ
 appamattassa ātāpino pahitattassa viharato uppajjati byāpāda-
 vitakko — pe — uppajjati vihiṃsāvitakko, so evaṃ pa-
 jānāmi: Uppanno kho me ayaṃ vihiṃsāvitakko... anibbāna-
 samvattaniko. Attabyābādhāya samvattatīti pi me... anibbāna-
 samvattaniko ti pi me bhikkhave paṭisaṇeikkhato abhhattham
 gacchati. So kho ahaṃ bhikkhave uppannuppannaṃ vihiṃsā-
 vitakkaṃ pajahāmi' eva vinodem' eva, byanti' eva naṃ akā-
 siṃ. Yaṃ nad' eva bhikkhave bhikkhu bahulam' anuvi-
 takketi anuvicāreti tathā tathā nati hoti cetaso. Kāma-
 vitakkaṃ ce bhikkhave bhikkhu bahulam' anuvitakketi anu-
 vicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulam-
 akāsi; tassa taṃ kāmavitakkāya cittaṃ namati. Byāpāda-
 vitakkaṃ ce... Vihiṃsāvitakkaṃ ce bhikkhave bhikkhu ba-
 hulam' anuvitakketi anuvicāreti, pahāsi avihiṃsāvitakkaṃ,
 vihiṃsāvitakkaṃ bahulam' akāsi, tassa taṃ vihiṃsāvitakkāya
 cittaṃ namati. Seyyathā pi bhikkhave vassānaṃ pacchime
 māse saradasamaye kiṭṭhasambūdhē gopālako gāvo rak-
 kheyya, so tā gāvo tato tato dandena ākoteyya patikoteyya
 sannirundheyya sannivāreyya, taṃ kissa hetu: passati hi so
 bhikkhave gopālako tatonidānaṃ vadhaṃ vā bandhaṃ vā
 jāniṃ vā garahaṃ vā; evaṃ eva kho ahaṃ bhikkhave ad-
 dasaṃ akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkile-
 saṃ, kusalānaṃ dhammānaṃ nekkhamme ānisāsaṃ vadāna-
 pakkhaṃ.

Tassa mayham bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ nekkhammavitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. Rattin' ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, divasaṃ ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, rattindivaṃ ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāye kilante cittaṃ ūhaṇṇeyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam' eva cittaṃ saṅthapemi sannisādemi ekodikaromi samādahāmi, taṃ kissa hetu: mā me cittaṃ ūhaniti. Tassa mayham bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko — pe — uppajjati avihimsāvitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ avihimsāvitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. Rattin' ce pi naṃ... samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāye kilante cittaṃ ūhaṇṇeyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam' eva cittaṃ saṅthapemi sannisādemi ekodikaromi samādahāmi, taṃ kissa hetu: mā me cittaṃ ūhaniti. Yaṇṇaṃ eva bhikkhave bhikkhu bahulam' anuvitakketi anuvicāreti tathā tathā nati hoti cetasa. Nekkhammavitakkaṃ ce bhikkhave bhikkhu bahulam' anuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulam' akāsi, tassa taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavitakkaṃ ce... Avihimsāvitakkaṃ ce bhikkhave bhikkhu bahulam' anuvitakketi anuvicāreti, pahāsi vihimsāvitakkaṃ, avihimsāvitakkaṃ bahulam' akāsi, tassa taṃ avihimsāvitakkāya cittaṃ namati. Seyyathā pi bhikkhave ginhānaṃ pacchime māse sabbasasesu gāmantasambhatesu gopālako gāvo rak-

kheyya, tassa rukkhamūlagatassa vā abbhokāsagatassa vā satikaraniyam - eva hoti: etā gāvo ti; evam - eva kho bhikkhave satikaraniyam - eva ahosi: ete dhammā ti.

Āraddham kho pana me bhikkhave viriyam ahosi asalinam, upatthitā sati asammutthā, passaddho kāyo asāradhho, samāhitam cittam ekaggam. So kho aham bhikkhave vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savi-cāram vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja vihāsim. Vitakkavicārānaṃ vūpasamā ajjhattam sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāram samādhijam pītisukhaṃ dutiyam jhānaṃ upasampajja vihāsim. Pītiyā ca virāgā upekhako ca vihāsim sato ca sampajāno, sukhañ - ca kāyena paṭisaṃvedesiṃ yaṃ - tam ariyā ācikkhanti: upekhako satimā sukhavihārī ti tatiyam jhānaṃ upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhā-satipārisuddhiṃ catuttham jhānaṃ upasampajja vihāsim.

So evam samāhite citte ... (repeat from p. 22, l. 9 to p. 23, l. 25) ... Ayam kho me bhikkhave rattiyaṃ pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ūtūpino pahitattassa viharato.

Seyyathā pi bhikkhave araṇhe pavane mahantaṃ ninnam pallalam, tam - enaṃ mahā migasaṅgho upanissāya vihareyya, tassa kocid - eva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo, so yvāssa maggo khemo sovattthiko pīti-gamaniyo tam maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaram, ṭhapeyya okacārikam; evam hi so bhikkhave mahā migasaṅgho aparena samayena anayabyasanam tanuttaṃ āpajjeyya. Tass' eva kho pana bhikkhave mahato migasaṅghassa kocid - eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yvāssa maggo khemo sovattthiko pītigamaniyo tam maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaram, nāseyya okacārikam; evam hi so bhikkhave mahā migasaṅgho aparena samayena vuddhiṃ virū-ḥhiṃ vepullaṃ āpajjeyya.

Upamā kho me ayam bhikkhave katā atthassa viññā-

panāya, ayañ - c' ev' ettha attho: Mahantañ ninnāñ palla-
lan - ti kho bhikkhave kāmānam - etañ adhivacanañ. Mahā
migasañgho ti kho bhikkhave sattānam - etañ adhivacanañ.
Puriso anattakāmo abhikāmo ayogakkhemakāmo ti kho
bhikkhave Mārass' etañ pāpimato adhivacanañ. Kummaggo
ti kho bhikkhave atthasāṅgikass' etañ micchāmagassā adhi-
vacanañ; seyyathidañ: micchādittthiyā micchāsāṅkappassa
micchāvācāya micchākammantassa micchājīvassa micchā-
vāyāmassa micchāsatiyā micchāsamādhissa. Okacaro ti kho
bhikkhave nandirāgass' etañ adhivacanañ. Okacārikā ti
kho bhikkhave avijjāy' etañ adhivacanañ. Puriso attha-
kāmo hitakāmo yogakkhemakāmo ti kho bhikkhave Tathā-
gatass' etañ adhivacanañ arahato sammāsambuddhassa.
Khemō maggo sovatthiko pītigamaniyo ti kho bhikkhave
ariyass' etañ atthasāṅgikassa maggassa adhivacanañ, seyya-
thidañ: sammādittthiyā sammāsāṅkappassa sammāvācāya
sammākammantassa sammājīvassa sammāvāyāmassa sammā-
satiyā sammāsamādhissa. Iti kho bhikkhave vivaṭo mayā
khemō maggo sovatthiko pītigamaniyo, pihito kummaggo,
ūhato okacaro, nūsitā okacārikā. Yaññ bhikkhave satthārā
karaniyañ sāvakānañ bhesinā anukampakena anukampañ
upādāya, katañ vo tañ mayā. Etāni bhikkhave rukkha-
mūlāni, etāni suññagārāni. Jhāyatha bhikkhave, mā pamā-
dattha, mā pacchā vippatisārino ahuvattha; ayañ vo am-
hākañ anusāsani ti.

Idam āvoca Bhagavā. Attamañā te bhikkhū Bhaga-
vato bhāsitañ abhinandun - ti.

DVEKĀVITAKKASUTTAN NAVAMAṆ.

20.

Evam me sutam. Ekañ samayañ Bhagavā Sāvatti-
yañ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra
kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante

ti te bhikkhū Bhagavato paccassosumi. Bhagavā etad-
avoca:

Adhicittam anuyuttena bhikkhave bhikkhunā pañca ni-
mittāni kālena kālam manasikātabbāni, katamāni pañca:
Idha bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ ni-
mittam manasikaroto uppajjanti pāpakā akusalā vitakkā
chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi,
tena bhikkhave bhikkhunā tamhā nimittā aññam nimittam
manasikātabbāni kusalūpasamhitāni; tassa tamhā nimittā
aññam nimittam manasikaroto kusalūpasamhitāni ye pāpakā
akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mo-
hūpasamhitā pi te pahiyanti te abbattham gacchanti, tesam
pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisidati ekodi-
hoti samādhīyati. Seyyathā pi bhikkhave dakkho palagaṇḍo
vā palagaṇḍantevāsī vā sukhumāya āniyā oḷārikam ānim
abhinihareyya abhinihareyya abhinivajjeyya, evam eva kho
bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ nimittam
manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpa-
samhitā pi dosūpasamhitā pi mohūpasamhitā pi, tena bhik-
khave bhikkhunā tamhā nimittā aññam nimittam manasikā-
tabbāni kusalūpasamhitāni; tassa tamhā nimittā aññam ni-
mittam manasikaroto kusalūpasamhitāni ye pāpakā akusalā
vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasam-
hitā pi te pahiyanti te abbattham gacchanti, tesam pahānā
ajjhataṃ eva cittaṃ santiṭṭhati sannisidati ekodihoti samā-
dhīyati.

Tassa ce bhikkhave bhikkhuno tamhā nimittā aññam
nimittam manasikaroto kusalūpasamhitāni uppajjant' eva pā-
pakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave
bhikkhunā tesam vitakkānaṃ ādinava upaparikkhitabbo: iti
p' ime vitakkā akusalā, iti p' ime vitakkā sāvajjā, iti p' ime
vitakkā dukkhavipākā ti; tassa tesam vitakkānaṃ ādinavaṃ
upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi
te pahiyanti te abbattham gacchanti, tesam pahānā ajjha-
tam eva cittaṃ santiṭṭhati sannisidati ekodihoti samādhīyati.
Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇ-
ḍanakajātiko ahikupaṇa vā kukkurakupaṇa vā manussa-

kunapena vā kaṇṭhe āsattena attiyeyya harāyeyya jīguccheyya, evam eva kho bhikkhave tassa ce bhikkhuno tamhā nimittā... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam pi vitakkānaṃ ādinavaṃ upaparikkhato uppajant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam vitakkānaṃ asati-amanasikāro āpajjitaḥ; tassa tesam vitakkānaṃ asati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā... samādhīyati. Seyyathā pi bhikkhave cakhumā puriso āpāthagātānaṃ rūpānaṃ adassanakāmo assa, so nimileyya vā aññena vā apalokeyya, evam eva kho bhikkhave tassa ce bhikkhuno tesam pi vitakkānaṃ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam pi vitakkānaṃ asati-amanasikāraṃ āpajjato uppajant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikātabbaṃ; tassa tesam vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam pahānā... samādhīyati. Seyyathū pi bhikkhave puriso siḥhaṃ gaccheyya, tassa evam assa: kin nu kho ahaṃ siḥhaṃ gacchāmi, yaṃ nūnāhaṃ sapikaṃ gaccheyyaṃ ti, so sapikaṃ gaccheyya, tassa evam assa: kin nu kho ahaṃ sapikaṃ gacchāmi, yaṃ nūnāhaṃ tittṭheyyaṃ ti, so tittṭheyya, tassa evam assa: kin nu kho ahaṃ tito, yaṃ nūnāhaṃ nisīdeyyaṃ ti, so nisīdeyya, tassa evam assa: kin nu kho ahaṃ nisīno, yaṃ nūnāhaṃ nīpajjeyyaṃ ti, so nīpajjeyya, evaṃ hi so bhikkhave puriso olārikaṃ olārikaṃ iriyāpathaṃ abhinivajjjetvā sukhumaṃ sukhumaṃ iriyāpathaṃ kappeyya; evam eva kho bhikkhave tassa ce bhikkhuno tesam pi vitakkānaṃ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto uppajant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā dantehi danta m ādhāya jivhāya tāluma āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhi-

santāpetabbaṃ; tassa dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippilāyato abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati. Seyyathā pi bhikkhave balavā puriso dubbala-taraṃ purisaṃ sise vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippileyya abhisantāpeyya, evam-eva kho bhikkhave tassa ce bhikkhuno tesam-pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto uppajjant' eva pāpakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhitaṃ abhinippilētaṃ abhisantāpetabbaṃ, tassa dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippilāyato abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā ajjhataṃ-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati.

Yato kho bhikkhave bhikkhuno yaṃ nimittaṃ āgamaṃ yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā dhammā ch. pi d. pi m. pi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusāḷopasaṃhitaṃ ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā ajjhataṃ-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati; tesam-pi vitakkānaṃ ādinavaṃ upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati; tesam-pi vitakkānaṃ asati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati; tesam-pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahiyanti te abbattham gacchanti, tesam pahānā... samādhīyati; dantehi danta-m-ādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippilāyato abhisantāpayato ye pāpakā akusalā vitakkā ohandūpasāṃhita pi dosūpasāṃhita pi mohūpasāṃhita pi te pahiyanti te abbattham gacchanti, tesam pahānā ajjhataṃ-eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati.

hoti samādhīyati; ayaṃ vuccati bhikkhave bhikkhu vasi vitakkapariyāyapathesu, yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ n' ākaṅkhissati na taṃ vitakkaṃ vitakkessati; acchecchi taṇhaṃ, vāvattayi saṃyojanaṃ, sammā mānābhisaṃmayā antaṃ - akāsi dukkhassāti.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

VITAKKASANTHĀNASUTTAM DASAMAM.

SĪHANĀRAYAGGO DUTIYO.

21.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Moliyaphagguno bhikkhunīhi saddhīm ativeḷaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharati: sace koci bhikkhu āyasmato Moliyaphaggunassa sammukhā tāsāṃ bhikkhunīnaṃ avappaṇāṃ bhāsati ten' āyasmā Moliyaphagguno kupito anattamaṇo adhikaraṇaṃ - pi karoti, sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā āyasmato Moliyaphaggunassa avappaṇāṃ bhāsati tena tē bhikkhunīyo kupitā anattamaṇā adhikaraṇaṃ - pi karonti. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharati. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho so bhikkhu Bhagavantam etad - avoca: āyasmā bhante Moliyaphagguno bhikkhunīhi saddhīm ativeḷaṃ saṃsaṭṭho viharati; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharati: sace koci bhikkhu ... adhikaraṇaṃ - pi karonti; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharatīti. Atha kho Bhagavā aññataraṃ bhikkhū āmantesi: Ehi

tvam bhikkhu mama vacanena Moliyaphaggunam bhikkhum
 āmantehi: Satthā tam āvuso Phagga āmantetīti. Evam-
 bhante ti kho so bhikkhu Bhagavato patissutvā yen' āyasmā
 Moliyaphagguno ten' upasaṅkami, upasaṅkamitvā āyasma-
 tam Moliyaphaggunam etad' avoca: Satthā tam āvuso Phag-
 guna āmantetīti. Evam' āvuso ti kho āyasmā Moliya-
 phagguno tassa bhikkhuno patissutvā yena Bhagavā ten'
 upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-
 antam nisīdi. Ekamantam nisinnam kho āyasmantaṃ Mo-
 liyaphaggunam Bhagavā etad' avoca:

Saccam kira tvam Phagga bhikkhunihi saddhim ati-
 velam saṁsattho viharasi; evam saṁsattho kira tvam Phag-
 guna bhikkhunihi saddhim viharasi: sace koci bhikkhu tuy-
 ham sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇam bhāsati tena
 tvam kupito anattamanā adhikaraṇam pi karosī, sace pana
 koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā tuyham avaṇ-
 ṇam bhāsati tena tā bhikkhuniyo kupitā anattamanā adhi-
 karaṇam pi karonti; evam saṁsattho kira tvam Phagga
 bhikkhunihi saddhim viharasīti. — Evam bhante. — Nān
 tvam Phagga kulaputto saddhā agārasmā anagāriyam pah-
 bajito ti. — Evam bhante. — Na kho te etaṃ Phagga
 patirūpaṃ kulaputtassa saddhā agārasmā anagāriyam pabha-
 jitassa yaṃ tvam bhikkhunihi saddhim ativelam saṁsattho
 vihareyyāsi. Tasmātiha Phagga tava ce pi koci sammukhā
 tāsāṃ bhikkhunīnaṃ avaṇṇam bhāseyya tatrāpi tvam Phag-
 guna ye gehasitā chandā ye gehasitā vitakkā te pajahēyyāsi;
 tatrāpi te Phagga evaṃ sikkhitabbaṃ: Na c' eva me cit-
 tam vipariṇatam bhavissati na ca pāpikam vācam nicchā-
 ressāmi hitānukampī ca viharissāmi mettacitto na dosantaro
 ti, evam hi te Phagga sikkhitabbaṃ. Tasmātiha Phagga
 tava ce pi koci sammukhā tāsāṃ bhikkhunīnaṃ pāṇinā pa-
 hāraṃ dadeyya leḍḍunā pahāraṃ dadeyya dandena pahāraṃ
 dadeyya satthena pahāraṃ dadeyya, tatrāpi tvam ... sikkhi-
 tabbaṃ. Tasmātiha Phagga tava ce pi koci sammukhā
 avaṇṇam bhāseyya tatrāpi tvam ... sikkhitabbaṃ. Tasmātiha
 Phagga tava ce pi koci pāṇinā pahāraṃ dadeyya leḍḍunā
 pahāraṃ dadeyya dandena pahāraṃ dadeyya satthena pa-

hāraṃ daḍeyya, tatrāpi tvaṃ Phagguṇa ye gehasitā chandā ye gehasitā vitakkā te paḍaheyyāsi; tatrāpi te Phagguṇa evaṃ sikkhitabbam: Na c' eva me cittaṃ vipariṇataṃ bhavissati na ca pāpikāṃ vācam micchāressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evaṃ hi te Phagguṇa sikkhitabban ti.

Atha kho Bhagavā bhikkhū āmantesi: Ārādhayimāsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ bhikkhave bhikkhū āmantesiṃ: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhataṃ ca sañjānāmi appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhataṃ ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ cāti. Na me bhikkhave tesu bhikkhusu anusāsani karaṇiṃyā ahoṃ; satuppāḍakaraṇiṃyam eva me bhikkhave tesu bhikkhusu ahoṃ. Seyyathā pi bhikkhave subhūmiyaṃ cātummahāpathe ājāṇnaratho yutto assa ṭhito odhastapatodo, tam enaṃ dakkho yoggācariyo assadamma-sārathi abhirūhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yeniechakaṃ yadicchakaṃ sūreyya pi paccāsūreyya pi, evaṃ eva kho bhikkhave na me tesu bhikkhusu anusāsani karaṇiṃyā ahoṃ, satuppāḍakaraṇiṃyam eva me bhikkhave tesu bhikkhusu ahoṃ. Tasmātiha bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha, evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatha. Seyyathā pi bhikkhave gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ, taṃ c' assa elandehi saṅghannaṃ, tassa kocid eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yā tā sālalatṭhiyo kuṭṭhā oḷāpabaraniyo tā tacchetvā bahiddhā nīhareyya antovanaṃ suvisodhitaṃ visodheyya, yā pana tā sālalatṭhiyo ujukā sujātā tā samuṇṇa parihareyya, evaṃ hi etam bhikkhave sālavanaṃ apareṇa samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya; evaṃ eva kho bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha,

evam hi tutshe pi imasmiñ dhammavinaye vuddhiñ virūhiñ
vepullaṃ āpajissatha.

Bhūtapubbaṃ bhikkhave imissā yeva Sāvatthiyā Vede-
hikā nāma gaḥapatāni ahoṣi. Vedeḥikāya bhikkhave gaḥa-
patāniyā evaṃ kalyāṇo kittisaddo abbhuggato; soratā Vede-
hikā gaḥapatāni, nivātā Vedeḥikā gaḥapatāni, upasantā
Vedeḥikā gaḥapatāni ti. Vedeḥikāya kho pana bhikkhave
gaḥapatāniyā Kālī nāma dāsi ahoṣi, dakkhā analasā susaṃ-
vihitakammantā. Atha kho bhikkhave Kālīyā dāsiyā etad-
ahoṣi: Mayhañ kho ayyāya evaṃ kalyāṇo kittisaddo abbhug-
gato; soratā Vedeḥikā gaḥapatāni, nivātā Vedeḥikā gaḥapatāni,
upasantā Vedeḥikā gaḥapatāni ti; kin nu kho me ayyā santaṃ
yeva nu kho ajjhattaṃ kopam na pātukaroti udāhu asantaṃ,
udāhu mayh' ev' ete kammantā susaṃvihitā yena me ayyā san-
taṃ yeva ajjhattaṃ kopam na pātukaroti no asantaṃ; yan-
nūnāhañ ayyaṃ vīmaṃseyyan ti. Atha kho bhikkhave Kālī
dāsi divā utthāsi. Atha kho bhikkhave Vedeḥikā gaḥapatāni
Kālīm dāsim etad avoca: He je Kālī. — Kim ayye. — Kim je
divā utthāsiti. — Na kho ayye kiñci. — No vata re kiñci
pāpi dāsi, divā utthāsiti kupitā anattamanā bhūkuṭiṃ akāsi.
Atha kho bhikkhave Kālīyā dāsiyā etad ahoṣi: Santaṃ
yeva kho me ayyā ajjhattaṃ kopam na pātukaroti no asan-
taṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā
santaṃ yeva ajjhattaṃ kopam na pātukaroti no asantaṃ;
yan nūnāhañ bhiyyosomattāya ayyaṃ vīmaṃseyyan ti.
Atha kho bhikkhave Kālī dāsi divātaraṃ utthāsi. Atha
kho bhikkhave Vedeḥikā gaḥapatāni Kālīm dāsim etad-
avoca: He je Kālī. — Kim ayye. — Kim je divā utthā-
siti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi,
divā utthāsiti kupitā anattamanā anattamanavācam nicchā-
resi. Atha kho bhikkhave Kālīyā dāsiyā etad ahoṣi: San-
taṃ yeva kho me ayyā ajjhattaṃ kopam na pātukaroti no
asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā
santaṃ yeva ajjhattaṃ kopam na pātukaroti no asantaṃ;
yan nūnāhañ bhiyyosomattāya ayyaṃ vīmaṃseyyan ti.
Atha kho bhikkhave Kālī dāsi divātaraṃ yeva utthāsi.
Atha kho bhikkhave Vedeḥikā gaḥapatāni Kālīm dāsim

etad'avoca: He je Kālī. — Kim' ayye. — Kim' je divā utthāsīti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi, divā utthāsīti kupitā anattamanā aggālasūciṃ gahetvā sise pahāraṃ adāsi, sīsaṃ vohindī. Atha kho bhikkhave Kālī dāsi bhinnena sīsena lohiteṇa gaṇantena paṭivissakānani ujjhāpesi: Passath' ayye soratāya kammaṃ, passath' ayye nivātāya kammaṃ, passath' ayye upasantāya kammaṃ, ka-thaṃ hi nāma ekadāsikāya: divā utthāsīti kupitā anatta-manā aggālasūciṃ gahetvā sise pahāraṃ dassati sīsaṃ vo-hindissatīti. Atha kho bhikkhave Vedehikāya gaṇapatāniyā apareṇa samayena evaṃ pāpako kittisaddo abhuggaṇchi: caṇḍī Vedehikā gaṇapatāni, anivātā Vedehikā gaṇapatāni, anupasantā Vedehikā gaṇapatāni ti. Evaṃ-eva kho bhikkhave idh' ekacco bhikkhu tīvaḍ-eva soratasorato hoti ni-vātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti; yato ca kho bhikkhave bhikkhuṃ amanāpā vacanapathā phusanti atha kho bhikkhu sorato ti veditabbo nivāto ti veditabbo upasanto ti veditabbo. Nāhaṃ tam bhikkhave bhikkhuṃ suvaco ti vadāmi yo cīvara-piṇḍapāta-senā-sana-gilāna-paccayabhesajjaparikkhāraṇaḥetu suvaco hoti sovacassataṃ āpaj-jati, tam kiṃsa hetu: tam hi so bhikkhave bhikkhu cīvara-piṇḍa-pāta-senā-sana-gilānapaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti na sovacassataṃ āpajjati. Yo ca kho bhikkhave bhikkhu dhammaṃ yeva sakkaronto dhammaṃ garu-karonto dhammaṃ apacāyamāno suvaco hoti sovacassataṃ āpajjati tam ahaṃ suvaco ti vadāmi. Tasmātiha bhikkhave: Dhammaṃ yeva sakkaronto dhammaṃ garukaronto dham-maṃ apacāyamāno suvaco bhavissāma sovacassataṃ āpajjis-sāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

Pañc' ime bhikkhave vacanapathā yehi vo pare vada-mānā vadeyyuṃ: kālēna vā akālēna vā, bhūtena vā abhū-tena vā, saṇhena vā pharusena vā, atthasaṃhitena vā anat-thasaṃhitena vā, mettacittā vā dosantarā vā. Kālēna vā bhikkhave pare vadamānā vadeyyuṃ akālēna vā; bhūtena vā bhikkhave pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā bhikkhave pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā bhikkhave pare vadamānā vadeyyuṃ.

anattasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāpena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya juddālapitakam ādāya, so evaṃ vadeyya: Ahaṃ imaṃ mahāpaṭhaviṃ apāṭhaviṃ karissāmiti, so tatra tatra khaṇeyya, tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya; apāṭhavi bhavasi, apāṭhavi bhavasīti. Taṃ kim maññatha bhikkhave: Api nu so puriso imaṃ mahāpaṭhaviṃ apāṭhaviṃ kareyyāti. — No h' etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante mahāpaṭhavi gambhīrā appameyyā, sā na sukarā apāṭhavi kātuṃ, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evaṃ eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyum: kālena vā... dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum... dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokāṃ paṭhavissamena cetasā vipulena mahaggatena appamāpena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya likhitaṃ vā haliddhaṃ vā nīlaṃ vā mañjittam vā ādāya, so evaṃ vadeyya: Ahaṃ imasmiṃ ākāse rūpāni likhissāmi rūpapātubhāvaṃ karissāmiti. Taṃ kim maññatha bhikkhave: Api nu so puriso imasmiṃ ākāse rūpāni likheyya rūpapātubhāvaṃ kareyyāti. — No h' etaṃ bhante, taṃ kissa hetu: ayaṃ hi bhante ākāso arūpī anidassano, tattha na sukaraṃ rūpam likhitum rūpapātubhāvaṃ kātuṃ, yāvad eva ca

pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho bhikkhave paṇo' ime vacanapathā yehi vo pare vadamānā vadeyyunt: kālena vā akālena vā — pe — tadārammanaṃ ca sabbāvaṇṭam lokam ākāśasamena cetasā vipulena mahaggatena appamāṇena averena abyābhajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya ādittam tiṇukkam ādāya, so evam vadeyya: Aham imāya ādittāya tiṇukkāya Gaṅgam nadim santāpessāmi samparitāpessāmi. Tam kim manānatha bhikkhave: Api nu so puriso ādittāya tiṇukkāya Gaṅgam nadim santāpeyya samparitāpeyyāti. — No h' etam bhante, tam kissa hetu: Gaṅgā hi bhante nadī gambhīrā appameyyā, sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho bhikkhave paṇo' ime vacanapathā yehi vo pare vadamānā vadeyyunt: kālena vā akālena vā — pe — tadārammanaṃ ca sabbāvaṇṭam lokam Gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābhajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave bilārabhastā madditā sumadditā suparimadditā mudukā tulinī chinnaśassarā chinnaabbharaṃ, atha puriso āgaccheyya kaṭṭham vā kaṭhalam vā ādāya, so evam vadeyya: Aham imam bilārabhastam madditam sumadditam suparimadditam mudukam tulinim chinnaśassaram chinnaabbharam kaṭṭhena vā kaṭhalena vā sarasaram karissāmi bharaḍbharam karissāmi. Tam kim manānatha bhikkhave: Api nu so puriso amum bilārabhastam madditam sumadditam suparimadditam mudukam tulinim chinnaśassaram chinnaabbharam kaṭṭhena vā kaṭhalena vā sarasaram kareyya bharaḍbharam kareyyāti. — No h' etam bhante, tam kissa hetu: asu hi bhante bilārabhastā madditā sumadditā suparimadditā mudukā tulinī chinnaśassarā chinnaabbharaṃ, sā na sukarā kaṭṭhena vā kaṭhalena vā sarasaram katum bharaḍbharam katum, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho bhikkhave 'paṇo' ime vacanapathā yehi vo pare vadamānā vadeyyunt: kālena

vā akālena vā bhūtena vā abhūtena vā saṅghena vā pharusena vā atthasaṃhitena vā anatthasaṃhitena vā mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā... abhūtena vā; saṅghena vā... pharusena vā; atthasaṃhitena vā... anatthasaṃhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ viparinataṃ bhavissati na ca pāpikam vācam nicchāressūma hitānukampī ca viharissūma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissūma, tadārammaṇaṃ ca sabbāvantam lokam bilāra-bhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Ubbhatodaṇḍakena ce pi bhikkhave kakacena corā ocarakū aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya na me so tena sāsanaṅkaro. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ: Na c' eva no cittaṃ viparinataṃ bhavissati na ca pāpikam vācam nicchāressūma hitānukampī ca viharissūma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissūma, tadārammaṇaṃ ca sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

Imaṃ ca tumhe bhikkhave kakacūpamaṃ ovādam abhikkhaṇaṃ manasikareyyātha, passatha no tumhe bhikkhave taṃ vacanapathaṃ anuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthāti. — No h' etaṃ bhante. — Tasmātiha bhikkhave imaṃ kakacūpamaṃ ovādam abhikkhaṇaṃ manasikarotha, taṃ vo bhavissati dīgharattam hitāya sukhāyāti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

KAKACŪPAMASUTTAM PAṬHANAM

22.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattihyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Tathā haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Assosum kho sambabulā bhikkhū: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Atha kho te bhikkhū yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamissu, upasaṅkamitvā Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ etad avocum: Saccaṃ kira te āvuso Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā... antarāyāyāti. — Evam byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti. Atha kho te bhikkhū Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ etasmā pāpakaṃ diṭṭhigatā vivecetukāmaṃ samanuyuñjanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Ariṭṭha avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhāmaṃ, na hi Bhagavā evaṃ vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṃ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhikaṅkalūpamā kāmā vuttā Bhagavatā — maṃsapesūpamā kāmā vuttā Bhagavatā — tiṇukkūpamā .. āṅgarakāsūpamā .. supinakūpamā .. yācitakūpamā .. rukkhaphalūpamā .. asisūnūpamā .. sattisūlūpamā .. sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evam pi kho Ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiamāno samanugāhiyamāno samanubhāsiyamāno tad eva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati: Evam byā kho ahaṃ āvuso Bhagavatā... antarāyāyāti.

Yato kho te bhikkhū nāsakkhāmisu Ariṭṭhaṃ bhikkhum gad-

dhabādhipubbañ etasmā pāpakā dīṭṭhigatā vivecetum, aha yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdimsu. Ekamantañ nisinnā kho te bhikkhū Bhagavantañ etad'avocum: Ariṭṭhassa nāma bhante bhikkhuno gaddhabādhipubbassa evarūpañ pāpakañ dīṭṭhigatañ uppannañ: Tathā 'hañ Bhagavatā... antarāyāyāti. Assumha kho mayaṃ bhante: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpañ pāpakañ dīṭṭhigatañ uppannañ: Tathā 'hañ Bhagavatā... antarāyāyāti. Atha kho mayaṃ bhante yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamimha, upasaṅkamitvā Ariṭṭhañ bhikkhuñ gaddhabādhipubbañ etad'avocumha: Saccam kira te āvuso Ariṭṭha evarūpañ pāpakañ dīṭṭhigatañ uppannañ: Tathā 'hañ Bhagavatā... antarāyāyāti. Evañ vutte bhante Ariṭṭho bhikkhu gaddhabādhipubbo amhe etad'avoca: Evañ byā kho ahañ āvuso Bhagavatā... antarāyāyāti. Atha kho mayaṃ bhante Ariṭṭhañ bhikkhuñ gaddhabādhipubbañ etasmā pāpakā dīṭṭhigatā vivecetukāmañ samanuyūḥimha samanugāhimha samanubhāsimha: Mā evaṃ āvuso Ariṭṭha avoca, mā Bhagavantañ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evaṃ vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṃ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhakaṅkalūpamā kāmā vuttā Bhagavatā — pe — sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evañ pi kho bhante Ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyūḥiyamāno samanugāhiyamāno samanubhāsiyamāno tad'eva pāpakañ dīṭṭhigatañ thūmassā parāmassā abhinivissa voharati: Evañ byā kho ahañ āvuso Bhagavatā... antarāyāyāti. Yato kho mayaṃ bhante nāsakkhimha Ariṭṭhañ bhikkhuñ gaddhabādhipubbañ etasmā pāpakā dīṭṭhigatā vivecetum aha mayaṃ etam atthañ Bhagavato ārocemaṃti.

Atha kho Bhagavā aññatarañ bhikkhuñ āmantesi: Ehi tvam bhikkhu mama vacanena Ariṭṭhañ bhikkhuñ gaddhabādhipubbañ āmantehi: Satthā tuñ āvuso Ariṭṭha āmantetiti.

Evam bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkami, upasaṅkamitvā Ariṭṭham bhikkhum gaddhabādhipubbam etad avoca: Satthā taṃ āvuso Ariṭṭha āmanteti. Evam āvuso ti kho Ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnāṃ kho Ariṭṭham bhikkhum gaddhabādhipubbam Bhagavā etad avoca: Saccaṃ kira te Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā taṃ Bhagavatā... antarāyāyati. — Evam byā kho ahaṃ bhante Bhagavatā... antarāyāyati. — Kassa kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nānu mayā moghapurisa anekapariyāyena antarāyikā dhammā vuttā, alaṃ ca pana te paṭisevato antarāyāya. Appassāda kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo; aṭṭhikaṅkalūpamā kāmā vuttā mayā — maṃsapesūpamā kāmā vuttā mayā — tiṇukūpamā... aṅgārakāsūpamā... supinakūpamā... yācita-kūpamā... rukkhaphalūpamā... asisūnūpamā... sattisūlūpamā... sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo. Atha ca pana tvaṃ moghapurisa attanā duggahitena amhe c' eva abbhācikkhasi, attānaṃ ca khanasi bahuṃ ca apuṇṇaṃ pasavasi. Taṃ hi te moghapurisa bhavissati digharattaṃ ahitāya dukkhāyati. Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim maṃsatha bhikkhave: Api nāyaṃ Ariṭṭho bhikkhu gaddhabādhipubbo asmikato pi masmim dhammavināye ti. — Kim hi siyā bhante, no h' etaṃ bhante ti. Evam vutte Ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho Bhagavā Ariṭṭham bhikkhum gaddhabādhipubbam tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā Ariṭṭham bhikkhum gaddhabādhipubbam etad avoca: Paṇṇāyissasi kho tvaṃ moghapurisa etena sakena pāpakena diṭṭhigatena, idhāhaṃ bhikkhū paṭipucchisāmi.

Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me

bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahitena amhe c' eva abbhācikkhati attānaṃ - ca khanati bahuṃ - ca apuññaṃ pasavatīti. — No h' etaṃ bhante, anekapariyāyena hi no bhante antarāyikā dhammā vuttā Bhagavatā, alaṃ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, atthikaṅka-lūpanā kāmā vuttā Bhagavatā — pe — sappasirūpanā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. — Sādhu bhikkhave, sādhu kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave antarāyikā dhammā vuttā mayā, alaṃ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, atthikaṅka-lūpanā kāmā vuttā mayā — pe — sappasirūpanā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo. Atha ca pañāyaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahitena amhe c' eva abbhācikkhati attānaṃ - ca khanati bahuṃ - ca apuññaṃ pasavati, taṃ hi tassa moghapurisassa bhavissati digharattaṃ abhītāya dukkhāya. So vata bhikkhave aññatra' eva kāmehi aññatra kāmasaññāya aññatra kāmavītakkehi kāme paṭisevissatīti n' etaṃ tñānaṃ vijjati.

Idha bhikkhave ekacce moghapurisā dhammaṃ pariya-pupanti, suttaṃ geyyaṃ veyyakaraṇaṃ gāthāṃ udānaṃ itivuttakaṃ jātakāṃ abbhutadhammaṃ vedallaṃ; te taṃ dhammaṃ pariya-puputvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesaṃ te dhammā paññāya atthaṃ anupa-parikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā c' eva dhammaṃ pariya-pupanti itivādappamokkhānisamsā ca, yassa c' atthāya dhammaṃ pariya-pupanti taṃ - o' assa atthaṃ nānubhonti, tesaṃ te dhammā duggahitā digharattaṃ abhītāya dukkhāya saṃvattanti, taṃ kissa hetu: duggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, taṃ - enaṃ bhoge vā nān-gutthe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bahāya vā aññatarasmiṃ vā aṅgapaccāṅge daseyya, so tato-

niḍānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kiṣṣa hetu: duggahitattā bhikkhave alagaddassa; evaṃ eva kho bhikkhave idh' ekacce moghapurissā dhammaṃ pariyaṇunanti... duggahitattā bhikkhave dhammānaṃ.

Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyaṇunanti, suttam geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakam abbhutadhammaṃ vedallaṃ, te taṃ dhammaṃ pariyaṇunivā tesam dhammānaṃ paññāya atthaṃ upapariikkhanti, tesam te dhammā paññāya atthaṃ upapariikkhataṃ nijjhānaṃ khamanti, te na c' eva upārambhānisamsā dhammaṃ pariyaṇunanti na itivādapamokkhānisamsā, yassa c' atthāya dhammaṃ pariyaṇunanti taṃ c' assa atthaṃ anubhonti, tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya samvattanti, taṃ kiṣṣa hetu: suggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesi alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, taṃ enaṃ vjapadena daḍḍena suniggahitaṃ niggaṇheyya, vjapadena daḍḍena suniggahitaṃ niggaṇhetvā gīvāya suggahitaṃ gaṇheyya; kiñcāpi so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya, aha kho so n' eva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kiṣṣa hetu: suggahitattā bhikkhave alagaddassa; evaṃ eva kho bhikkhave idh' ekacce kulaputtā dhammaṃ pariyaṇunanti... suggahitattā bhikkhave dhammānaṃ. Tasmātiha bhikkhave yassa me bhāsitaṣṣa atthaṃ ājāneyyātha tathā naṃ dhāreyyātha, yassa ca pana me bhāsitaṣṣa atthaṃ na ājāneyyātha ahaṃ vo tattha paṭipucchitabbo ye vā paṇ' assu viyattā bhikkhū.

Kulūpamaṃ vo bhikkhave dhammaṃ desissāmi nittharapattihāya no gahagattihāya, taṃ sunātha, sādhukena manasikarotha, bhāsissāmiti. Evaṃ bhante ti kho te bhikkhū Bhagavato paccasosunā. Bhagavā etaḍ avoca: Seyyathā pi bhikkhave puriso addhānamaggapaṭipanno, so passeyya mahantaṃ udakannaṇaṃ, orimaṇ tirāṃ sāsaṅkaṃ sappatibhaṃ pārimaṇ tirāṃ khemaṃ appatibhayaṃ, na cāssa nāvā santāraṇi uttarasetu vā apārā pārāṃ gamanāya; tassa evaṃ

assa: Ayam kho mahā adakannavo, orimañ-ca tiram sā-
sañkam sappatibhayam pāriman-tiram khemam appatibha-
yam, na-tihi ca nāvā santāraṇi uttarasetu vā apārā pāram
gamanāya, yan-nūnāham tiṇa-kattha-sākhā-palāsam saṅkaddhi-
tvā kullam bandhivā tam kullam nissāya hatthehi ca pā-
dehi ca vāyamamāno sotthinā pāram uttareyyan-ti. Atha
kho so bhikkhave puriso tiṇa-kattha-sākhā-palāsam saṅ-
kaddhitvā kullam bandhivā tam kullam nissāya hatthehi ca
pādehi ca vāyamamāno sotthinā pāram uttareyya; tassa tiṇ-
nassa pāraṅgatassa evam-assa: Bahukāro kho me ayam
kullo, imāham kullam nissāya hatthehi ca pādehi ca vā-
yamamāno sotthinā pāram uttinno, yan-nūnāham imam kul-
lam sise vā āropetvā khandhe vā uccāretvā yenakūmam
pakkameyyan-ti. Tam kim-maññatha bhikkhave: api nu
so puriso evaṁkāri tasmim kulle kiccakāri assāti. — No h'
etam bhante. — Kathaṁkāri ca so bhikkhave puriso tasmim
kulle kiccakāri assa: Idha bhikkhave tassa purisassa tiṇassa
pāraṅgatassa evam-assa: Bahukāro kho me ayam kullo,
imāham kullam nissāya hatthehi ca pādehi ca vāyamamāno
sotthinā pāram uttinno, yan-nūnāham imam kullam thale vā
ussādetvā udae vā uplāpetvā yenakūmam pakkameyyan-ti.
Evaṁkāri kho so bhikkhave puriso tasmim kulle kiccakāri
assa. Evam-eva kho bhikkhave kullūpamo mayā dhammo
desito nittharapattāya no gahapattāya. Kullūpamam vo
bhikkhave ājanantehi dhammā pi vo pahātabbā, pag-eva
adhammā.

Cha-y-imāni bhikkhave ditthitthānāni, katamāni cha:
Idha bhikkhave assutavā puthujjano ariyānam adassāvī ariya-
dhammassa akovido ariyadhamme avinūto, sappurisānam adas-
sāvī sappurisadhammassa akovido sappurisadhamme avinito,
rūpam: etaṁ mama, eso 'ham-asmi, eso me attā ti saman-
upassati, vedanam: etaṁ mama... ti samanupassati, saññam:
etaṁ mama... ti samanupassati, saṅkhāre: etaṁ mama... ti
samanupassati, yam-p' idam dittham sutam mutam viññātam
pattam pariyesitam anuvicaritam manasā tam-pi: etaṁ mama
... ti samanupassati, yam-p' idam ditthitthānam: so loko so
attā, so pecca bhavissāmi nicco dhuvo saasato avipariyāma-

dhammo, sassatisamañ tath' eva ðassāmiti, tam - pi: etañ mama, eso 'ham - asmi, eso me attā ti samanupassati. Sutarā ca kho bhikkhave ariyasāvako ariyānañ dassāvī ariyadhammasa kovido ariyadhamme suvinito, sappurisānañ dassāvī sappurisadhammasa kovido sappurisadhamme suvinito, rūpañ: n' etañ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati, vedanañ: n' etañ mama... ti samanupassati, saññañ: n' etañ mama... ti samanupassati, sañkhāre: n' etañ mama... ti samanupassati, yam - p' idañ dīṭṭhañ sutāñ mutañ viññātāñ pattañ pariyesitañ anuvicaritañ manasā tam - pi: n' etañ mama... ti samanupassati, yam - p' idañ dīṭṭhitṭhānañ: so loko so attā, so pecca bhaviissāmi nicco dhuvo sassato aviparīṇāmadhammo, sassatisamañ tath' eva ðassāmiti, tam - pi: n' etañ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati. So evañ samanupassanto asati na paritassati.

Evāñ vutte aññataro bhikkhu Bhagavantañ etad - avoca: Siyā nu kho bhante bahiddhā asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evañ hoti: Ahū vata me, tañ vata me na tthi, siyā vata me, tañ vatāhañ na labhāmiti. So socati kilamati paridevati, arattālim kandati, sammohañ āpajjati. Evāñ kho bhikkhu bahiddhā asati paritassanā hoti. — Siyā pana bhante bahiddhā asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evañ hoti: Ahū vata me, tañ vata me na tthi, siyā vata me, tañ vatāhañ na labhāmiti. So na socati na kilamati na paridevati, na arattālim kandati, na sammohañ āpajjati. Evāñ kho bhikkhu bahiddhā asati aparitassanā hoti. — Siyā nu kho bhante ajjhantañ asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evañ dīṭṭhi hoti: So loko so attā, so pecca bhaviissāmi nicco dhuvo sassato aviparīṇāmadhammo, sassatisamañ tath' eva ðassāmiti. So suñāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesañ dīṭṭhitṭhānādhitṭhāna-pariyutṭhānābhinivesānusayānañ samugghātāya sabbasañkhārasamathāya sabbūpadhapaṇissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammañ desentaasa. Tassa evañ

hoti: Uccahijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So socati kilamati paridevati, urattālīn khandati, sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati paritassanā hoti. — Siyā pana bhante ajjhataṃ asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaocassa na evaṃ dīṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamān tath' eva tṭhassāmiti. So supāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ dīṭṭhitthānādhitthāna-pariyutthānābhinivesānusayānaṃ samugghātāya sabbasaṅkhāra-samathāya sabbūpadhipatīnissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti: Uccahijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So na socati na kilamati na paridevati, na urattālīn khandati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati aparitassanā hoti.

Taṃ bhikkhave pariggahaṃ pariganheyyātha yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tīṭṭheyya. Passatha no tumhe bhikkhave taṃ pariggahaṃ yvāssa pariggaho ... tath' eva tīṭṭheyyāti. — No h' etaṃ bhante. — Sādhu bhikkhave, ahaṃ pi kho taṃ bhikkhave pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tīṭṭheyya. Taṃ bhikkhave attavādupādānaṃ upādiyetha yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ attavādupādānaṃ yaṃ sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etaṃ bhante. — Sādhu bhikkhave, ahaṃ pi kho taṃ bhikkhave attavādupādānaṃ na samanupassāmi yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Taṃ bhikkhave dīṭṭhinissayaṃ nissayetha yaṃ sa dīṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ dīṭṭhinissayaṃ yaṃ sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etaṃ bhante. — Sādhu bhikkhave, ahaṃ pi kho taṃ bhikkhave dīṭṭhinissayaṃ na samanupassāmi yaṃ sa dīṭṭhinissayaṃ

nissayato na uppajjeyyān sokaparidevadukkhadomanassu-
pāyāsā.

Attānā vā bhikkhave sati attaniyaṃ me ti assāti. —
Evam-bhante. — Attaniye vā bhikkhave sati attā me ti as-
sāti. — Evam-bhante. — Attāni ca bhikkhave attaniye ca
saccato thetato anupalabbhamāne yaṃ p' idān dīṭṭhūthā-
nam: so loko so attā, so pecca bhavissāmi nicco dhuvo sas-
sato aviparināmadhammo, sassatisamān tath' eva ṭhassāmiti.
nanāyaṃ bhikkhave kevalo paripūro bāladhammo ti. — Kim
hi no siyā bhante kevalo paripūro bāladhammo ti. — Taṃ
kim-maññatha bhikkhave: rūpaṃ niccaṃ vā aniccaṃ vā ti.
— Aniccaṃ bhante. — Yaṃ panāniccaṃ dukkhaṃ vā taṃ
sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ panāniccaṃ
dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassi-
tuṃ: etaṃ mama, eso 'ham' asmi, eso me attā ti. — No
h' etaṃ bhante. — Taṃ kim-maññatha bhikkhave: vedanā
niccā vā aniccā vā ti. — Aniccā bhante. — Yaṃ panānic-
caṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante.
— Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ
nu taṃ samanupassituṃ: etaṃ mama ... attā ti. — No h'
etaṃ bhante. — Taṃ kim-maññatha bhikkhave: saṅkhārā niccā
vā aniccā vā ti. — Aniccā bhante. — Yaṃ panāniccaṃ duk-
khaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ
panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ
samanupassituṃ: etaṃ mama ... attā ti. — No h' etaṃ
bhante. — Taṃ kim-maññatha bhikkhave: saṅkhārā niccā
vā aniccā vā ti. — Aniccā bhante. — Yaṃ panāniccaṃ duk-
khaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ
panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ
samanupassituṃ: etaṃ mama ... attā ti. — No h' etaṃ
bhante. — Taṃ kim-maññatha bhikkhave: viññāṇaṃ niccaṃ vā anic-
caṃ vā ti. — Aniccaṃ bhante. — Yaṃ panāniccaṃ duk-
khaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ
panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ
samanupassituṃ: etaṃ mama, eso 'ham' asmi, eso me attā
ti. — No h' etaṃ bhante. — Tasmātiha bhikkhave yaṃ
kiñci rūpaṃ atitānāgatapacuppamaṃ, ajjhataṃ vā bahiddhā

vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññāpaṃ atitūnāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāpaṃ: n' etaṃ mama, n' eso 'ham-asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāpasmiṃ nibbindati; nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttaṃ iti sūpaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. *Āyaṃ vuccati bhikkhave bhikkhu ukkhittapaligho* iti pi, saṅkinṇaparikho iti pi, abbūhesiko iti pi, niraggalo iti pi. ariyo pannaddhajo pannabhāro vi-saṃyutto iti pi. Kathaṃ-ca bhikkhave bhikkhu ukkhittapaligho hoti: Idha bhikkhave bhikkhuno avijjā pahinā hoti uccinnamūlā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammā. Evaṃ kho bhikkhave bhikkhu ukkhittapaligho hoti. Kathaṃ-ca bhikkhave bhikkhu saṅkinṇaparikho hoti: Idha bhikkhave bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti uccinnamūlo tālavatthukato anabhāvakato āyatiṃ anuppādadhammo. Evaṃ kho bhikkhave bhikkhu saṅkinṇaparikho hoti. Kathaṃ-ca bhikkhave bhikkhu abbūhesiko hoti: Idha bhikkhave bhikkhuno taṇhā pahinā hoti uccinnamūlā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammā. Evaṃ kho bhikkhave bhikkhu abbūhesiko hoti. Kathaṃ-ca bhikkhave bhikkhu niraggalo hoti: Idha bhikkhave bhikkhuno pañc'orambhāgiyāni saṃyojanāni pahināni honti uccinnamūlāni tālavatthukatāni anabhāvakatāni āyatiṃ anuppādadhammāni. Evaṃ kho bhikkhave bhikkhu niraggalo hoti. Kathaṃ-ca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro vi-saṃyutto hoti: Idha bhikkhave bhikkhuno asmiṃsāro pahīno hoti uccinnamūlo tālavatthukato anabhāvakato āyatiṃ anup-

pādadhammo. Evañ kho bhikkhave bhikkhu ariyo panna-dhajo panna bhāro visamyutto hoti.

Evañ vimuttacittam kho bhikkhave bhikkhum sa-Indā devā sa-Brahmakā sa-Pajāpatikā anvesam nādhigacchanti: idam nissitam tathāgatassa viññāpan-ti, tam kissa hetu: Ditthe vāham bhikkhave dhamme tathāgatañ ananuvejjo ti vadāmi. Evañvādiñ kho mam bhikkhave evamakkhāyīm eke samanabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti: Venayiko samaño Gotamo, sato sattassa uccedam vināsam vibhavam paññāpetiti. Yathā vāham bhikkhave na, yathā cāham na vadāmi, tathā mam te bhonto samanabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti: Venayiko sa-maño Gotamo, sato sattassa uccedam vināsam vibhavam paññāpetiti. Pubbe cāham bhikkhave etarahi ca dukkhañ c'eva paññāpemi dukkhassa ca nirodham. Tatra ce bhikkhave pare Tathāgatañ akkosanti paribhāsanti rosentī, tatra bhikkhave Tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhī. Tatra ce bhikkhave pare Tathāgatañ sakkaronti garukaronti mānenti pūjenti, tatra bhikkhave Tathāgatassa na hoti ānando na somanassam na cetaso ubbhallavittam. Tatra ce bhikkhave pare Tathāgatañ sakkaronti garukaronti mānenti pūjenti, tatra bhikkhave Tathāgatassa evam hoti: Yam kho idam pubbe parinātam tattha me evarūpā kāra kariyantiti. Tasmātiha bhikkhave tumhe ce pi pare akkoseyyum paribhāseyyum roseyyum, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhī karaniyā. Tasmātiha bhikkhave tumhe ce pi pare sakkareyyum garukareyyum māneyyum pūjeyyum, tatra tumhehi na ānando na somanassam na cetaso ubbhallavittam karaniyam. Tasmātiha bhikkhave tumhe ce pi pare sakkareyyum garukareyyum māneyyum pūjeyyum, tatra tumhākañ evam assa: Yam kho idam pubbe parinātam tattha so evarūpā kāra kariyantiti.

Tasmātiha bhikkhave yam na tumhākañ tam pajahatha, tam vo pahinañ digharattam hitāya sukhāya bhavissati. Kiñ ca bhikkhave na tumhākañ: Rūpañ bhikkhave na tumhākañ, tam pajahatha, tum vo pahinañ digharattam hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākañ,

taṃ pajahatha, sā vo pahinā d. h. s. bhavissati. Saṇṇā bhikkhave na tumhākaṃ, taṃ pajahatha, sā vo pahinā d. h. s. bhavissati. Saṅkhārā bhikkhave na tumhākaṃ, te pajahatha, te vo pahinā d. h. s. bhavissanti. Viññānaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati. Taṃ kim-maññatha bhikkhave: yaṃ imasmim Jetavane tiṇa-kattha-sākhā-pālisaṃ taṃ jano hareyya vā daheyya vā yathūpaccayaṃ vā kareyya; apī nu tumhākaṃ evaṃ-assa: Amhe jano harati vā dahati vā yathūpaccayaṃ vā karotiti. — No h' etam-bhante, taṃ kissa hetu: na hi no etam-bhante attā vā attaniyaṃ vā ti. — Evaṃ-eva kho bhikkhave yaṃ na tumhākaṃ taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati. Kiñ-ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati. Vedanā bhikkhave — pe — saṇṇā bhikkhave — saṅkhārā bhikkhave — viññānaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati.

Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivato pakāsito chinna-pilotiko; evaṃ svākkhāto bhikkhave mayā dhamme, uttāno vivato pakāsito chinna-pilotike, ye te bhikkhū arahanto khīṇāsava vusitavanto katakarapiyā ohitabhārā anuppattasaddatthā parikkhīnapahavasamyojanā samma-d-aṇṇā vimuttā, vāṭṭaṃ tesāṃ na-tthi paṇṇāpanāya. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinna-pilotiko; evaṃ svākkhāto bhikkhave mayā dhamme ... chinna-pilotike, yesaṃ bhikkhūnaṃ pañca orambhāgiyāni samyojanāni pahināni sabbe te opapātikā tattha parimibbāyino anāvattidhammā tasmā lokā. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinna-pilotiko; evaṃ svākkhāto bhikkhave mayā dhamme ... chinna-pilotike, yesaṃ bhikkhūnaṃ tiṇi samyojanāni pahināni rāgadosamohā tanubhūtā sabbe te sakadāgāmino, sakid-eva imaṃ lokam āgantvā dukkhaṃ antaṃ karissanti. Evaṃ svākkhāto bhikkhave mayā dhammo ... chinna-pilotiko; evaṃ svākkhāto bhikkhave mayā dhamme ... chinna-pilotike, yesaṃ bhikkhūnaṃ tiṇi samyojanāni pahināni sabbe te sotāpannā avini-

pāṭadhammā niyatā sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo... chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme... chinnapilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivato pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivate pakāsīte chinnapilotike, yesaṃ mayi saddhāmatṭam pemaṃmatṭam sabbe te sagga-parāyanā ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

ALAGADDUPĀMASUTTAN DUTITAM.

23.

Evaṃ - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Kumārakassapo Andhavana viharati. Atha kho aānatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Andhavanam obhāsetvā yen' āyasmā Kumārakassapo ten' upasaṅkami, upasaṅkumitvā ekamantaṃ atṭhāsī. Ekamantaṃ tṭitā kho sā devatā āyasmantaṃ Kumārakassapaṃ etad - avoca: Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati. Brāhmaṇo evaṃ - āha: Abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgim: laṅgi bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa laṅgim, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ: uddhumāyikaṃ bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa uddhumāyikaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ: dvidhāpatho bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa dvidhāpathaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅga-vāraṃ: caṅgavāraṃ bhadante ti. Brāhmaṇo evaṃ - āha:

Ukkhipa caṅgavāraṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa kummaṃ: kummo bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa kummaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa asisūnaṃ: asisūnā bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa asisūnaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ: maṃsapesi bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa maṃsapesiṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ: nāgo bhadante ti. Brāhmaṇo evaṃ-āha: Tittḥatu nāgo, mā nāgaṃ ghaṭṭesi, namo karohi nāgassāti. Ime kho tvaṃ bhikkhu pañhe Bhagavantaṃ upasaṅkamitvā puccheyyāsi, yathā te Bhagavā byākaroti tathā naṃ dhāreyyāsi. Nāhaṃ taṃ bhikkhu paṇāmi sadevake loke samārake sabrahmaṇe sassamaṇabrāhmaṇiye pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ āradheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā ti. Idam-avoca sū devatā, idaṃ vatvā tatth' eva antaradhāyi.

Atha kho āyasmā Kumārakassapo tassā rattiya acca-
yona yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhaga-
vantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno
kho āyasmā Kumārakassapo Bhagavantaṃ etad-avoca: Imaṃ
bhante rattiṃ aññatarā devatā abhikkantāya rattiya abhik-
kantavannā kevalakappaṃ Andhavanaṃ obhāsetvā yenāhaṃ
ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atṭhāsi. Ekam-
antaṃ atṭhā kho bhante sū devatā maṃ etad-avoca: Bhik-
khu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati.
Brāhmaṇo evaṃ-āha: Abhikkhaṇa sumedha satthaṃ ādā-
yāti. Abhikkhaṇanto sumedho satthaṃ ādāya — pe — ito vā
pana sutvā ti. Idam-avoca bhante sū devatā, idaṃ vatvā
tatth' eva antaradhāyi. Ko nu kho bhante vammiko, kā
rattiṃ dhūmayanā, kā divā pajjalanā, ko brāhmaṇo, ko su-
medho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgi, kā ud-
dhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā
asisūnā, kā maṃsapesi, ko nāgo ti.

Vammiko ti kho bhikkhu imass' etaṃ cātummahābhūti-kassa kāyassa adbhivacanāṃ mātāpettikasambhāvassa odana-kummāsūpacayassa aniccucchādana-parimaddana-bhedana-vid-dhāṃsanadhammassa. Yaṃ kho bhikkhu divā kammante ārabha rattiṃ anuvitakketi anuvicarati ayam rattiṃ dhūmāyanaṃ. Yaṃ kho bhikkhu rattiṃ anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya manasā ayam divā pajjalanā. Brāhmaṇo ti kho bhikkhu Tathāgataṃ etaṃ adbhivacanāṃ arahato sammāsambuddhassa. Sumedho ti kho bhikkhu sekhass' etaṃ bhikkhuno adbhivacanāṃ. Satthan- ti kho bhikkhu ariyāy' etaṃ paññāya adbhivacanāṃ. Abbhikkhaṇa- ti kho bhikkhu viriyārambhass' etaṃ adbhivacanāṃ. Laṅgi ti kho bhikkhu avijjāy' etaṃ adbhivacanāṃ; ukkhipa laṅgiṃ, pajaha avijjāṃ, abbhikkhaṇa sumedha satthaṃ ādāyāti ayam- etaṃ attho. Uddhumāyikā ti kho bhikkhu kodhu-pāyāsass' etaṃ adbhivacanāṃ; ukkhipa uddhumāyikaṃ, pajaha kodhupāyāsāṃ, abbhikkhaṇa sumedha satthaṃ ādāyāti ayam- etaṃ attho. Dvidhāpatho ti kho bhikkhu vicikicchāy' etaṃ adbhivacanāṃ; ukkhipa dvidhāpathaṃ, pajaha vicikicchāṃ, abbhikkhaṇa sumedha satthaṃ ādāyāti ayam- etaṃ attho. Caṅgavāraṇa- ti kho bhikkhu pañcann' etaṃ nīvaranānaṃ adbhivacanāṃ: kāmaccchandanivaranassa byāpādanīvaranassa thīnamiddhanivaranassa; uddhaccakukkuccanivaranassa vicikicchānivaranassa; ukkhipa caṅgavāraṇaṃ, pajaha pañca nīvaranāṇaṃ, abbhikkhaṇa sumedha satthaṃ ādāyāti ayam- etaṃ attho. Kummo ti kho bhikkhu pañcann' etaṃ upādānak-khandhānaṃ adbhivacanāṃ, seyyathidaṃ: rūpupādānakkhandhassa vedanupādānakkhandhassa saṅnupādānakkhandhassa saṅkhārūpādānakkhandhassa viññānupādānakkhandhassa; ukkhipa kummaṃ, pajaha pañc' upādānakkhandhe, abbhikkhaṇa sumedha satthaṃ ādāyāti ayam- etaṃ attho. Asisūnā ti kho bhikkhu pañcann' etaṃ kāmagaṇānaṃ adbhivacanāṃ: cakkhaviññeyyānaṃ rūpānaṃ itthānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, sotaviññeyyānaṃ saddhānaṃ — pe — ghānaviññeyyānaṃ gandhānaṃ — jīvāviññeyyānaṃ rasānaṃ — kāyaviññeyyānaṃ phoṭṭhabbānaṃ itthānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasam-

hitānaṃ rajanīyānaṃ; ukkhipa asisūnaṃ, pajaha pañca kāmāgunc. abhikkhāna samedha satthānaṃ ādāyāti ayaṃ etassa attho. Maṃsapesiṭi kho bhikkhu mandirāgass' etaṃ adhivācanaṃ; ukkhipa maṃsapesiṃ, pajaha mandirāgaṃ. abhikkhāna samedha satthānaṃ ādāyāti ayaṃ etassa attho. Nāgo ti kho bhikkhu khināsavass' etaṃ bhikkhuno adhivācanaṃ; tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi, namo karoṃhi nāgassāti ayaṃ etassa attho ti.

Idaṃ avoca Bhagavā. Attamaṇo āyasmā Kumāra-kassapo Bhagavato bhāsitaṃ abhinanditi.

VAMMIKASUTTAM TATIYAM.

24.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassānaṃ vutthā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etaṃ avoca: Ko nu kho bhikkhave jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacāriṇaṃ evaṃ sambhāvito: Attanā ca appiccho appicchakathaṃ ca bhikkhūnaṃ kattā, attanā ca santuṭṭho santuṭṭhikathaṃ ca bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathaṃ ca bhikkhūnaṃ kattā, attanā ca asamsuṭṭho asamsaggakathaṃ ca bhikkhūnaṃ kattā, attanā ca āraddhaviṛiyo viriyārambhakathaṃ ca bhikkhūnaṃ kattā, attanā ca silasampanno silasampadākathaṃ ca bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṃ ca bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṃ ca bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathaṃ ca bhikkhūnaṃ kattā, attanā ca vimuttiānāpadassana-sampanno vimuttiānāpadassanasampadākathaṃ ca bhikkhūnaṃ kattā, ovāḍako viññāpako sandassako samādapako

samuttejako sampahaṃsako sabrahmacārīnaṃ - ti. — Puṇṇo nāma bhante āyasmā Mantāpiputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito: Atanā ca appiccho appicchakathaṃ - ca bhikkhūnaṃ kattā... sampahaṃsako sabrahmacārīnaṃ - ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato avidūre nisinno hoti. Atha kho āyasmato Sāriputtassa etad-ahosi: Lābhā āyasmato Puṇṇassa Mantāpiputtassa, suladdhalābhā āyasmato Puṇṇassa Mantāpiputtassa, yassa viṇṇū sabrahmacārī Satthu sammukhā anumāssa anumāssa vaṇṇaṃ bhāsanti, taṃ - ca Satthā abbhanumodati; app - eva ca nāma mayaṃ kadāci karahaci āyasmatā Puṇṇena Mantāpiputtena saddhiṃ samāgaccheyyāma, app - eva nāma siyā kocid - eva kathāsallāpo ti.

Atha kho Bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi; anupubbena cārikaṃ caramāno yena Sāvattī tad - avasari. Tatra sudanā Bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Assosi kho āyasmā Puṇṇo Mantāpiputto: Bhagavā kira Sāvattīyaṃ anuppatto Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ti. Atha kho āyasmā Puṇṇo Mantāpiputto senāsanaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvattī tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Sāvattī Jetavannaṃ Anāthapiṇḍikassa ārāme yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Puṇṇaṃ Mantāpiputtaṃ Bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho āyasmā Puṇṇo Mantāpiputto Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantaṃ abhivādetvā padakkhinaṃ katvā yena Andhavanaṃ tena pakkāmi divāvihārāya.

Atha kho aññataro bhikkhu yen' āyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Sāriputtaṃ etad-avoca: Yassa kho tvam āvuso Sāriputta Puṇṇassa nāma bhikkhuno Mantāpiputtassa abhiññaṃ kittiyamāno hosi so

Bhagavatā dhammiyā kathāya sandassito samādapito sam-
 uttejito sampahaṃsito Bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utthāy' āsanā Bhagavantam abhivādetvā padak-
 khinaṃ katvā yena Andhavanam tena pakkanto divāvihāra-
 yāti. Atha kho āyasmā Sāriputto taramānarūpo nisīdanam
 ādāya āyasmantaṃ Puṇṇam Mantāniputtaṃ piṭṭhito piṭṭhito
 anubandhi sisānuloki. Atha kho āyasmā Puṇṇo Mantāni-
 putto Andhavanam ajjhogūhitvā aññatarasmiṃ rukkhamūle
 divāvihāram nisīdi. Āyasmā pi kho Sāriputto Andhavanam
 ajjhogūhitvā aññatarasmiṃ rukkhamūle divāvihāram nisīdi.
 Atha kho āyasmā Sāriputto sāyanhasamayaṃ patisallāpā
 vutthito yen' āyasmā Puṇṇo Mantāniputto ten' upasaṅkami,
 upasaṅkamitvā āyasmatā Puṇṇena Mantāniputtena saddhiṃ
 sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekam-
 antam nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto
 āyasmantaṃ Puṇṇam Mantāniputtaṃ etad' avoca: Bhagavati
 no āvuso brahmacariyam vussatiti. — Evam' āvuso ti. — Kin' nu
 kho āvuso sīlavisuddhattham Bhagavati brahmacariyam vussa-
 titi. — No h' idam āvuso. — Kim' pan' āvuso cīttavisud-
 dhattham Bhagavati brahmacariyam vussatiti. — No h' idam
 āvuso. — Kin' nu kho āvuso ditthivisuddhattham Bhaga-
 vati brahmacariyam vussatiti. — No h' idam āvuso. — Kim'
 pan' āvuso kaṅkhāvitaraṇavisuddhattham Bhagavati brahma-
 cariyam vussatiti. — No h' idam āvuso. — Kin' nu kho āvuso
 maggāmaggaṇāpadassanavisuddhattham Bhagavati brahma-
 cariyam vussatiti. — No h' idam āvuso. — Kim' pan' āvuso
 paṭipadāṇāpadassanavisuddhattham Bhagavati brahmacariyam
 vussatiti. — No h' idam āvuso. — Kin' nu kho āvuso nāpa-
 dāssanavisuddhattham Bhagavati brahmacariyam vussatiti. —
 No h' idam āvuso. — Kin' nu kho āvuso sīlavisuddhattham
 Bhagavati brahmacariyam vussatiti iti puttho samāno: no h'
 idam āvuso ti vadesi, kim' pan' āvuso cīttavisuddhattham Bha-
 gavati brahmacariyam vussatiti iti puttho samāno: no h' idam
 āvuso ti vadesi; kin' nu kho āvuso ditthivisuddhattham Bha-
 gavati — pe — kin' nu kho āvuso nāpadassanavisuddhattham
 Bhagavati brahmacariyam vussatiti iti puttho samāno: no h'
 idam āvuso ti vadesi. Kimatthañ' carah' āvuso Bhagavati

brahmacariyam vussatiti. — Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyam vussatiti. — Kin nu kho āvuso silavisuddhi anupādā parinibbānan ti. — No h' idam āvuso. — Kim pan' āvuso cittavisuddhi anupādā parinibbānan ti. — No h' idam āvuso. — Kin nu kho āvuso ditthivisuddhi anupādā parinibbānan ti. — No h' idam āvuso. — Kim pan' āvuso kaṅkhāvitaraṇavisuddhi anupādā parinibbānan ti. — No h' idam āvuso. — Kin nu kho āvuso maggāmaggañānadassanavisuddhi anupādā parinibbānan ti. No h' idam āvuso. — Kim pan' āvuso paṭipadāñānadassanavisuddhi anupādā parinibbānan ti. — No h' idam āvuso. — Kin nu kho āvuso nāpadassanavisuddhi anupādā parinibbānan ti. — No h' idam āvuso. — Kim pan' āvuso aññatra imehi dhammehi anupādā parinibbānan ti. — No h' idam āvuso. — Kin nu kho āvuso silavisuddhi anupādā parinibbānan ti iti puṭṭho samāno; no h' idam āvuso ti vadesi, kim pan' āvuso cittavisuddhi anupādā parinibbānan ti iti puṭṭho samāno; no h' idam āvuso ti vadesi; kin nu kho āvuso ditthivisuddhi anupādā parinibbānan ti — pe — kin nu kho āvuso nāpadassanavisuddhi anupādā parinibbānan ti iti puṭṭho samāno; no h' idam āvuso ti vadesi, kim pan' āvuso aññatra imehi dhammehi anupādā parinibbānan ti iti puṭṭho samāno; no h' idam āvuso ti vadesi. Yathākatham pan' āvuso imaṃ sa bhāsitaṃ attho dātthabbo ti.

Silavisuddhiṃ ce āvuso Bhagavā anupādā parinibbānaṃ paññāpessa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpessa. Cittavisuddhiṃ ce āvuso... Ditthivisuddhiṃ ce āvuso... Kaṅkhāvitaraṇavisuddhiṃ ce āvuso... Maggāmaggañānadassanavisuddhiṃ ce āvuso... Paṭipadāñānadassanavisuddhiṃ ce āvuso... Nāpadassanavisuddhiṃ ce āvuso Bhagavā anupādā parinibbānaṃ paññāpessa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpessa. Aññatra ca āvuso imehi dhammehi anupādā parinibbānaṃ abhavissa, puthujano parinibbāyeyya, puthujano hi āvuso aññatra imehi dhammehi. Tena h' āvuso upamaṃ te karissāmi, upamāya p' idh' ekacce viññū parisā bhāsitaṃ attham ājānanti. Seyyathā pi āvuso rañño Pasenadissa Kosalassa Sāvatthiyam

paṭivasantassa Sākete kīncid-eva accēyikaṃ karaṇīyaṃ uppaj-
 jeyya, tassa antarā ca Sāvattihīṃ antarā ca Sāketam satta ratha-
 vinītāni upatthapeyyuṃ. Atha kho āvuso rājā Pasenadi Kosalo
 Sāvattihīyā nikkhamitvā antepuradvārā paṭhamam rathavinītam
 abhirūheyya, paṭhamena rathavinītena dutiyam rathavinītam
 pāpuṇeyya; paṭhamam rathavinītam vissajjeyya dutiyam ratha-
 vinītam abhirūheyya, dutiyena rathavinītena tatiyam ratha-
 vinītam pāpuṇeyya; dutiyam ... pāpuṇeyya; tatiyam ... pā-
 puṇeyya; catuttham ... pāpuṇeyya; pañcamam rathavinītam
 vissajjeyya chaṭṭham rathavinītam abhirūheyya, chaṭṭhena
 rathavinītena sattamam rathavinītam pāpuṇeyya; chaṭṭham
 rathavinītam vissajjeyya sattamam rathavinītam abhirūheyya,
 sattamena rathavinītena Sāketam anupāpuṇeyya antepura-
 dvāram. Tam enaṃ antepuradvāragatam samānam mittā-
 maccā nāṭisālohitā evaṃ puccheyyunt: Iminā tvaṃ mahārāja
 rathavinītena Sāvattihīyā Sāketam anuppatto antepuradvāra-
 ti. Kathaṃ byākaramāno nu kho āvuso rājā Pasenadi Ko-
 salo sammā byākaramāno byākareyyāti. — Evaṃ byākara-
 māno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno
 byākareyya: Idha me Sāvattihīyam paṭivasantassa Sākete
 kīncid-eva accēyikaṃ karaṇīyaṃ uppajji. Tassa me antarā
 ca Sāvattihīṃ antarā ca Sāketam satta rathavinītāni upattha-
 pesuṃ. Atha khvāham Sāvattihīyā nikkhamitvā antepura-
 dvārā paṭhamam rathavinītam abhirūhiṃ, paṭhamena ratha-
 vinītena dutiyam rathavinītam pāpuṇiṃ; paṭhamam ratha-
 vinītam nissajiṃ dutiyam rathavinītam abhirūhiṃ, dutiyena
 rathavinītena tatiyam rathavinītam pāpuṇiṃ; dutiyam ... pā-
 puṇiṃ; tatiyam ... pāpuṇiṃ; catuttham ... pāpuṇiṃ; pañca-
 mam rathavinītam nissajiṃ chaṭṭham rathavinītam abhirūhiṃ,
 chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇiṃ;
 chaṭṭham rathavinītam nissajiṃ sattamam rathavinītam abhi-
 rūhiṃ, sattamena rathavinītena Sāketam anuppatto ante-
 puradvāraṃ ti. Evaṃ byākaramāno kho āvuso rājā
 Pasenadi Kosalo sammā byākaramāno byākareyyāti. —
 Evaṃ-eva kho āvuso silavisuddhi yāvad-eva cittavisuddhat-
 thā, cittavisuddhi yāvad-eva diṭṭhivisuddhatthā, diṭṭhivisuddhi
 yāvad-eva kaṅkhāvitarāpavisuddhatthā, kaṅkhāvitarāpa-

visuddhi yāvad-eva maggāmaggañāpadassanavisuddhatthā, maggāmaggañāpadassanavisuddhi yāvad-eva paṭipadāñāpadassanavisuddhatthā, paṭipadāñāpadassanavisuddhi yāvad-eva ñāpadassanavisuddhatthā, ñāpadassanavisuddhi yāvad-eva anupādā parinibbānatthā. Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyam vussatiti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ etad-avoca: Konāmo āyasmā kathaṃ-ca pan' āyasmantaṃ sabrahmacāri jānantiti. — Puṇṇo ti kho me āvuso nāmaṃ, Mantāniputto ti ca pana maṃ sabrahmacāri jānantiti. — Acchariyam āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma-d-eva Satthusāsanaṃ ājānanta evaṃ evaṃ āyasmatā Puṇṇena Mantāniputtena gambhīrā gambhīrā pañhā anumāssa anumāssa hyākatā. Lābhā sabrahmacāriṇaṃ suladdhalābhā sabrahmacāriṇaṃ ye āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ labhanti dassanāya labhanti payirupāsānāya. Celandukena ce pi sabrahmacāri āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya, tesam-pi lābhā tesam-pi suladdham. Ambhākam-pi lābhā ambhākam-pi suladdham ye mayam āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ labhāma dassanāya labhāma payirupāsānāyāti.

Evam vutte āyasmā Puṇṇo Mantāniputto āyasmantaṃ Sāriputtaṃ etad-avoca: Konāmo āyasmā kathaṃ-ca pana āyasmantaṃ sabrahmacāri jānantiti. — Upatisso ti kho me āvuso nāmaṃ, Sāriputto ti ca pana maṃ sabrahmacāri jānantiti. — Satthukappena vata kira bho sāvakena saddhiṃ mantayamānā na jāninha: āyasmā Sāriputto ti; sace hi mayam jāneyyāma: āyasmā Sāriputto ti, ettakam pi no na ppaṭibhūseyya. Acchariyam āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma-d-eva Satthusāsanaṃ ājānanta evaṃ evaṃ āyasmatā Sāriputtēna gambhīrā gambhīrā pañhā anumāssa anumāssa pucchitā. Lābhā sabrahmacāriṇaṃ suladdhalābhā sabrahmacāriṇaṃ ye āyasmantaṃ Sāriputtaṃ labhanti dassanāya labhanti payirupāsānāya. Celandukena ce pi sabrahmacāri āyasmantaṃ Sāriputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya.

tesam pi lābhū tesam pi suladdham. Ambākam pi lābhā ambākam pi suladdham ye mayam āyasmantaṃ Sāriputtaṃ labhūma dassanāya labhāma payirupāsānāyāti.

Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodimsūti.

RATHAVINĪTASUTTAM CATUTTHAM.

25.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Na bhikkhave nevāpiko nivāpaṃ nivapati migajātānaṃ: imam me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dighāyukā vappavanto ciraṃ digham addhānaṃ yāpentūti. Evañ ca kho bhikkhave nevāpiko nivāpaṃ nivapati migajātānaṃ: imam me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā pamādam āpajjissanti, pamattā samānā yathākāmakaraṇiyyā bhavissanti imasmiṃ nivāpe ti.

Tatra bhikkhave paṭhamā migajātā amum nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattiha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesum nevāpikassa amum nivāpe. Evañ hi te bhikkhave paṭhamā migajātā na parimuccimsu nevāpikassa iddhanubhāvā.

Tatra bhikkhave duttiyā migajātā evam samacintesum: Ye kho te paṭhamā migajātā amum nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattiha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā

yathākāmakarāṇiṃ ahesuṃ nevāpikassa amuṃnivāpe; evaṃ hi te paṭhamā migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā. Yan-nūna mayāṃ sabbaso nivāpabhojanā paṭvirameyyāma, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti. Te sabbaso nivāpabhojanā paṭviramimṃsu, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā viharimṃsu. Tesāṃ gīṃhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesāṃ adhimattakasimānaṃ pattakāyānaṃ balaviriyaṃ parihāyi, balaviriye parihīne tam eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamiṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madāṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakarāṇiṃ ahesuṃ nevāpikassa amuṃnivāpe. Evaṃ hi te bhikkhave dutiyā pi migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave tatiyā migajātā evaṃ samacintesuṃ: Ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā evaṃ samacintesuṃ: ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā; yan-nūna mayāṃ sabbaso nivāpabhojanā paṭvirameyyāma, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti; te sabbaso nivāpabhojanā paṭviramimṃsu, bhayabhogā paṭviratā araṇṇāyatanāni ajjhogāhitvā viharimṃsu; tesāṃ gīṃhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesāṃ adhimattakasimānaṃ pattakāyānaṃ balaviriyaṃ parihāyi, balaviriye parihīne tam eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamiṃsu; te tattha anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madāṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakarāṇiṃ ahesuṃ nevāpikassa amuṃnivāpe; evaṃ hi te dutiyā pi migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā. Yan-nūna mayāṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa

upanissāya āsayam kappeyyāma, tatr' āsayam kappetvā amuñ
nivāpañ nivuttañ nevāpikassa ananupakhajja amucchitā
bhojanāni bhujjissāma, ananupakhajja amucchitā bhojanāni
bhujjāmānā na madam āpajjissāma, amattā samānā na ppa-
mādam āpajjissāma, appamattā samānā na yathākāmakara-
ṇīyā bhavissāma nevāpikassa amuññim nivāpe ti. Te amuñ
nivāpañ nivuttañ nevāpikassa upanissāya āsayam kappayimsu,
tatr' āsayam kappetvā amuñ nivāpañ nivuttañ nevāpikassa
ananupakhajja amucchitā bhojanāni bhujjimsu, te tattha
ananupakhajja amucchitā bhojanāni bhujjāmānā na madam
āpajjimsu, amattā samānā na ppamādam āpajjimsu, appa-
mattā samānā na yathākāmakaraṇīyā ahesuñ nevāpikassa
amuññim nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparissāya ca
etad' ahośi: Saṭṭha ssa nāṃ ime tatiyā migajātā ketubhino,
iddhimanṭas'su nāṃ ime tatiyā migajātā parajanā, ima' ca
nāma nivāpañ nivuttañ paribhujjanti na ca nesañ jānāma
āgatiñ vā gatiñ vā; yañ nūna mayam imam nivāpañ ni-
vuttañ mahatihi dandavākarāhi samantā sappadesam anupari-
vāreyyāma, app' eva nāma tatiyānam migajātānam āsayam
passeyyāma yattha te gāham gaccheyyuntī. Te amuñ ni-
vāpañ nivuttañ mahatihi dandavākarāhi samantā sappadesam
anuparivāresuñ. Addasāsuñ kho bhikkhave nevāpiko ca
nevāpikaparissā ca tatiyānam migajātānam āsayam yattha te
gāham agamañsu. Evañ hi te bhikkhave tatiyā pi migajātā
na parimuccimsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave catutthā migajātā evañ samacintesuñ:
Ye kho te paṭhamā migajātā amuñ nivāpañ nivuttañ nevā-
pikassa — pe — evañ hi te paṭhamā migajātā na parimuc-
cimsu nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā
evañ samacintesuñ: ye kho te paṭhamā migajātā
amuñ nivāpañ nivuttañ nevāpikassa — pe — evañ hi te
paṭhamā migajātā na parimuccimsu nevāpikassa iddhānu-
bhāvā; yañ nūna mayam — pe — evañ hi te dutiyā pi
migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye
pi te tatiyā migajātā evañ samacintesuñ: ye kho te pa-

thamā migajātā — pe — evaṃ hi te paṭhamā migajātā na
 parimuccimāsu nevāpikassa iddhānubhāvā; ye pi te duttiyā
 migajātā evaṃ samacintesum: ye kho te paṭhamā migajātā —
 pe — evaṃ hi te paṭhamā migajātā na parimuccimāsu nevāpikassa
 iddhānubhāvā; yaṇ-nūna mayam — pe — evaṃ hi te duttiyā pi
 migajātā na parimuccimāsu nevāpikassa iddhānubhāvā; yaṇ-
 nūna mayam amum nivāpaṃ nivuttaṃ nevāpikassa upanissāya
 āsayam kappeyyāma, tatṭ' āsayam kappetvā amum nivāpaṃ
 nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni
 bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā
 na madam āpajjissāma, amattā samānā na ppamādam āpaj-
 jissāma, appamattā samānā na yathākāmakaraṇiyyā bhavi-
 ssāma nevāpikassa amusmiṃ nivāpe ti; te amum nivāpaṃ ni-
 vuttaṃ nevāpikassa upanissāya āsayam kappayimāsu, tatṭ'
 āsayam kappetvā amum nivāpaṃ nivuttaṃ nevāpikassa
 ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha
 ananupakhajja amucchitā bhojanāni bhuñjamānā na madam
 āpajjimāsu, amattā samānā na ppamādam āpajjimāsu, appa-
 mattā samānā na yathākāmakaraṇiyyā ahesum nevāpikassa amu-
 smiṃ nivāpe. Tatra nevāpikassa ca nevāpikaparissāya ca etad-
 ahoṣi: Satha-ssu nāṃ' ime tatiyā migajātā keṭubhino, iddhi-
 mantas-ssu nāṃ' ime tatiyā migajātā paraṇā, imaṃ-ca nāma
 nivāpaṃ nivuttaṃ paribhuñjanti na ca nesaṃ jānāma āgatiṃ vā
 gatiṃ vā, yaṇ-nūna mayam imaṃ nivāpaṃ nivuttaṃ mahatihi
 daṇḍavākarāhi samantā sappadesum anuparivāreyyāma, app'
 eva nāma tatiyānaṃ migajātānaṃ āsayam passeyyāma yattha
 te gāhaṃ gaccheyyunt. Te amum nivāpaṃ nivuttaṃ ma-
 hatihī daṇḍavākarāhi samantā sappadesum anuparivāresum.
 Addasāsum kho nevāpiko ca nevāpikaparissā ca tatiyānaṃ
 migajātānaṃ āsayam yattha te gāhaṃ agamāmsu; evaṃ hi te
 tatiyā pi migajātā na parimuccimāsu nevāpikassa iddhānubhāvā.
 Yaṇ-nūna mayam yattha agatī nevāpikassa ca nevāpika-
 parissāya ca tatṭ' āsayam kappeyyāma, tatṭ' āsayam kappetvā
 amum nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amuc-
 chitā bhojanāni bhuñjeyyāma, ananupakhajja amucchitā bho-
 janāni bhuñjamānā na madam āpajjissāma, amattā samānā
 na ppamādam āpajjissāma, appamattā samānā na yathā-

kāmakarāṇiṃ bhaviṣṣāma nevāpikassa amusmiṃ nivāpe ti. Te yattha agatī nevāpikassa ca nevāpikaparisaṃ ya ca tatā āsayam kappayimsu, tatā āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amuechitā bhojanāni bhuṃjimsu, te tattha ananupakhajja amuechitā bhojanāni bhuṃjamānā na madam āpajjimsu, amattā samānā na ppamādam āpajjimsu, appamattā samānā na yathakāmakarāṇiṃ ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparisaṃ ya ca etad' aho si: Saṭṭha'ssu nāma' ime catutthā migajātā keṭubhino, iddhimantas'su nāma' ime catutthā migajātā parajanā, imaṃ ca nāma nivāpaṃ nivuttaṃ paribhuṃjanti na ca nesam jānāma āgatiṃ vā gatiṃ vā; yaṃ nūna mayam imaṃ nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesam anuparivāreyyāma, app'eva nāma catutthānaṃ migajātānaṃ āsayam passeyyāma yattha te gāhaṃ gaccheyyuntī. Te amuṃ nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesam anuparivāresuṃ. N'eva kho bhikkhave addasāsuṃ nevāpiko ca nevāpikaparisaṃ ca catutthānaṃ migajātānaṃ āsayam yattha te gāhaṃ gaccheyyuntī. Tatra bhikkhave nevāpikassa ca nevāpikaparisaṃ ya ca etad' aho si: Sace kho mayam catutthe migajāte ghaṭṭessāma te ghaṭṭitā aṇṇe ghaṭṭessanti, te ghaṭṭitā aṇṇe ghaṭṭessanti, evam imaṃ nivāpaṃ nivuttaṃ sabbaso migajātā rinçissanti, yaṃ nūna mayam catutthe migajāte ajjupekkheyyāmāti. Ajjupekkhimsu kho bhikkhave nevāpiko ca nevāpikaparisaṃ ca catutthe migajāte. Evam hi te bhikkhave catutthā migajātā parimuccimsu nevāpikassa iddhānubhāvā.

Upamā kho me ayaṃ bhikkhave katā atthassa viññāpanāya, ayaṃ c' ev' ettha attho: Nivāpo ti kho bhikkhave pañcam' etaṃ kāmaguṇānaṃ adhivacanāṃ. Nevāpiko ti kho bhikkhave Mārass' etaṃ pāpimato adhivacanāṃ. Nevāpikaparisaṃ ti kho bhikkhave Mārāparisaṃ' etaṃ adhivacanāṃ. Migajātā ti kho bhikkhave samaṇabrāhmaṇā' etaṃ adhivacanāṃ.

Tatra bhikkhave paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni anupakhajja

mucchitā bhojanāni bhuñjimsu, te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesum Mārassa amusmim nivāpe amusmim ca lokāmise. Evaṃ hi te bhikkhave paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave paṭhamā migajātā tathūpame ahaṃ ime paṭhame samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave dutiyā samaṇabrāhmaṇā evaṃ samacintesum: Ye kho te paṭhamā samaṇabrāhmaṇā amum nivāpani nivuttaṃ Mārassa amūni ca lokāmisāni anupakhaṇṇa mucchitā bhojanāni bhuñjimsu, te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesum Mārassa amusmim nivāpe amusmim ca lokāmise, evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yaṃ nūna mayam sabbase nivāpabhojanā lokāmisā paṭivirameyyāma, bhayaabhogā paṭiviratā araṇṇāyatanaṇi ajjhogāhitvā vihareyyāmāti. Te sabbase nivāpabhojanā lokāmisā paṭiviramimsu, bhayaabhogā paṭiviratā araṇṇāyatanaṇi ajjhogāhitvā viharimsu, te tattha sikkabhakkhā pi ahesum, sāmābhakkhā pi ahesum, nivārabhakkhā pi ahesum, daddulābhakkhā pi ahesum, haṭābhakkhā pi ahesum, kaṇābhakkhā pi ahesum, ūcāmābhakkhā pi ahesum, piṇṇākābhakkhā pi ahesum, tiṇābhakkhā pi ahesum, gomayābhakkhā pi ahesum, vanamūlaphalāhārā yāpesum pavattaphalābhogā. Tesam gimhānam pacchime māse tiṇodaka-saṅkhaye adhimattakasimānam patto kāyo hoti, tesam adhimattakasimānam pattakāyānam balaviriyaṃ parihāyi, balaviriye parihine cetovimutti parihāyi, cetovimuttiyā paribhināya tam eva nivāpani nivuttaṃ Mārassa paccāgamaṃsu tāni ca lokāmisāni. Te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjimsu, te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesum Mārassa amusmim nivāpe amusmim ca lokāmise. Evaṃ hi te bhikkhave dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mā-

rassa iddhānubhāvā. Seyyathā pi te bhikkhave dutiyā migajātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayam sabbaso nivāpabhojanā... vihareyyāmāti; te sabbaso nivāpabhojanā... viharimsu; te tattha sākabhakkhā pi ahesuṃ... pavattaphalabhoji; tesam gimbhānaṃ pacchime māse... tāni ca lokāmisāni; te tattha anupakhajja... amusmiṃ ca lokāmise; evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yaṃ nūna mayam amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma, tatr' āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na ppamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇiyyā bhavissāma Mārassa amusmiṃ nivāpe amusmiṃ ca lokāmise ti. Te amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayam kappayimsu, tatr' āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na ppamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇiyyā ahesuṃ Mārassa amusmiṃ nivāpe amusmiṃ ca lokāmise. Api ca kho evaṃditthikā ahesuṃ: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, tam jīvaṃ tam sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param-maraṇā iti pi, na hoti tathāgato param-maraṇā iti pi, hoti ca na ca hoti tathāgato param-maraṇā iti pi, n' eva hoti na na hoti tathāgato param-maraṇā

iti pi. Evaṃ hi te bhikkhave tatiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave tatiyā migajātā tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave catutthā samaṇabrāhmaṇā evaṃ samacintesum: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesum: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayāṃ sabbaso nivāpabhōjanā — pe — evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te tatiyā samaṇabrāhmaṇā evaṃ samacintesum: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; ye pi te dutiyā samaṇabrāhmaṇā evaṃ samacintesum: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayāṃ sabbaso nivāpabhōjanā — pe — evaṃ hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayāṃ amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayāṃ kappeyyāma ... amusmiṃ ca lokāmise ti; te amuṃ nivāpaṃ ... amusmiṃ ca lokāmise; api ca kho evaṃdiṭṭhikā abhesum: sassato loko itī pi — pe — n' eva hoti na na hoti tathāgato paramaṃ maraṇā itī pi; evaṃ hi te tatiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yaṃ nūna mayāṃ yuttha agatī Mārassa ca Mārāparisāya ca tat' āsayāṃ kappeyyāma, tat' āsayāṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amuecchitā bhojanāni bhuñjissāma, ananupakhajja amuecchitā bhojanāni bhuñjamānā na madāṃ āpajjissāma, amattā samānā na appamādaṃ āpajjissāma, appamattā samānā na yathākāma-karaṇiṃ bhaviṣṣāma Mārassa amusmiṃ nivāpe amusmiṃ ca lokāmise ti. Te yuttha agatī Mārassa ca Mārāparisāya ca tat' āsayāṃ kappayimsu; tat' āsayāṃ kappetvā amuṃ nivā-

paṇi nīvuttaṃ Mārassa amūni ca lokāmisāni ananupakhaṇṇa amucchitā bhojanāni bhujjimsu, te tattha ananupakhaṇṇa amucchitā bhojanāni bhujjamānā na maḍaṃ āpajjimsu, amattā samānā na ppamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇiṃyā ahesuṃ Mārassa amusmiṃ nivāpe amusmiṃ ca lokāmise. Evaṃ hi te bhikkhave catutthā samaṇabrāhmaṇā parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave catutthā migajātā tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

Kathaṃ ca bhikkhave agatī Mārassa ca Mārāparisāya ca: Idha bhikkhave bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham akāsi Māraṃ, apadaṃ vadhitvā Mārācakkhuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhūvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham akāsi Māraṃ, apadaṃ vadhitvā Mārācakkhuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkham-asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso rūpaṇṇānaṃ samatikkamā paṭighasaṇṇānaṃ atthagamā nānattasaṇṇānaṃ amanasikārā ananto ākāso ti ākāsaṇaṇcāyatanam upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākāsaṇaṇcāyatanam samatikkamma anantaṃ viññāṇaṃ ti viññāṇaṇcāyatanam upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso viññāṇaṇcāyatanam

samatikkamma na tthi kīnciti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevassaññānāsassaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham-akāsi Māraṃ, apadaṃ vadhivā Māracakkhuṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso nevassaññānāsassaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya c' assa diṣṣvā āsavā pariikkhīṇā honti. Ayaṃ vuccati bhikkhave bhikkhu: andham-akāsi Māraṃ, apadaṃ vadhivā Māracakkhuṃ adassanaṃ gato pāpimato, tiṃso loka visattikaṃ ti.

Idam-avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandan- ti.

NIVĀSASUTTAM PAṢṢAMAṀ

26.

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyā viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayā nivasetvā pattacivaraṃ ādāya Sāvattthiṃ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yen' āyasmā Ānando ten' upasaṅkamissu, upasaṅkamitvā āyasmantaṃ Ānandaṃ etad-avocum: Cīrassutā no āvuso Ānanda Bhagavato sammukhā dhammī kathā, sādhu mayaṃ āvuso Ānanda labheyyāma Bhagavato sammukhā dhammikaṃ kathaṃ savanāyāti. — Tena h' āyasmanto yena Ramma-kassa brāhmaṇassa assamo ten' upasaṅkamatha, app-eva nāma labheyyātha Bhagavato sammukhā dhammikaṃ kathaṃ savanāyāti. — Evam-āvuso ti kho te bhikkhū āyasmato Ānandassa paccasosum. Atha kho Bhagavā Sāvattthiyā piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ Ānandaṃ āmantesi: Āyāṃ Ānanda yena Pubbārāmo Migāramātu pāsādo ten' upasaṅkamissāma divāvihārāyāti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pub-
bārāmo Migāramātu pāsādo ten' upasaṅkami divāvihārāya.
Atha kho Bhagavā sāyanhasamayam patisaṅkhāṇā vuṭṭhito
āyasmantaṃ Ānandaṃ āmantesi: Āyāṃ' Ānanda yena Pub-
bakotṭhako ten' upasaṅkamissūma gattāni parisīcituṃ ti.
Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi.
Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pub-
bakotṭhako ten' upasaṅkami gattāni parisīcituṃ; Pubba-
kotṭhake gattāni parisīcivā paccuttaritvā ekacivaro atthāsi
gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhaga-
vantaṃ etad avoca: Ayam bhante Rammakassa brāhmaṇassa
assamo avidūre; ramapiyo bhante Rammakassa brāhmaṇassa
assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo;
sādhu bhante Bhagavā yena Rammakassa brāhmaṇassa as-
samo ten' upasaṅkamatu anukampaṃ upādāyāti. Adhivāsesi
Bhagavā tuṇhībhāvena. Atha kho Bhagavā yena Rama-
kassa brāhmaṇassa assamo ten' upasaṅkami. Tena kho
pana samayena sambhulā bhikkhū Rammakassa brāhma-
ṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho
Bhagavā bahidvārakotṭhake atthāsi kathāpariyosānaṃ āgama-
yamāno. Atha kho Bhagavā katṭhāpariyosānaṃ viditvā ukkā-
sivā aggaṇaṃ ākoṭesi; vivarimsu kho te bhikkhū Bhagavato
dvāraṃ. Atha kho Bhagavā Rammakassa brāhmaṇassa
assamaṃ pavisitvā paṇṇatte āsane nisīdi. Nisajja kho Bha-
gavā bhikkhū āmantesi: Kāya nu 'ttha bhikkhave etarahi
kathāya sannisinnā, kā ca pana vo antarākathā vipṭakatā ti.
Bhagavantam eva kho no bhante ārabhū dhammī kathā
vipṭakatā, atha Bhagavā anuppatto ti. Sādhu bhikkhave,
etaṃ kho bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ sād-
dhū agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dham-
miyā kathāya sannisideyyātha. Sannipatitānaṃ vo bhik-
khave dvayaṃ karaṇīyaṃ; dhammī vā kathā ariyo vā
tuṇhībhāro.

Dve 'mā bhikkhave pariyesanā: ariyā ca pariyesanā
anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pari-
yesanā: Idha bhikkhave ekacco attanā jātidhammo samāno
jātidhammaṃ ñeva pariyesati, attanā jarādhhammo samāno

jarādhammañ ñeva pariyesati. attanā byādhihammo... attanā maraṇadhammo... attanā sokadhammo... attanā saṅkilesadhammo samāno saṅkilesadhammañ ñeva pariyesati. Kiñ-ca bhikkhave jātīdhammañ vadetha: Puttabhāriyañ bhikkhave jātīdhammañ, dāsīdāsañ jātīdhammañ, ajeḷakañ jātīdhammañ, kukkuṭasūkarañ jātīdhammañ, haṭṭhigavāssa-vaḷavañ jātīdhammañ, jātarūpara-jatañ jātīdhammañ. Jātīdhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā jātīdhammo samāno jātīdhammañ ñeva pariyesati. Kiñ-ca bhikkhave jarādhammañ vadetha: Puttabhāriyañ bhikkhave jarādhammañ, dāsīdāsañ j., ajeḷakañ j., kukkuṭasūkarañ j., haṭṭhigavāssa-vaḷavañ j., jātarūpara-jatañ jarādhammañ. Jarādhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā jarādhammo samāno jarādhammañ ñeva pariyesati. Kiñ-ca bhikkhave byādhihammañ vadetha: Puttabhāriyañ bhikkhave byādhihammañ, dāsīdāsañ by., ajeḷakañ by., kukkuṭasūkarañ by., haṭṭhigavāssa-vaḷavañ byādhihammañ. Byādhihammā h' ete... byādhihammañ ñeva pariyesati. Kiñ-ca bhikkhave maraṇadhammañ vadetha: Puttabhāriyañ bhikkhave maraṇadhammañ, dāsīdāsañ m., ajeḷakañ m., kukkuṭasūkarañ m., haṭṭhigavāssa-vaḷavañ maraṇadhammañ. Maraṇadhammā h' ete... maraṇadhammañ ñeva pariyesati. Kiñ-ca bhikkhave sokadhammañ vadetha: Puttabhāriyañ bhikkhave sokadhammañ, dāsīdāsañ s., ajeḷakañ s., kukkuṭasūkarañ s., haṭṭhigavāssa-vaḷavañ sokadhammañ. Sokadhammā h' ete... sokadhammañ ñeva pariyesati. Kiñ-ca bhikkhave saṅkilesadhammañ vadetha: Puttabhāriyañ bhikkhave saṅkilesadhammañ, dāsīdāsañ saṅkilesadhammañ, ajeḷakañ saṅkilesadhammañ, kukkuṭasūkarañ saṅkilesadhammañ, haṭṭhigavāssa-vaḷavañ saṅkilesadhammañ, jātarūpara-jatañ saṅkilesadhammañ. Saṅkilesadhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā saṅkilesadhammo samāno saṅkilesadhammañ ñeva pariyesati. Ayañ bhikkhave anariyā pariyesanā.

Katamā ca bhikkhave ariyā pariyesanā: Idha bhikkhave ekacco attanā jātīdhammo samāno jātīdhammo ādinavañ

viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhi-dhammo samāno .. abyādhiṃ ... attanā maraṇa-dhammo samāno .. amataṃ ... attanā sokadhammo samāno .. asokaṃ ... attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesaṇā.

Ahaṃ pi sudaṃ bhikkhave pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātīdhammo samāno jātīdhammaṃ -ñeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃ -ñeva pariyesāmi, attanā byādhi-dhammo ... attanā maraṇa-dhammo ... attanā sokadhammo ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃ -ñeva pariyesāmi. Tassa mayhaṃ bhikkhave etad -ahosi: Kiṃ -nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaṃ -ñeva pariyesāmi, attanā jarādhammo samāno — pe — attanā saṅkilesadhammo samāno saṅkilesadhammaṃ -ñeva pariyesāmi; yaṃ -nūnāhaṃ attanā jātīdhammo samāno jātīdhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo .. ajaraṃ .. pariyeseyyaṃ, attanā byādhi-dhammo .. abyādhiṃ .. pariyeseyyaṃ, attanā maraṇa-dhammo .. amataṃ .. pariyeseyyaṃ, attanā sokadhammo .. asokaṃ .. pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ -ti.

So kho ahaṃ bhikkhave aparena saṃsayaṇa daharo va samāno susu kālakaso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakāsaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyaṇi vatthūni acchādetvā agārasmā anagāriyaṃ pabbajīṃ. So evaṃ pabbajito samāno kiṃkusalagavesi anuttaraṃ santivarapadaṃ pariyesaṇaṃ yena Ājāro Kālāmo ten' upasaṅkaminī, upasaṅkamitvā Ājāraṃ Kālāmaṃ etad -avocaṃ: Icchāmi ahaṃ āvuso Kālāma imaṃsaṃ dhammavinaye brahmacariyaṃ caritun -ti. Evaṃ vutte bhikkhave Ājāro Kālāmo maṃ etad -avoca: Viharaṃ' āyasmā, tādiso ayaṃ dhammo yattha viṇṇū

puriso nacirass' eva akam' ūcariyakam' sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahañ bhikkhave nacirass' eva khippam' eva tañ dhammañ pariyāpunim. So kho ahañ bhikkhave tāvataken' eva oṭṭhapahatamattena lapitalāpanamattena nāpavādañ 'ca vadāmi theravādañ 'ca, jānāmi passimīti ca paṭijānāmi ahañ 'o' eva aññe ca. Tassa mayhañ bhikkhave etad' ahośi: Na kho Ālāro Kālāmo imañ dhammañ kevalaṃ saddhāmattakena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti, addhā Ālāro Kālāmo imañ dhammañ jānañ passañ viharatīti. Atha khvāhañ bhikkhave yena Ālāro Kālāmo ten' upasaṅkamiñ, upasaṅkamitvā Ālārañ Kālāmañ etad' avocañ: Kittāvatā no āvuso Kālāma imañ dhammañ sayam abhiññā sacchikatvā upasampajja pavedesīti. Evañ vutte bhikkhave Ālāro Kālāmo ūkiñcaññāyatanañ pavedesi. Tassa mayhañ bhikkhave etad' ahośi: Na kho Ālārass' eva Kālāmassa atthi saddhā, mayhañ p' atthi saddhā; na kho Ālārass' eva Kālāmassa atthi viriyam, mayhañ p' atthi viriyam; na kho Ālārass' eva Kālāmassa atthi sati, mayhañ p' atthi sati; na kho Ālārass' eva Kālāmassa atthi samādhi, mayhañ p' atthi samādhi; na kho Ālārass' eva Kālāmassa atthi paññā, mayhañ p' atthi paññā; yañ nūnāhañ yañ dhammañ Ālāro Kālāmo: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti. So kho ahañ bhikkhave nacirass' eva khippam' eva tañ dhammañ sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāhañ bhikkhave yena Ālāro Kālāmo ten' upasaṅkamiñ, upasaṅkamitvā Ālārañ Kālāmañ etad' avocañ: Ettāvatā no āvuso Kālāma imañ dhammañ sayam abhiññā sacchikatvā upasampajja pavedesīti. — Ettāvatā kho ahañ āvuso imañ dhammañ sayam abhiññā sacchikatvā upasampajja pavedemīti. — Ahañ-pi kho āvuso ettāvatā imañ dhammañ sayam abhiññā sacchikatvā upasampajja viharāmiti. — Lābhā no āvuso, saladdhañ no āvuso, ye mayā āyasmantañ tādisañ saḥbrahmacāriñ passaṃa. Iti yāhañ dhammañ sayam abhiññā sacchikatvā upasampajja pavedemi tañ tvañ dhammañ sayam abhiññā sacchikatvā upasampajja viharasi, yañ

tvam dhammam sayam abhināṇā sacchikatvā upasampajja viharasi tam aham dhammam sayam abhināṇā sacchikatvā upasampajja pavedemi. Iti yāham dhammam jānāmi tam tvam dhammam jānāsi, yaṃ tvam dhammam jānāsi tam aham dhammam jānāmi. Iti yādiso aham tādiso tuvaṃ, yādiso tuvaṃ tādiso aham. Ehi dāni āvuso, ubho va santā imam gaṇam pariharāmi. Iti kho bhikkhave Ājāro Kālāmo ācariyo me samāno antevāsīṃ maṃ samānaṃ attano samasamaṃ thapesi nārāya ca maṃ pūjāya pūjesi. Tassa mayham bhikkhave etad ahoṣi: Nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhināṇāya na sambodhāya na nibbānāya samvattati, yāvad eva ākiñcaṇṇāyatanūpapattiyaṃ ti. So kho aham bhikkhave tam dhammam analaṅkaritvā tasmā dhammā nibbijjāpakkamiṃ.

So kho aham bhikkhave kiṃkusalaḡavesi anuttaraṃ santi-varapadam pariyesamāno yena Uddako Rāmaputto ten' upasaṅkamiṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ: Icchāmi aham āvuso imasmiṃ dhammavinayo brahmacariyaṃ caritum ti. Evaṃ vutte bhikkhave Uddako Rāmaputto maṃ etad avoca: Viharat' āyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirass' eva sakaṃ ācariyakaṃ sayam abhināṇā sacchikatvā upasampajja vihareyyāti. So kho aham bhikkhave nacirass' eva khippam eva tam dhammam pariya-puṇiṃ. So kho aham bhikkhave tāvataken' eva oṭṭhapahata-mattena lapitalāpanamattena nāpavādaṃ ca vadāmi theravādaṃ ca, jānāmi passāmi ti ca paṭijānāmi ahaṃ e' eva aṃhe ca. Tassa mayham bhikkhave etad ahoṣi: Na kho Rāmo imam dhammam kevalam saddhā-mattakena: sayam abhināṇā sacchikatvā upasampajja viharāmi ti pavedesi, addhā Rāmo imam dhammam jānaṃ passāmi vihasīti. Atha khvāham bhikkhave yena Uddako Rāmaputto ten' upasaṅkamiṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ: Kittāvatā no āvuso Rāmo imam dhammam sayam abhināṇā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Uddako Rāmaputto nevasaṇṇānāsaṇṇāyatanam pavedesi. Tassa mayham bhikkhave etad ahoṣi: Na kho Rāmass' eva ahoṣi saddhā, mayham p' atthi saddhā; na kho Rāmass' eva ahoṣi

viriyam, mayham p' atthi viriyam; na kho Rāmass' eva ahosi sati, mayham p' atthi sati; na kho Rāmass' eva ahosi samādhi, mayham p' atthi samādhi; na kho Rāmass' eva ahosi paññā, mayham p' atthi paññā; yaṁ-nūnāham yaṁ dhammam Rāmo: sayam abhiññā sacchikatvā upasampajja viharā-mīti pavedesi tassa dhammaassa sacchikiriyaṃ padaheyyan-ti. So kho aham bhikkhave nacirass' eva khippam-eva taṁ dhammam sayam abhiññā sacchikatvā upasampajja viharā-mi. Atha khvāham bhikkhave yena Uddako Rāmaputto ten' upasāṅkamim, upasāṅkamitvā Uddakam Rāmaputtam etad-avocaṁ: Ettāvatā no āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesīti. — Ettāvatā kho āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesīti. — Aham-pi kho āvuso ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharā-mīti. — Lūbhā no āvuso, suladdham no āvuso, ye mayam āyasmantaṁ tādisaṁ sabrahmacāriṁ passāma. Iti yaṁ dhammam Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi taṁ tvaṁ dhammam sayam abhiññā sacchikatvā upasampajja viharasi, yaṁ tvaṁ dhammam sayam abhiññā sacchikatvā upasampajja viharasi taṁ dhammam Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṁ dhammam Rāmo aññāsi taṁ tvaṁ dhammam jānāsi, yaṁ tvaṁ dhammam jānāsi taṁ dhammam Rāmo aññāsi. Iti yādiso Rāmo ahosi tūdiso tvaṁ, yādiso tvaṁ tādiso Rāmo ahosi. Ehi dāmi āvuso, tvaṁ imam gaṇam pariharāti. Iti kho bhikkhave Uddako Rāmaputto sabrahmacāri me samāno ācariyatthāne ca maṁ tthāpesi ulārāya ca maṁ pūjāya pūjesi. Tassa mayham bhikkhave etad-ahosi: Nāyaṁ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad-eva nevasaṁbhūtasāṁsāyatanaṇupapattiyaṁ ti. So kho aham bhikkhave taṁ dhammam aṇaṇkaritvā tasmā dhammā nibbijjā-pakkamim.

So kho aham bhikkhave kiṁkusalagavesi anuttaram santivarapadam pariyesamāno Magadhesu anupubbena cārikam caramāno yena Ūruvelā senānigamo tad-avasariṁ.

Tatth' addasaṃ ramaṇiyaṃ bhūmibhāgaṃ pāsādikaṃ ca vanasandam, nadiṃ ca sandantiṃ setakaṃ sūpatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ bhikkhave etaḍ' ahoṣi: Ramaṇiyo vata bho bhūmibhāgo pāsādiko ca vanasando, nadi ca sandati setakā sūpatitthā ramaṇiyā, samantā ca gocaragāmo; alaṃ vat' idaṃ kulaputtassa padhānutthikassa padhānāyāti. So kho ahaṃ bhikkhave tatth' eva nisīdim: alaṃ idaṃ padhānāyāti.

So kho ahaṃ bhikkhave attanā jātiddhammo samāno jātiddhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarāddhammo samāno jarāddhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhiḍḍhammo samāno byādhiḍḍhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Nāpaṇi ca pana me dassanaṃ udapādi: Akuppā me vimutti, ayaṃ antima jāti, na tthi dāni punabbhavo ti.

Tassa mayhaṃ bhikkhave etaḍ' ahoṣi: Adhigato kho me ayaṃ dhammo gambhīro duddaso duranubodho santo paṇiṭo atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayarūmā kho paṇāyaṃ pajā ālayaratā ālayasammuditā. Ālayarūmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ idappaccayatā paṭiccasamuppādo, idaṃ pi kho thānaṃ duddasaṃ yadidaṃ sabbaśaṅkharasamatho sabbūpadhipaṭinissaggo tanhakkhayo virāgo nirodho nibbānaṃ.

Ahañ - c' eva kho pana dhammañ deseyyañ pare ca me na
 ājāneyyuhū, so mañ' assa kilamatho, sā mañ' assa vihesū ti.
 Api - ssa mañ bhikkhave ima āvaceharyā gāthā paṭibhaṃsu
 pubbe assutapubbā:

Kicchena me adhigatañ, hālan - dāni pakāsitum,
 rāgadosaparetehi nāyañ dhammo susambudho.

Paṭisotagāmiñ nipuṇañ gambhīrañ daddasañ anuñ
 rāgarattā na dakkhinti tamokkhandhena āvaṭṭa ti.

Iti ha me bhikkhave paṭisañcikkhato appossukkatāya
 cittañ namati, no dhammaḍḍesañāya. Atha kho bhikkhave
 Brahmaṇo Sahampatiṃsa mama cetasa cetoparivitakkam
 aññāya etad - aho si: Nassa ti vata bho loko, vinassa ti vata
 bho loko, yatra hi nāma Tathāgataṃsa arahato sammāsa-
 buddhaṃsa appossukkatāya cittañ namati, no dhammaḍḍesañā-
 yāti. Atha kho bhikkhave Brahmaṇo Sahampati seyyathā pi
 nāma balavā puriso samāñjitañ vā bāhañ pasāreyya pasāri-
 tañ vā bāhañ samāñjeyya evaṃ evaṃ Brahma-loke antarahito
 mama purato pāturaḥosi. Atha kho bhikkhave Brahmaṇo
 Sahampati ekaṃsaṃ uttarāsaṃgañ karitvā yenāhañ ten' an-
 jaṇim paṇāmetvā mañ etad - avoca: Desetu bhante Bhagavā
 dhammañ, desetu Sugato dhammañ, santi sattā appa-
 rajakkhajātikā assavañatā dhammaṃsa parihāyanti, bhaviṃsanti
 dhammaṃsa aññātāro ti. Idam - avoca bhikkhave Brahmaṇo
 Sahampati, idañ vatvā athāparañ etad - avoca:

Pāturaḥosi Magadhesu pubbe
 dhammo asuddho samalehi cintito;
 apāpur' etañ amataṃsa dvārañ,
 suñantu dhammañ vimalenāñubuddhañ.

Sele yathā pabbatamuddhāni - tṭhito
 yathā pi passe jañatañ samantato,
 tathūpamañ dhammamayañ sumedha
 pāsādam - āruya samantaḥakku
 sokāraññam jañatañ - apetasoko
 avekkhassu jātiarañbhūhūtañ.

Utthehi vira vijitasāṅgāma,
 satthavāha anapa, vicara loke,
 desassu Bhagavā dhammaṃ,
 aññātāro bhavissantiti.

Atha khvāham bhikkhave Brahmuno ca ajjhesamaṃ viditvā sattesu ca kārūṇātamaṃ paṭiceṣṣa Buddhacakkhunā lokam volokesiṃ. Addasaṃ kho ahaṃ bhikkhave Buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duiññāpaye, app-ekacce paralokavajjabhayadassāvine viharante. Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni uḍakā 'nuggatāni antonimugga-posini, app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni samodakam tthitāni, app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake jātāni uḍake saṃvaddhāni uḍakā accuggamma tittthanti anupalittāni uḍakena, evam-eva kho ahaṃ bhikkhave Buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duiññāpaye, app-ekacce paralokavajjabhayadassāvine viharante. Atha khvāham bhikkhave Brahmānataṃ Sahampatiṃ gāthāya paccabhāsim:

Apārutā tesam amātassa dvārā [Brahme]
 ye sotavanto, pamuñcantu saddhamā;
 vihimsasāññi paṇḍitaṃ na bhāsim
 dhammaṃ paṇitaṃ manujesu Brahme ti.

Atha kho bhikkhave Brahmā Sahampati: katāvakaṃso kho 'mhi Bhagavatā dhammadesanāyāti maṃ abhivādetvā padakkhinam katvā tatth' ev' antaradhāyi.

Tassa mayham bhikkhave etad-ahosi: Kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imam dhammaṃ khippam-eva ājānissatiti. Tassa mayham bhikkhave etad-ahosi: Ayaṃ kho Ājāro Kālāmo paṇḍito viyatto medhāvī, digharattaṃ apparajakkhajātiko, yaṇ-nūṇaṃ Ājārassa

Kālāmassa paṭhamam dhammam daseyyam, so imam dhammam khippam-eva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad-avocum: Sattāhakālakato bhante Ālāro Kālāmo ti. Nāpaṇ-*ca* pana me dassanam udapādi: Sattāhakālakato Ālāro Kālāmo ti. Tassa mayham bhikkhave etad-ahosi: Mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam supeyya khippam-eva ājāneyyāti. Tassa mayham bhikkhave etad-ahosi: Kassa nu kho aham paṭhamam dhammam daseyyam, ko imam dhammam khippam-eva ājānissatīti. Tassa mayham bhikkhave etad-ahosi: Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī, dīgharattam apparajakkhajātiko, yaṇ-nūnāham Uddakassa Rāmaputtassa paṭhamam dhammam daseyyam, so imam dhammam khippam-eva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad-avocum: Abhidosa-kālakato bhante Uddako Rāmaputto ti. Nāpaṇ-*ca* pana me dassanam udapādi: Abhidosa-kālakato Uddako Rāmaputto ti. Tassa mayham bhikkhave etad-ahosi: Mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam supeyya khippam-eva ājāneyyāti. Tassa mayham bhikkhave etad-ahosi: Kassa nu kho aham paṭhamam dhammam daseyyam, ko imam dhammam khippam-eva ājānissatīti. Tassa mayham bhikkhave etad-ahosi: Bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhūnapahitattam upatthahiṃsu; yaṇ-nūnāham pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammam daseyyam-ti. Tassa mayham bhikkhave etad-ahosi: Kahan-nu kho etarahi pañcavaggiyā bhikkhū viharantīti. Addasaṃ kho aham bhikkhave dibbena cakkhunā visuddhena atikkantamānusa-kena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane migadāye. Atha khvāhaṃ bhikkhave Uruvelīyaṃ yathābbirantaṃ viharitvā yena Bārāṇasī tena cārikam pakkāmaṃ.

Addasā kho maṃ bhikkhave Upako ājiviko antarā ca Gayam antarā-*ca* bodhīm addhānamaggapaṭipannam, disvāna maṃ etad-avoca: Vipassannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto; kam si tvaṃ āvuso addissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammam

rocesiti. Evaṃ vutte ahaṃ bhikkhave Upakaṃ ājivikaṃ
gāthāhi ajjhabhāsīṃ:

Sabbābhībhū sabbavidū 'haṃ - asmi,
sabbesu dhammesu anūpalitto,
sabbarājaho taphakkhaye vimutto,
sayāṃ abhiññāya kaṃ - uddiseyyaṃ.

Na me ācariyo atthi, sādiso me na vijjati,
sadevakasmiṃ lokasmiṃ na - tthi me paṭipuggalo.

Ahaṃ hi arahā lokē, ahaṃ satthā anuttaro,
eko 'mihi sammāsambuddho, sītibhūto 'smi nibbuto.

Dhammacakkaṃ pavattetuṃ gacchāmi Kāsināṃ puraṃ,
andhabhūtasmiṃ lokasmiṃ āhañchaṃ amataḍundubhin - ti.

— Yathā kho tvaṃ āvuso patijānāsi arahasi anantajino ti. —

Mādisā - ve jinā honti ye pattā āsavakkhayaṃ,
jitā me pāpakā dhammā, tasmā 'haṃ Upakā jino ti.

Evaṃ vutte bhikkhave Upako ājiviko: Huveyya p' āvuso ti
vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Atha khvāhaṃ bhikkhave anupubbena cārikaṃ caramāno
yena Bārāṇasī Isipatanaṃ migadāyo yena pañcavaggiyā bhik-
khū ten' upasaṅkamiṃ. Addasāsuṃ kho maṃ bhikkhave
pañcavaggiyā bhikkhū dūrato va āgacchantāṃ, disvāna añña-
maññaṃ saṅghapesuṃ: Ayaṃ āvuso samaṇo Gotamo āga-
chati, bāhuliko padhānavibbhanto āvatto bāhullāya, so n'
eva abhivādetabbo na paecuttātabbo, nāssa pattacīvaraṃ
paṭiggahetabbaṃ, api ca kho āsanaṃ tṭhapetabbaṃ, sace
ākaṅkhissati nisīdissatīti. Yathā yathā kho ahaṃ bhikkhave
upasaṅkamāmi tathā tathā pañcavaggiyā bhikkhū nā-
sakkhimsu sakāya katikāya saṅghātum; app' ekacce maṃ
paecuggantvā pattacīvaraṃ paṭiggahesuṃ, app' ekacce āsa-
naṃ paññāpesuṃ, app' ekacce pādodakaṃ upatṭhāpesuṃ,
api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.
Evaṃ vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad-
avocaṃ: Mā bhikkhave Tathāgataṃ nāmena ca āvusovādena
ca samudācarittha. Arahāṃ bhikkhave Tathāgato sammā-

sambuddho. Odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d' eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Evaṃ vutte bhikkhave pañcavaggiyā bhikkhū maṃ etad'avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarim manussadhammā alamariyaññapadassanavisesam, kim-pana tvaṃ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarim manussadhammā alamariyaññapadassanavisesan-ti. Evaṃ vutte aham bhikkhave pañcavaggiye bhikkhū etad'avocaṃ: Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya. Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d' eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Dutiyam-pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad'avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya ... alamariyaññapadassanavisesan-ti. Dutiyam-pi kho aham bhikkhave pañcavaggiye bhikkhū etad'avocaṃ: Na bhikkhave Tathāgato bāhuliko ... upasampajja viharissathāti. Tatiyam-pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad'avocaṃ: Tāya pi kho tvaṃ āvuso Gotama iriyāya ... alamariyaññapadassanavisesan-ti. Evaṃ vutte aham bhikkhave pañcavaggiye bhikkhū etad'avocaṃ: Abhiññātha me no tumhe bhikkhave ito pubbe evarūpaṃ vabbhācitam etan-ti. — No h' etam bhante. — Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma-d' eva agārasmā anagāriyam pabbajanti tad-anuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhiññā sacchi-

katvā upasampajja viharissathāti. Asakkhīm kho ahañ bhikkhave pañcavaggiye bhikkhū saññūpetum. Dve pi sudāni bhikkhave bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yam tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudāni bhikkhave bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yam dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho bhikkhave pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anussāsiyamānā attanā jātidhammā samānā jātidhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjha-gamaṃsu, attanā jarādhammā samānā .. ajaraṃ .., attanā byādhidhammā samānā .. abyādhiṃ .., attanā maraṇadhammā samānā .. amataṃ .., attanā sokadhammā samānā .. asokaṃ .., attanā saṅkilesadhammā samānā saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjha-gamaṃsu. Nānañ ca pana nesaṃ dassanaṃ udapādi: Akuppā no vimutti, ayaṃ antimā jāti, na tthi dāni punabbhavo ti.

Pañc' ime bhikkhave kāmaganū, katame pañca: cakkhu-viññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jīvāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmaganū. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaganū gathitā mucchitā ajjho-pannā anādinavadassāvino anissaraṇapaṇṇā paribhujanti te evaṃ assu veditabbā; anayam āpannā byasanam āpannā yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave ārañṇako mago baddho pāsarāsīm adhisayeyya, so evaṃ assa veditabbo; anayam āpanno byasanam āpanno yathākāma-karaṇīyo luddassa, āgacchante ca ludde na yenakāmaṃ pak-kamissatiti; evaṃ eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā .. yathākāmakaraṇīyā pāpimato. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaganū agathitā amucchitā anajjhopennā ādinavadassāvino nis-

saraṇapaṇṇā paribhūṇanti te evaṃ assu veditabbā: na anayam āpannā na byasanam āpannā na yathākāmakaraṇiṇi pāpimato. Seyyathā pi bhikkhave āraṇṇako mago abaddho pāsarāsū adhisayeyya, so evaṃ assa veditabbo: na anayam āpanno na byasanam āpanno na yathākāmakaraṇiyo luddassa, āgacchante ca pana ludde yenakāmaṃ pakkamissatīti; evaṃ eva kho bhikkhave ye hi keci samanā vā brāhmaṇā vā... na yathākāmakaraṇiṇi pāpimato.

Seyyathā pi bhikkhave āraṇṇako mago araṇṇe pavane caramāno vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyam kappeti, tam kissa hetu: anāpāthagato bhikkhave luddassa; evaṃ eva kho bhikkhave bhikkhu vīvico' eva kāmehi vīvica akusalehi dhammehi savitsakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati, Ayaṃ vuccati bhikkhave bhikkhu: andham akāsi Māraṃ, apadam vadhivā Māraccakkuṃ adassanaṃ guto pāpimato. Puna ca param bhikkhave bhikkhu vitakka-vicāraṇaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ tam ariyā ñeikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhāṃ asukhaṃ upekkhānti-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso rūpasāraṇānaṃ samatikkamā patighasaṇṇānaṃ atthagamā nānattasaṇṇānaṃ amanasikārā ananto ākāso ti ākāsañācāyatanam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso ākāsañācāyatanam samatikkamma anantaṃ viññāpan ti viññānañcāyatanam upasampajja viharati — pe — sabbaso viññānañcāyatanam samatikkamma na tthi kiñciti ākiñcaññāyatanam upasampajja viharati — sabbaso ākiñcaññāyatanam

samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati — sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitānirodhaṃ upasampajja viharati, paññāya c' assa divā āsavā parikkhiṇā honti. Ayaṃ vuccati bhikkhave bhikkhu: andham akāsi Māraṃ, apadaṃ vadhivā Māra-cakkhuṃ adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ. So vissattho gacchati vissattho tiṭṭhati vissattho nisidati vissattho seyyaṃ kappoti, taṃ kissa hetu: anāpāthagato bhikkhave pāpimato ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

ARIYAPARIYESANASUTTAM CHATTHAM.

27.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapindikassa ārāme. Tena kho pana samayena Jāpussoṇi brāhmaṇo sabbasetena vaḷabhīrathena Sāvatthiyaṃ niyyāti divā divassa. Addasā kho Jāpussoṇi brāhmaṇo Pilotikaṃ paribbājakaṃ dūrato va āgacchantam, divāna Pilotikaṃ paribbājakaṃ etaḍ avoca: Handa kuto nu bhavaṃ Vacchāyano āgacchati divā divassāti. — Ito hi kho ahaṃ bho āgacchāmi samaṇassa Gotamassa santikā ti. — Taṃ kim maññati bhavaṃ Vacchāyano: samaṇassa Gotamassa paññāveyyattiyam, paṇḍito maññati. — Ko cāhaṃ bho ko ca samaṇassa Gotamassa paññāveyyattiyam jāvissāmi; so pi nūn' assa tādiso va yo samaṇassa Gotamassa paññāveyyattiyam jāneyyāti. — Ulārāya khalu bhavaṃ Vacchāyano samaṇaṃ Gotamaṃ pasamsāya pasamsatīti. — Ko cāhaṃ bho ko ca samaṇaṃ Gotamaṃ pasamsāsisāmi, pasatthapasattho va so bhavaṃ Gotamo, settho devamanussānaṃ ti. — Kam pana bhavaṃ Vacchāyano atthavaśaṃ sampasamāno samaṇe Gotame evaṃ abhiṭṭhasanno ti. — Seyyathā pi bho kusalo nāgavaniko nāgavanaṃ paviseyya, so passeyya nāgavane ma-

hantañ hatthipadañ dighato ca āyatañ tiriyañ ca vitthatañ, so niṭṭhañ gaccheyya: mahā vata bho nāgo ti; evaṃ - eva kho ahañ bho yato addasañ samaṇe Gotame cattāri padāni athāhañ niṭṭhañ - agamañ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti; kata-māni cattāri:

Idhāhañ bho passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vobhindantā maṇḍe caranti paññāgatena dīṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukañ nāma gāmañ vā nigamañ vā osarissatiti. Te pañhañ abbisaṅkharonti: imañ mayañ pañhañ samaṇaṃ Gotamañ upasaṅkamitvā pucchissāma; evaṃ - ce no puṭṭho evaṃ byākarissati evaṃ - assa mayañ vādañ āropessāma, evaṃ - ce pi no puṭṭho evaṃ byākarissati evaṃ pi 'ssa mayañ vādañ āropessāmāti. Te suṇanti: samaṇo khalu bho Gotamo amukañ nāma gāmañ vā nigamañ vā osato ti; te yena samaṇo Gotamo ten' upasaṅkamanti. Te samaṇo Gotamo dhammiyā kathāya sandasseti samūdapeti samuttejeti sampahaṇiseti; te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṇsitā na c' eva samaṇaṃ Gotamañ pañhañ pucchanti, ku' assa vādañ āropessanti, aññadatthu samaṇass' eva Gotamassa sāvaka sampajjanti. Yadā 'hañ bho samaṇe Gotame imañ pañhamāñ padāni addasañ athāhañ niṭṭhañ - agamañ: sammāsambuddho Bhagavā svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Puna ca parāhañ bho passāmi idh' ekacce brāhmaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vobhindantā maṇḍe caranti paññāgatena dīṭṭhigatāni; te suṇanti... samaṇass' eva Gotamassa sāvaka sampajjanti. Yadā 'hañ bho samaṇe Gotame imañ dutiyañ padāni addasañ athāhañ niṭṭhañ - agamañ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti.

Puna ca parāhañ bho passāmi idh' ekacce gahapati-paṇḍite — pe — samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vobhindantā maṇḍe caranti paññāgatena dīṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukañ

nāma gāmaṃ vā nigamaṃ vā osarissatīti. Te pañhaṃ abhi-
sāṅkharonti: imāṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upa-
sāṅkamitvā pucchissāma; evaṃ ce no putṭho evaṃ byā-
karissati evaṃ assa mayaṃ vādaṃ āropessāma, evaṃ ce pi
no putṭho evaṃ byākarissati evaṃ pi 'ssa mayaṃ vādaṃ
āropessāmāti. Te supanti: samaṇo khalu bho Gotamo amu-
kaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo ti; te yena samaṇo
Gotamo ten' upasāṅkamanti. Te samaṇo Gotamo dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti, te
samaṇena Gotamena dhammiyā kathāya sandassitā samāda-
pitā samuttejitā sampahaṃsitā na e' eva samaṇaṃ Gotamaṃ
pañhaṃ pucchanti, ku' assa vādaṃ āropessanti, aññadatthu
samaṇaṃ - ñeva Gotamaṃ okāsaṃ yācanti agārasmā anagāri-
yaṃ pabbajjāya, te samaṇo Gotamo pabbajeti. Te tathā
pabbajitā samānā eke vūpakatṭhā appamattā ātāpino pahitattā
viharantā nacirass' eva yass' atthāya kulaputtā samma d' eva
agārasmā anagāriyaṃ pabbajanti tad anuttaraṃ brahma-
cariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-
katvā upasampajja viharanti. Te evaṃ āhamsu: Manam
vata bho anassāma, manam vata bho paṇassāma, mayaṃ hi
pubbe assamaṇā va samānā samaṇ' amhāti paṭijānimha,
abrāhmaṇā va samānā brāhmaṇ' amhāti paṭijānimha, anara-
hanto va samānā arahant' amhāti paṭijānimha; idāni kho
'mha samaṇā, idāni kho 'mha brāhmaṇā, idāni kho 'mha
arahanto ti. Yadā 'haṃ bho samaṇe Gotame imāṃ ca-
tutthaṃ padaṃ addasaṃ athāhaṃ niṭṭham agamaṃ; sammā-
sambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭi-
panno saṅgho ti. Yato kho ahaṃ bho samaṇe Gotame
imāni cattāri padāni addasaṃ athāhaṃ niṭṭham agamaṃ;
sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo,
supaṭipanno saṅgho ti.

Evaṃ vutte Jāṇussoṇi brāhmaṇo sabbasetā vaḷabhirathā
orohitvā ekaṃsaṃ uttarāsāṅgaṃ karitvā yena Bhagavā ten'
añjalim paṇāmetvā tikkhattum udānaṃ udānesi: Namo tassa
Bhagavato arahato sammāsambuddhassa, namo tassa Bha-
gavato arahato sammāsambuddhassa, namo tassa Bhagavato
arahato sammāsambuddhassa; app eva nāma mayaṃ kadāci

karahaci tena bhōtā Gotamena saddhim samāgaccheyyāma, app-eva nāma siyā kocid-eva kathāsallāpo ti. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyam katham sārūṇiyam vitisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnō kho Jāṇussoṇi brāhmaṇo yāvatako abosi Pilotikāya paribbājakena saddhim kathāsallāpo taṁ sabbaṁ Bhagavato ārocesi. Evaṁ vutte Bhagavā Jāṇussoṇiṁ brāhmaṇaṁ etad-avoca: Na kho brāhmaṇa ettāvatā hatthipadopamo vitthārena paripūro hoti. Api ca brāhmaṇa yathā hatthipadopamo vitthārena paripūro hoti taṁ suṇāhi, sādhukaṁ manasikarohi, bhāssissāmīti. Evaṁ bho ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad-avoca:

Seyyathā pi brāhmaṇa nāgavaniko nāgavanaṁ paviseyya, so passeyya nāgavane mahantaṁ hatthipadaṁ dighato ca āyataṁ tiriyaṁ-ca vitthataṁ; yo hoti kusalo nāgavaniko n' eva tāva nittamaṁ gacchati: mahā vata bho nāgo ti, taṁ kissa hetu: Santi hi brāhmaṇa nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam-p' etaṁ padaṁ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṁ hatthipadaṁ dighato ca āyataṁ tiriyaṁ-ca vitthataṁ uccā ca nisevitaṁ; yo hoti kusalo nāgavaniko n' eva tāva nittamaṁ gacchati: mahā vata bho nāgo ti, taṁ kissa hetu: Santi hi brāhmaṇa nāgavane uccākālārikā nāma hatthiniyo mahāpadā, tāsam-p' etaṁ padaṁ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṁ hatthipadaṁ dighato ca āyataṁ tiriyaṁ-ca vitthataṁ uccā ca nisevitaṁ uccā ca dantehi āraṇjitāni; yo hoti kusalo nāgavaniko n' eva tāva nittamaṁ gacchati: mahā vata bho nāgo ti, taṁ kissa hetu: Santi hi brāhmaṇa nāgavane uccākaperukā nāma hatthiniyo mahāpadā, tāsam-p' etaṁ padaṁ assāti. So tam-anugacchati, tam-anugacchanto passati nāgavane mahantaṁ hatthipadaṁ dighato ca āyataṁ tiriyaṁ-ca vitthataṁ uccā ca nisevitaṁ uccā ca dantehi āraṇjitāni uccā ca sākābhāṇaṁ, taṁ-ca nāgaṁ passati rukkhamaṇagataṁ vā abbhokāsa-gataṁ vā, gacchantam vā tthitaṁ vā nisinnaṁ vā nipannaṁ vā; so nittamaṁ gacchati: ayaṁ va so mahānāgo ti. Evaṁ eva

kho brāhmaṇa idha Tathāgato loka uppajjati araham saummā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhinūṇā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-paripunnam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājato. So tam dhammam sutvā Tathāgato saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti patisaṁcikkhati: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na y idam sukaram agāram aññāvasatā ekantaparipunnam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum, yaṁ nūnāham kesamassam ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyanti. So apareṇa samayena appam vā bhogakkhandham pahāya mahantaṁ vā bhogakkhandham pahāya, appam vā ōṭtiparivaṭṭam pahāya mahantaṁ vā ōṭtiparivaṭṭam pahāya kesamassam ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

So evam pabbajito samāno bhikkhūnam sikkhāsajivasampanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitasaṇḍo' nihitasattho lajji dayāpanno sabbaupāpabhūta-hitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti, dinnādāyī diṇnapātikaṅkhī athenena suci-bhūtena attanā viharati. Abrahmacariyam pahāya brahmacāri hoti āricāri, virato methunā gāmadhammā. Musāvādam pahāya musāvādū paṭivirato hoti, saccavādi saccasandho theto paccayiko avisaṁvādako lokassa. Pisunam vācam pahāya piṇḍāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedaṇa amutra vā sutvā na imesam akkhātā amūsam bhedaṇa, iti bhinnānam vā sandhātā sahitaṇam vā anuppadātā, samaggārāmo samaggarato samagganandi samaggakarāṇim vācam bhāsita hoti. Pharusaṁ vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṁgamā porī bahujanakantā bahujana-

manāpā tathārūpīm vācam bhāsita hoti. Samphappalāpam pahāya samphappalāpā pativirato hoti, kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatīm vācam bhāsita kilena sūpadesam pariyaṇṭavatiṃ atthasamhitam. So biḍa-gāmahhūtagāmasamārambhā pativirato hoti. Ekabhattiko hoti rattūparato, virato vikālabhojanā, Nacca-gīta-vādita-visūka-dassanā pativirato hoti. Mālā-gandha-vilepanadhārana-maṇḍana-vibhūsanatthhānā pativirato hoti. Uccāsayana-mahāsayanā pativirato hoti. Jātarūparajatapattiggahanā pativirato hoti. Āmakadhaṇḍāpatiggahanā pativirato hoti. Āmakamāṣapatiggahanā pativirato hoti. Itthikumārīkapattiggahanā pativirato hoti. Dāsīdāsapatiggahanā pativirato hoti. Ajeḷakapatiggahanā pativirato hoti. Kukkuṭasūkarapatiggahanā pativirato hoti. Hatthi-gavāssa-vaḷavāpatiggahanā pativirato hoti. Khetṭavattthupattiggahanā pativirato hoti. Dūṭeyya-pahīṇagamanānnyogā pativirato hoti. Kayavikkayā pativirato hoti. Tulākūṭa-kaṇṭhakūṭa-mānakūṭā pativirato hoti. Ukkotaṇa-vaṇcana-nikati-sūciyogā pativirato hoti. Ohedana-vadha-bandhana-viparāṃsa-ālopa-sahasākārā pativirato hoti. So santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādhāy' eva pakkamati. Seyyathā pi nāma pakkhi sakunō yena yen' eva deṭṭi sapattabhāro va deṭṭi, evam evam bhikkhu santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamati samādhāy' eva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavaḷḷa-sukham patisaṃvedeti. So cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam enaṃ cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya patipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaraṃ āpajjati. Sotena saddam sutaṃ — pe — ghānena gandham ghāyitvā — jivhāya rasam sāyitvā — kāyena phoṭṭhabbam phusitvā — manasā dhammam vīṇūya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam enaṃ manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ, tassa saṃvarāya patipajjati, rak-

khaṭṭhi mānindriyaṃ, mānindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāseka-sukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakāri hoti, ālokiti vilokite sampajānakāri hoti, samāhite pa-sārīte sampajānakāri hoti, saṅghātipattacivaradhāraṇe sampajānakāri hoti, asite pīte khāyite sāyite sampajānakāri hoti, uccārapassāvakaṃme sampajānakāri hoti, gate tṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakāri hoti.

So iminā ca ariyena sīlakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajānena samannāgato vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rakkhamūlaṃ pabbataṃ kandaraṃ giriguhāṃ su-sānaṃ vanapattham abbhokāsaṃ palālapuṇjaṃ. So pacchā-bhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇḍhāya, parimukhaṃ satim upatthapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasa viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyā-pannacitto viharati, sabbapācābhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīna-middho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ pari-sodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃ-kathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nivarane pahāya cetaso upakkilese paññāya dubbaliکارانه vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Idam - pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathā-gatāraṇjitaṃ iti pi. Na tv - eva tāva ariyasāvako mittaṃ gacchati: sammāsambuddho Bhagavā, avākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idam - pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv - eva tāva ariya-

sāvako nittham gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena patisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Idam pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv eva tāva ariyasāvako nittham gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhu sukhaṃ ca pahānā dukkhaṃ ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhīṃ catuttham jhānaṃ upasampajja viharati. Idam pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv eva tāva ariyasāvako nittham gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

So evaṃ samāhite citte parisuddhe pariyodāto anaṅgaṇe vigatūpakkeṣe madubbhūte kammaniye tūte ānejjappatte pubbenivāsānussatiṇāpāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catusso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ pi jātiyo jātisatam pi jāti-sahasam pi jātisatasahasam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapatisaṃvedī evamāyupariyanto, so tato cuto amutra uppādīṃ, tatra p' āsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapatisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Idam pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv eva tāva ariyasāvako nittham gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte sattānaṃ cutūpapātānāpāya cittaṃ abhininnāmeti. So dībhena cakkhunā visuddhena atikkantamānussakena satte passati cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaka micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedū param-maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapannā: ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaka sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedū param-maraṇā sugatīṃ saggaṃ lokāṃ upapannā ti. Iti dībhena cakkhunā visuddhena atikkantamānussakena satte passati cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv-eva tāva ariyasāvako nīṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte āsavānaṃ khayānāpāya cittaṃ abhininnāmeti. So: idam dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv-eva tāva ariyasāvako nīṭṭhaṃ gato hoti, api ca kho nīṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ

vimuocati. bhavāsavā pi cittaṃ vimuocati. avijjāsavā pi cittaṃ vimuocati. vimuttasmiṃ vimuttam - iti sānam hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparam itthhattāyāti pajānāti. Idam vuccati brāhmaṇa Tathāgatapadam iti pi. Tathāgatanisevitaṃ iti pi. Tathāgatāraṇjitaṃ iti pi. Ettāvata kho brāhmaṇa ariyasāvako nittham gato hoti: sammāsambuddhō Bhagavā, svākkhāto Bhagavatā dhammo. supaṭipanno saṅgho ti. Ettāvata kho brāhmaṇa hatthipadopamo vitthārena paripāro hotiti.

Evam vutte Jānussoṇi brāhmaṇo Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikuṇṇitaṃ vā ukkajjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā taḍḍagaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhenti, evam - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇṇepetaṃ saraṇa-gataṃ ti.

CŪLAHATTHIPADOPAMASUTTAM SATTAMAṃ

28.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvutthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: āvuso bhikkhavo ti. āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccasso-
sum. āyasmā Sāriputto etad - avoca:

Seyyathā pi āvuso yāni kāṇi jaṅgamānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggam - akkhāyati yadidaṃ mahantattena, evam - eva kho āvuso ye keci kusalā dhammā sabbe te catu-
sariyasaccesu saṅgahaṃ gacchanti, katamesu catūsu: dukkhe

ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce.

Katamañ 'e' āvuso dukkhañ ariyasaccam: jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhañ, sokaparideva-
dukkhadomanasupāyāsā pi dukkhā. yaṃ p' iccham na la-
bhati tam pi dukkhañ, sañkhittena pañc' upādānakkhandhā
dukkhā. Katame e' āvuso pañc' upādānakkhandhā: seyya-
thidañ rūpupādānakkhandho vedanupādānakkhandho saññu-
pādānakkhandho sañkhārūpādānakkhandho viññānupādānak-
khandho. Katamo e' āvuso rūpupādānakkhandho: cattāri ca
mahābhūtāni catumnañ ca mahābhūtānañ upādāya rūpañ.
Katame e' āvuso cattāro mahābhūtā: paṭhavīdhātu āpodhātu
tejodhātu vāyodhātu.

Katamā e' āvuso paṭhavīdhātu: paṭhavīdhātu siyā ajjhat-
tikā siyā bāhirā. Katamā e' āvuso ajjhattikā paṭhavīdhātu:
yañ ajjhattaṃ paccattañ kakkaḷaṃ kharigatañ upādinnañ,
seyyathidañ kesū lomā nakhā dantā taso maṃsañ nahāru
atthi atthimiñjā vakkam hadayañ yakanam kilomakañ piha-
kam papphāsañ antaṃ antagaṇaṃ udariyañ karisañ, yañ
vā pañ' aññañ pi kiñci ajjhattaṃ paccattañ kakkaḷaṃ
kharigatañ upādinnañ, ayañ vuccat' āvuso ajjhattikā paṭhavi-
dhātu. Yā e' eva kho pana ajjhattikā paṭhavīdhātu yā
ca bāhirā paṭhavīdhātu paṭhavīdhāturo' ev' esā. Tañ: o'
etañ mama, n' eso 'hañ asmi, na me so attā ti evam etañ
yathābhūtañ sammappaññāya dātṭhabbā. Evam etañ
yathābhūtañ sammappaññāya disvā paṭhavīdhātuyā nibbin-
dati, paṭhavīdhātuyā cittañ virūjeti. Hoti kho so āvuso sa-
mayo yañ bāhirā āpodhātu pakuppati, antarahitā tasmim
samaye bāhirā paṭhavīdhātu hoti. Tassā hi nāma āvuso
bāhirāya paṭhavīdhātuyā tāva mahallikāya aniccā paññā-
yissati, khayadhammatā paññāyissati, vayadhammatā paññā-
yissati, vipariṇāmadhammatā paññāyissati, kiñ pañ' imassa
mattatṭhakassa kāyassa tañhupādinnassa ahañ ti vā mamañ
ti vā asmi ti vā, ahañ khvāssa no t' ev' ettha hoti. Tañ ce
āvuso bhikkhuṃ pare akkosanti paribhāsañti rosentī vihesanti,
so evaṃ pajānāti: Uppannā kho me ayañ sotasaṃphassaajā
dukkhā vedanā, sā ca kho paticca no appaticca, kiñ paticca:

phassaṃ paṭicca. So: phasso anicco ti pussati, vedanā aniccā ti pussati, sāṇṇā aniccā ti passati, saṅkhārā aniccā ti passati, viññāṇaṃ aniccaṃ ti passati. Tassa dhātārammanam - eva cittaṃ pakkhandati paṣīdati santiṭṭhati adhimuccati. Tañ - ce āvuso bhikkhūṃ pare anitthehi akantehi amanāpehi samudācaranti, pāṇisamphassena pi leddusamphassena pi daṇḍasamphassena pi satthasamphassena pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassā pi kamanti, leddusamphassā pi kamanti, daṇḍasamphassā pi kamanti, satthasamphassā pi kamanti. Vuttaṃ kho paṇ' etaṃ Bhagavatā Kakacūpamovāde: Ubbatodaṇḍakena ce pi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyuntī, tatra pi yo mano padoseyya na me so tena sāsanaṃ ti. Āraddhaṃ kho pana me viriyam bhaviyati asallinam, upatthitā sati asammuttā, passaddho kāyo asāradḍho, samāhitam cittaṃ ekaggam. Kāmaṃ dāni imasmiṃ kāye pāṇisamphassā pi kamantu, leddusamphassā pi kamantu, daṇḍasamphassā pi kamantu, satthasamphassā pi kamantu, kariyati h' idaṃ buddhānaṃ sāsanaṃ ti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅghātī, so tena samvijjati samvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅghātīti. Seyyathā pi āvuso supisā sasuraṃ disvā samvijjati samvegaṃ āpajjati, evaṃ eva kho āvuso tassa ce bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅghātī, so tena samvijjati samvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā na saṅghātīti. Tassa ce āvuso bhikkhuno evaṃ Buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekhā kusalanissitā saṅghātī, so tena

attamano hoti. Ettāvātā pi kho āvuso bhikkhuno balu katanā hoti.

Katamā c' āvuso āpodhātu: āpodhātu siyā ajjhattikā siyā bāhirā. Katamā c' āvuso ajjhattikā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādiṇṇaṃ, seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasaṃ kheḷo singhāṇikā lasikā muttaṃ, yaṃ vā paṇ' aṇḍaṃ pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādiṇṇaṃ, ayaṃ vuccat' āvuso ajjhattikā āpodhātu. Yā c' eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātur' ev' esā. Tam: n' etaṃ mama, n' eso 'haṃ' asmi, na meṣo attā ti evaṃ etaṃ yathābhūtaṃ sammappaññāya dātthabbaṃ. Evam' etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā āpodhātu pakuppati, sā gāmaṃ pi vāhati, nigamaṃ pi vāhati, nagaraṃ pi vāhati, janapadaṃ pi vāhati, janapadapadesaṃ pi vāhati. Hoti kho so āvuso samayo yaṃ mahāsamudde yojanasatikāni pi udakāni ogacchanti, dvijojanasatikāni pi udakāni ogacchanti, tiyojanasatikāni pi udakāni ogacchanti, catujojanasatikāni pi udakāni ogacchanti, pañcayojanasatikāni pi udakāni ogacchanti, chayojanasatikāni pi udakāni ogacchanti, sattayojanasatikāni pi udakāni ogacchanti. Hoti kho so āvuso samayo yaṃ mahāsamudde sattatālam pi udakaṃ saṇṭhāti, chatatālam pi udakaṃ saṇṭhāti, pañcatālam pi udakaṃ saṇṭhāti, catutālam pi udakaṃ saṇṭhāti, titālam pi udakaṃ saṇṭhāti, dvitālam pi udakaṃ saṇṭhāti, tālamattam pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde sattaporisaṃ pi udakaṃ saṇṭhāti, chaporisaṃ pi udakaṃ saṇṭhāti, pañcaporisaṃ pi udakaṃ saṇṭhāti, catuaporisaṃ pi udakaṃ saṇṭhāti, tiporisaṃ pi udakaṃ saṇṭhāti, dviporisaṃ pi udakaṃ saṇṭhāti, porisaṃ pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde addhaporisaṃ pi udakaṃ saṇṭhāti, kaṭimattam pi udakaṃ saṇṭhāti, janumattam pi udakaṃ saṇṭhāti, gopphamattam pi udakaṃ saṇṭhāti. Hoti kho so āvuso samayo yaṃ mahāsamudde aṅgulipabbatamanamattam pi udakaṃ na hoti. Tassā hi nāma āvuso bāhirāya āpodhātuyā tāva mahallikāya

aniccatā paññāyissati — pe — upekkhā kusalanissitā saññhāti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso tejodhātu: tejodhātu siyā ajjhāttikā siyā bāhirā. Katamā c' āvuso ajjhāttikā tejodhātu: yaṃ ajjhātaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jīriyati yena ca paridayhati yena ca asitapītakhāyitasāyitaṃ sammā parināmaṃ gaacchati, yaṃ vā paṇ' aṇṇam pi kiñci ajjhātaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhāttikā tejodhātu. Yā c' eva kho pana ajjhāttikā tejodhātu yā ca bāhirā tejodhātu tejodhātur' ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ' aṃsi, na me so attā ti evaṃ etaṃ yathābhūtaṃ sammappaṇṇāya dātṭhabbāṃ. Evaṃ etaṃ yathābhūtaṃ sammappaṇṇāya diṣṣā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bāhirā tejodhātu pakuppati. Sā gāmaṃ pi dahati, nigamaṃ pi dahati, nagaram pi dahati, janapadam pi dahati, janapadapadesam pi dahati. Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇiyaṃ vā bhūmibhāgaṃ āgama anāhārā nibbāyati. Hoti kho so āvuso samayo yaṃ kukkuṭapattena pi nahārudaddulena pi aggim gavesanti. Tassā hi nāma āvuso bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati — pe — upekkhā kusalanissitā saññhāti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso vāyodhātu: vāyodhātu siyā ajjhāttikā siyā bāhirā. Katamā c' āvuso ajjhāttikā vāyodhātu: yaṃ ajjhātaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhamānā vātā, adhogamā vātā, kucchisayā vātā, kotṭhasayā vātā, āṅgamaṅgānusārino vātā, assāso passāso, itī vā, yaṃ vā paṇ' aṇṇam pi kiñci ajjhātaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhāttikā vāyodhātu. Yā c' eva kho pana ajjhāttikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātur' ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ' aṃsi, na me so attā ti evaṃ etaṃ yathābhūtaṃ sammappaṇṇāya dātṭhabbāṃ. Evaṃ etaṃ yathābhūtaṃ sammappaṇṇāya diṣṣā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Hoti kho so āvuso samayo yaṃ bahirā vāyodhātu pakuppati, sā gūṇam pi vahati, nigamam pi vahati, nagaram pi vahati, janapadam pi vahati, janapadapadesam pi vahati. Hoti kho so āvuso samayo yaṃ gimhānaṃ paccime māse tālavaṇṇena pi vidhūpanena pi vātaṃ pariyesanti, ossavane pi tipāni na icchanti. Tassā hi nāma āvuso bahirāya vāyodhātuyā tāva mahallikāya aniccāta paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati, kiṃ pan' imassa mattatthakassa kāyassa tanhupādinnaṃ ahaṇ-ti vā mamaṇ-ti vā asmiṃti vā, atha khvassa no t' ev' ettha hoti. Taṇ-ce āvuso bhikkhūṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphassaṃ dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca: phassaṃ paṭicca. So: phasso anicco ti passati, vedanā aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā ti passati, viññānaṃ aniccan-ti passati. Tassa dhātūramapaṇaṃ eva cittaṃ pakhandati paṭidati santūṭṭhati adhimuccati. Taṇ-ce āvuso bhikkhūṃ pare anitṭhehi akantehi amanāpehi samudācaranti, pāṇisaṃphassaṇa pi leḍḍusaṃphassaṇa pi dandaṃsaṃphassaṇa pi satṭhaṃsaṃphassaṇa pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisaṃphassaṇā pi kamanti, leḍḍusaṃphassaṇā pi kamanti, dandaṃsaṃphassaṇā pi kamanti, satṭhaṃsaṃphassaṇā pi kamanti. Vuttaṃ kho pan' etaṃ Bhagavatā Kakacūpamovāde: Uḥhatodandakena ce pi bhikkhave corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatra pi yo mano padoseyya na me so tena sūsanakaro ti. Āraddhaṃ kho pana me viriyaṃ bhaviṣṣati asallinaṃ, upatṭhitā sati asammutṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kūmaṃ dāni imasmiṃ kāye pāṇisaṃphassaṇā pi kamantu, leḍḍusaṃphassaṇā pi kamantu, dandaṃsaṃphassaṇā pi kamantu, satṭhaṃsaṃphassaṇā pi kamantu, kariyati h' idaṃ buddhānaṃ sūsanān-ti. Tassa ce āvuso bhikkhuno evaṃ Buddhāṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalānissitā na saṇṭhāti, so tena sarāvijjati samvegaṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me suladdhaṃ, yassa me evaṃ

Buddham anussarato evam dhammam anussarato evam saṅgham anussarato upekkhā kusalanissitā na saṅṭhātīti. Seyyathā pi āvuso sunisā anuraṁ disvā saṁvījati saṁvegam āpajjati. evam-eva kho āvuso tassa ce bhikkhuno evam Buddham anussarato evam dhammam anussarato evam saṅgham anussarato upekkhā kusalanissitā na saṅṭhātīti, so tena saṁvījati saṁvegam āpajjati: Alābhā vata me na vata me lābhā, dulladdham vata me na vata me suladdham, yassa me evam Buddham anussarato evam dhammam anussarato evam saṅgham anussarato upekkhā kusalanissitā na saṅṭhātīti. Tassa ce āvuso bhikkhuno evam Buddham anussarato evam dhammam anussarato evam saṅgham anussarato upekkhā kusalanissitā saṅṭhātīti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṁ hoti.

Seyyathā pi āvuso kaṭṭhaṁ - ca paṭicca vallīṁ - ca paṭicca tīpaṁ - ca paṭicca mattikaṁ - ca paṭicca ākāso parivārito agāran - t' eva saṅkham gacchati, evam-eva kho āvuso atṭhiṁ ca paṭicca nahāraṁ - ca paṭicca maṁsaṁ - ca paṭicca cammaṁ - ca paṭicca ākāso parivārito rūpaṁ - t' eva saṅkham gacchati. Ajjhattikaṁ - ce āvuso cakkhum aparibhinnaṁ hoti bahirā ca rūpā na āpātham āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññānabhāgassa pātubhāvo hoti. Ajjhattikaṁ - ce āvuso cakkhum aparibhinnaṁ hoti bahirā ca rūpā āpātham āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññānabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikaṁ - c' eva cakkhum aparibhinnaṁ hoti bahirā ca rūpā āpātham āgacchanti tajjo ca samannābhāro hoti, evam tajjassa viññānabhāgassa pātubhāvo hoti. Yaṁ tathābhūtaṁ rūpaṁ taṁ rūpupādānakkhandhe saṅgahaṁ gacchati, yā tathābhūtaṁ vedanā sā vedanupādānakkhandhe saṅgahaṁ gacchati, yā tathābhūtaṁ saṁnā sā saṁnupādānakkhandhe saṅgahaṁ gacchati, ye tathābhūtaṁ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṁ gacchanti, yaṁ tathābhūtaṁ viññānaṁ taṁ viññānupādānakkhandhe saṅgahaṁ gacchati. So evam pajānāti: Evaṁ kira 'mesaṁ pañcamam upādānakkhandhānaṁ saṅgaho sannipāto samavāyo hotīti. Vuttaṁ kho paṇ' etaṁ Bhagavatā: Yo paṭiccasamuppādaṁ

passati so dhammaṃ passati, yo dhammaṃ passati so paṭicca-
samuppādaṃ passatīti. Paṭiccasamuppannā kho pan' ime
yadidaṃ pañce' upādānakkhandhā. Yo imesu pañcas' upā-
dānakkhandhesu chando ālayo anunayo ajjhosaṇaṃ so duk-
khasamudayo, yo imesu pañcas' upādānakkhandhesu chanda-
rāgavinayo chandarāgapahānaṃ so dukkhanirodho. Ettā-
vatā pi kho āvuso bhikkhuno bahu kataṃ hoti. Ajjhattikaṃ
ce āvuso sotaṃ aparibhinnāṃ hoti — pe — ghānaṃ aparī-
bhinnāṃ hoti — jivhā aparibhinnā hoti — kāyo aparibhūno
hoti — mano aparibhinno hoti bāhirā ca dhammā na āpā-
thiṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva
tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ce āvuso
mano aparibhinno hoti bāhirā ca dhammā āpāthiṃ āgac-
chanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa
viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhat-
tiko c' eva mano aparibhinno hoti bāhirā ca dhammā āpāthiṃ
āgacchanti tajjo ca samannābhāro hoti, evaṃ tajjassa viññāṇa-
bhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ
rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ
vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā
tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ
gacchati, ye tathābhūtaṃ saṅkhārā te saṅkharupādānakk-
handhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ
taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ
pajānāti: Evaṃ kira 'mesaṃ pañcannaṃ upādānakkhandhānaṃ
saṅgaho sannipāto samavāyo hotīti. Vuttaṃ kho pan' etaṃ
Bhagavatā: Yo paṭiccasamuppādaṃ passati so dhammaṃ
passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passa-
tīti. Paṭiccasamuppannā kho pan' ime yadidaṃ pañce' upā-
dānakkhandhā. Yo imesu pañcas' upādānakkhandhesu chando
ālayo anunayo ajjhosaṇaṃ so dukkhasamudayo, yo imesu
pañcas' upādānakkhandhesu chandarāgavinayo chandarāgap-
ahānaṃ so dukkhanirodho. Ettāvatā pi kho āvuso bhik-
khuno bahu kataṃ hotīti.

Idaṃ avoca āyasma Sāriputto. Attamanā te bhikkhū
āyasmato Sāriputtassa bhāsitaṃ abhinandan-ti.

29.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati (Gijjhakūṭe pabbate acirapakkante Devadatto. Tatra kho Bhagavā Devadattam ārabbha bhikkhū āmantesi:

Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamaṇo hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṃseti param vambheti: aham'asmi lābhi silokavā, ime paṇ' aññe bhikkhū appaṇṇātā appe-sakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṃ' eva sārāṃ atikkamma phegguṃ atikkamma tacam' atikkamma papaṭikaṃ sakkāpalāsaṃ chetvā ādāya pakkameyya sārāṃ ti maññamāno; tam' enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacam' na aññāsi papaṭikaṃ na aññāsi sakkāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṃ' eva sārāṃ atikkamma phegguṃ atikkamma tacam' atikkamma papaṭikaṃ sakkāpalāsaṃ chetvā ādāya pakkanto sārāṃ ti maññamāno, yaṃ' c' assa sarena sarakaraṇiyaṃ taṃ c' assa atthaṃ nānubhavi-satiti. Evam' eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamaṇo hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṃseti param

vambheti: ahaṃ-asmi lūhhi silokavā, ime paṇ' aññe bhikkhū appaṇṇatā appesakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu sakhāpalāsaṃ aggahesi brahmacariyassa, tena ca voṣaṇaṃ āpādi.

Idha paṇa bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmāraṇena sokehi paridevehi dukkhehi dōmanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhaḥkhandhassa antakiriyaṃ paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbhatteti. So tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṇṇeti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārūḍheti. So tāya silasampadāya attamaṇo hoti paripuṇṇa-saṅkappo. So tāya silasampadāya attān' ukkaṇṇeti paraṃ vambheti: ahaṃ-asmi silavā kalyāṇadhammo, ime paṇ' aññe bhikkhū dussilā pāpadhammā ti. So tāya silasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato atikkamā' eva sārāṃ atikkamma phegguṃ atikkamma tacaṃ papaṭikaṃ chetvā ādāya pakka-meyya sārān' ti maṇṇamāno; tam evaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacaṃ na aññāsi papaṭikaṃ na aññāsi sakhāpalāsaṃ; tathā h' ayaṃ bhavaṃ puriso sārattiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato atikkamā' eva sārāṃ atikkamma phegguṃ atikkamma tacaṃ papaṭikaṃ chetvā ādāya pakka-kanto sārān' ti maṇṇamāno, yaṃ 'c' assa sarena sārakaraṇiyaṃ taṃ 'c' assa attham nānubhavissatīti. Evaṃ-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti... So tāya silasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayam vuccati bhikkhave bhikkhu papātikam aggahesi brahmacariyassa, tena ca voṣaṇam āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyasehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkha-khandhassa antakriyā paṇṇāyethiāti. So evaṃ pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādam āpajjati, appamatto samāno silasampadam ārādheti. So tāya silasampadāya attamano hoti na ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na majjati na ppamajjati na ppamādam āpajjati, appamatto samāno samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attān' ukkaṃseti paraṃ vambheti: aham'asmi samāhito ekaggacitto, ime pan' aññe bhikkhū saamāhitā vibhiantacittā ti. So tāya samādhisampadāya majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesi sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm'eva sārū atikkamma phegguṃ tacam chetvā ādāya pakkameyya sūran'ti maṇṇamāno; tam'enaṃ cakkhumā puriso diṅṇo evaṃ vadeyya: Na vatāyam bhavam puriso aññāsi sārū na aññāsi phegguṃ na aññāsi tacam na aññāsi papātikam na aññāsi; sakkhāpalāsam, tathā hi' ayam bhavam puriso sārattthiko sārāgavesi sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm'eva sārū atikkamma phegguṃ tacam chetvā ādāya pakkanto sūran'ti maṇṇamāno, yaṃ 'c' assa sūrena sārākaraniyam tuṇ'c' asse attham nānubhavissatiti. Evam'eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti... So tāya samādhisampadāya majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Ayam

vucoati bhikkhave bhikkhu tacam aggahesi brahmacariyassa, tena ca vosānam āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agāsamā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriya pānnāyethāti. So evam pabbajito samāno lābhasakkārasilokaṃ abhinibbuteti. So tena lābhasakkārasilokena na attamano hoti na paripunnasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na param vambheti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādam āpajjati, appamatto samāno silasampadam ārādheti. So tāya silasampadāya attamano hoti no ca kho paripunnasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na param vambheti, so tāya silasampadāya na majjati na ppamajjati na ppamādam āpajjati, appamatto samāno samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripunnasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na param vambheti, so tāya samādhisampadāya na majjati na ppamajjati na ppamādam āpajjati, appamatto samāno nāpadassanam ārādheti. So tena nāpadassanena attamano hoti paripunnasaṅkappo. So tena nāpadassanena attān' ukkaṃseti param vambheti: aham' asmi jānam passam viharāmi, ime pan' aññe bhikkhū ajānam apassam viharantīti. So tena nāpadassanena majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sāram phegguṃ chetvā ādāya pakka-meyya sāran-ti maññamāno; tam' evam cakkhumā puriso diṅṇā evam vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sāram na aññāsi phegguṃ na aññāsi tacam na aññāsi papuṭi-kam na aññāsi sakkhāpalāsam, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkamm' eva sāram phegguṃ chetvā ādāya pakkanto sāran-ti maññamāno, yaṃ 'c' assa sārena sārakaraṇiyam taṃ 'c' assa attham nānubhavissatīti.

Evam-eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti . . . So tena ānādaśsanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu phegguṃ aggaheṣi brahmacariyaassa, tena ca vasaṇaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamaṇo hoti na paripunnasaṅkappo, so tena lābhasakkārasilokena 'na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na 'ppamajjati na-ppamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamaṇo hoti no ca kho paripunnasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya sīlasampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamaṇo hoti no ca kho paripunnasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno ānādaśsanena attamaṇo hoti no ca kho paripunnasaṅkappo, so tena ānādaśsanena na attān' ukkaṃseti na paraṃ vambheti, so tena ānādaśsanena na majjati na-ppamajjati na-ppamādaṃ āpajjati, appamatto samāno samayavimokhaṃ ārādheti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ so bhikkhu tāya samayavimuttiyā paribhāyetha. Seyyathā pi bhikkhave puriso sārattiko sārāgavesī sārāpariyesanaṃ cāramāno mahato rukkhassa tittāto sāravato eṣāraṇ' neva chetvā ādāya pakkameyya sārāraṇ' ti jānaṃsāno; tam-enaṃ cakkhumaṃ puriso diṣvā evaṃ vadēyya: Anāsi vatāyaṃ bhataṃ puriso sārāraṇ' anāsi phegguṃ anāsi tacaṃ anāsi papaṭikaṃ anāsi sūkhāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesanaṃ cāramāno ma-

hato rukkhassa tiṭṭhato sāravato sārāṇ'āeva chetvā ādāya
pakkanto sārāṇ' ti jānamāno, yaṃ 'c' assa sārena sārakarāṇi-
yaṃ taṇ' c' assa atthaṃ anubhaviṣsatīti. Evaṃ-eva kho
bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāri-
yaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi
paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo
dukkhapareto, app-eva nāma imassa kevalassa dukkhak-
khandhassa antakiriya paṇṇeyethāti. So evaṃ pabbajito sa-
māno lābhasakkārasilokaṃ abhinibbatteti. So tena lābha-
sakkārasilokena na attamano hoti na paripuṇṇasaṅkappo,
so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ
vambheti, so tena lābhasakkārasilokena na majjati na 'ppa-
majjati na 'ppamādaṃ āpajjati, appamatto samāno silasaṃ-
padaṃ ārādheti. So tāya silasampadāya attamano hoti no
ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān'
ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na
majjati na 'ppamajjati na 'ppamādaṃ āpajjati, appamatto
samāno samādhisampadaṃ ārādheti. So tāya samādhisaṃ-
padāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya
samādhisaṃpadāya na attān' ukkaṃseti na paraṃ vambheti,
so tāya samādhisaṃpadāya na majjati na 'ppamajjati na
ppamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārā-
dheti. So tena nāṇadassanena attamano hoti no ca kho
paripuṇṇasaṅkappo, so tena nāṇadassanena na attān' uk-
kaṃseti na paraṃ vambheti, so tena nāṇadassanena na
majjati na 'ppamajjati na 'ppamādaṃ āpajjati, appamatto sa-
māno asaṃmayavimokkhaṃ ārādheti. Atthānaṃ etaṃ bhikkhave
anavahāso yaṃ so bhikkhu tāya asaṃmayavimuttiyā paribhāyetha.

Iti kho bhikkhave na 'y-idaṃ brahmacariyaṃ lābha-
sakkārasilokānisaṃsaṃ, na silasampadānisaṃsaṃ, na samādhi-
sampadānisaṃsaṃ, na nāṇadassanānisaṃsaṃ. Yā ca kho ayaṃ
bhikkhave akuppā cetovimutti, etadattthaṃ 'idaṃ bhikkhave
brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ 'ti.

Idaṃ-avoca Bhagavā. Attamanū te bhikkhū Bhaga-
vato bhūtaṃ abhinandun' ti.

30.

Evam-me sutam. Ekam samayam Bhagavā Sāvattihīyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Piṅgalakoccho brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad'avoca: Ye 'me bho Gotama samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā bātā yasassino tittḥakārā sādhusammataṃ bahujanassa, seyyathidaṃ Pūraṇo Kassapo, Makkhalī Gosālō, Ajito Kesakambhī, Pakudho Kaccāyano, Saṇjayo Belatṭhaputto, Nigaṇṭho Nātaputto, sabbe te sakāya paṭisaṇḍāya abbhāṇāṃsu sabbe va nābbhāṇāṃsu, udāhu ekacce abbhāṇāṃsu ekacce na abbhāṇāṃsāti. — Alam brāhmaṇa, tittḥat' etaṃ: sabbe te sakāya paṭisaṇḍāya abbhāṇāṃsu sabbe va nābbhāṇāṃsu, udāhu ekacce abbhāṇāṃsu ekacce na abbhāṇāṃsu. Dhammaṃ te brāhmaṇa desessāmi, taṃ suṇāhi, sādhukaṃ manasikarohi, bhūsisāmiti. Evam-bho ti kho Piṅgalakoccho brāhmaṇo Bhagavato paccassosi. Bhagavā etad'avoca:

Seyyathā pi brāhmaṇa puriso sārattḥiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tittḥato sāravato atikkam' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākḥāpalāsaṃ chetvā ādāya pakkameyya sārāṃ ti maññamāno; taṃ enaṃ cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi tacāṃ na aññāsi papaṭikaṃ na aññāsi sākḥāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattḥiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tittḥato sāravato atikkam' eva sārāṃ atikkamma phegguṃ atikkamma tacāṃ atikkamma papaṭikaṃ sākḥāpalāsaṃ chetvā ādāya pakkanto sārāṃ ti maññamāno, yaṃ c' assa sārēna sārakaraṇīyaṃ taṃ c' assa atthaṃ nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattḥiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tittḥato sāravato atikkam' eva sārāṃ atikkamma phegguṃ atikkamma

tacam papatīkam chetvā ādāya pakkameyya sārāṇ-^{ti} mañña-
māno; tam-^{enaṃ} cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṇ na aññāsi pbe-
gguṃ na aññāsi tacam na aññāsi papatīkam na aññāsi sākhā-
palāsaṃ, tathā h' ayaṃ bhavaṃ puriso s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sārāṇ atikkamma phegguṃ
atikkamma tacam papatīkam chetvā ādāya pakkanto sārāṇ-^{ti} mañña-
māno, yaṃ-^{c'} assa sūrena sārakaraṇīyaṃ taṃ-^{c'} assa
attham nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sārāṇ atikkamma phegguṃ
tacam chetvā ādāya pakkameyya sārāṇ-^{ti} mañña-
māno; tam-^{enaṃ} cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ
bhavaṃ puriso aññāsi sārāṇ na aññāsi phegguṃ na aññāsi
tacam na aññāsi papatīkam na aññāsi sākhāpalāsaṃ, tathā
h' ayaṃ bhavaṃ puriso s. s. s. c. mahato rukkhassa t. s.
atikkamm' eva sārāṇ atikkamma phegguṃ tacam chetvā
ādāya pakkanto sārāṇ-^{ti} mañña-
māno, yaṃ-^{c'} assa sūrena
sārakaraṇīyaṃ taṃ-^{c'} assa attham nānubhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sārāṇ phegguṃ chetvā ādāya
pakkameyya sārāṇ-^{ti} mañña-
māno; tam-^{enaṃ} cakkhumā
puriso evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi
sārāṇ na aññāsi phegguṃ na aññāsi tacam na aññāsi papa-
tīkam na aññāsi sākhāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso
s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sārāṇ phe-
gguṃ chetvā ādāya pakkanto sārāṇ-^{ti} mañña-
māno, yaṃ-^{c'} assa sūrena sārakaraṇīyaṃ taṃ-^{c'} assa attham nānu-
bhavissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattīko sārā-
gavesi sārāpariyesanāṃ caramāno mahato rukkhassa tīṭṭhato
sāravato sārāṇ-^{neva} chetvā ādāya pakkameyya sārāṇ-^{ti}
jānamāno; tam-^{enaṃ} cakkhumā puriso disvā evaṃ vadeyya:
Aññāsi vatāyaṃ bhavaṃ puriso sārāṇ aññāsi phegguṃ aññāsi
tacam aññāsi papatīkam aññāsi sākhāpalāsaṃ, tathā h' ayaṃ
bhavaṃ puriso sārattīko sārāgavesi sārāpariyesanāṃ cara-
māno mahato rukkhassa tīṭṭhato sāravato sārāṇ yeva chetvā

āḍāya pakkanto sūraṇ - ti jānamano, yaṇ - c' assa sārena sārakaraṇīyaṃ taṇ - c' assa atthaṃ anubhavissatīti.

Evam - eva kho brāhmaṇa idh' ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo, so tena lābhasakkārasilokena attān' ukkaṃseti paraṃ vambheti: aham - asmi lābhi sīlokavā, ime paṇ' aṇṇe bhikkhū appaṇṇāṭṭā appesakkhā ti: lābhasakkārasilokena ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, oḷinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso sārattiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sūravato atikkamma' eva sūraṃ atikkamma phlegguṃ atikkamma taṇaṃ atikkamma papāṭikaṃ sakkāpalāsaṃ chetvā āḍāya pakkamanto sūraṇ - ti maṇḍamāno, yaṇ - c' assa sārena sārakaraṇīyaṃ taṇ - c' assa atthaṃ anubhavissati. tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarāṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, aṇḍinavuttiko ca hoti asāthaliko. So silasampadaṃ ārādheti, so tāya silasampadāya attamano hoti paripuṇṇasaṅkappo, so tāya silasampadāya attān' ukkaṃseti paraṃ vambheti: aham - asmi silavā kalyāṇadhammo, ime paṇ' aṇṇe bhikkhū dussilā pāpadhammā ti; silasampadāya ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesaṃ

dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, oḷinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamṃ' eva sāraṃ atikkamma phegguṃ atikkamma taccaṃ pupaṭikaṃ chetvā ādāya pakkamanto sāraṃ ti maññamāno, yaṃ o' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app' eva nāma imassa kevalassa dukkhaakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti, so tāya sīlasampadāya attamaṇo hoti na ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, sīlasampadāya ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamaṇo hoti paripuṇṇasaṅkappo, so tāya samādhisampadāya attān' ukkaṃseti paraṃ vambheti: ahaṃ asmi samāhito ekaggacitto, ime pan' aṇṇe bhikkhū asaṃhita vibhantacittā ti; samādhisampadāya ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, oḷinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamṃ' eva sāraṃ atikkamma phegguṃ taccaṃ chetvā ādāya pakkamanto sāraṃ ti maññamāno, yaṃ o' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena

sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbādeti, so tena lābhasakkārasilokena na attāno hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkamseti na paraṃ vambheti, lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādeti, so tāya sīlasampadāya attāno hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkamseti na paraṃ vambheti, sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādeti, so tāya samādhisampadāya attāno hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkamseti na paraṃ vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So āṇāpādaṃ ārādeti, so tena āṇāpādaṇena attāno hoti paripuṇṇasaṅkappo, so tena āṇāpādaṇena attān' ukkamseti paraṃ vambheti: ahaṃ asmi jānaṃ passaṃ viharāmi, ime paṇ' aññe bhikkhū ajānaṃ appassaṃ viharantīti; āṇāpādaṇena ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ na chandaṃ janeti na vāyamati, olinavuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso s.s.s.c. mahato rukkhassa t. s. atikkammi' eva sārāṃ phegguṃ chetvā ādāya pakkamanto sārānti maññamāno, yañ' e' assa sārēna sārakaraṇiyaṃ tañ' e' assa atthaṃ nānuhaviṇṇasati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otinno 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito

samāno lābhasakkārasilokaṃ abhinibhatteti. so tena lābhasakkārasilokena na attamaṇo hoti na paripunnasaṅkappo. so tena lābhasakkārasilokena na attān' ukkamseti na paraṃ vambheti. lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti, so tāya sīlasampadāya attamaṇo hoti no ca kho paripunnasaṅkappo, so tāya sīlasampadāya na attān' ukkamseti na paraṃ vambheti, sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamaṇo hoti no ca kho paripunnasaṅkappo, so tāya samādhisampadāya na attān' ukkamseti na paraṃ vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So āṇāpādasānaṃ ārādheti, so tena āṇāpādasānena attamaṇo hoti no ca kho paripunnasaṅkappo, so tena āṇāpādasānena na attān' ukkamseti na paraṃ vambheti, āṇāpādasānena ca ye aññe dhammā uttaritarā ca paṇitatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko.

Katame ca brāhmaṇa dhammā āṇāpādasānena uttaritarā ca paṇitatarā ca: Idha brāhmaṇa bhikkhu vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Ayam-pi kho brāhmaṇa dhammo āṇāpādasānena uttaritaro ca paṇitataro ca. Puna ca paraṃ brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyāṃ jhānaṃ upasampajja viharati. Ayam-pi kho brāhmaṇa dhammo āṇāpādasānena uttaritaro ca paṇitataro ca. Puna ca paraṃ brāhmaṇa bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Ayam-pi

kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ opekkhāsati pārisuddhīṃ catutthaṃ jhānaṃ upasampajja viharati. Ayam pi kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso rūpasānānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāśānācāyatanāṃ upasampajja viharati. Ayam pi kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso ākāśānācāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññānācāyatanāṃ upasampajja viharati. Ayam pi kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso viññānācāyatanāṃ samatikkamma na tthi kiñci ākiñcaññāyatanāṃ upasampajja viharati. Ayam pi kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati. Ayam pi kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya c' assa diṅvā āsavā parikkhipā honti. Ayam pi kho brāhmaṇa dhammo ānādaśsanena uttaritaro ca paṇītataro ca. Ime kho brāhmaṇa dhammā ānādaśsanena uttaritarā ca paṇītatarā ca.

Seyyathā pi so brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanaṃ cāramāno mahato rukkhassa tittthato sāravato sārāṃ yeva chetvā ādāya pakkamanto sārāṃ ti jānamāno, yaṃ c' assa sārēna sārakaraṇiyaṃ taṃ c' assa atthaṃ anubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Iti kho brāhmaṇa na y idaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ na silasampadānisaṃsaṃ na samādhisampadānisaṃsaṃ na ānādaśsanānisaṃsaṃ. Yā ca kho

ayam brāhmaṇa akuppā cetovimutti, etadatttham - idaṃ brāhmaṇa brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ - ti.

Evam vutte Piṅgalakoccho brāhmaṇo Bhagavantam etad - avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikuḷjitaṃ vā ukkuḷjeyya, paṭicohannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - eva kho bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu aḷḷatagge pāpuṇetaṃ saraṇagataṃ - ti.

CŪḲASĀROFAMASUTTAM. PARAMEṢU

VAGGO TATTHO.

31.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Nāḍike viharati Gīṇjakāvasatthe. Tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Gosīṅgasālavanadāye viharanti. Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vutthito yena Gosīṅgasālavanadāyo ten' upasaṅkami. Addasā kho dāyapālo Bhagavantam dūrato va āgacchantaṃ, disvāna Bhagavantaṃ etad - avoca: Mā samaṇa etaṃ dāyaṃ pāvisi, sant' ettha tayo kulaputtā attakāmarūpā viharanti, mā tesam' aphāsum - akāsīti. Assosi kho āyasmā Anuruddho dāyapālassa Bhagavatā saddhiṃ mantayamānassa, sutvāna dāyapālaṃ etad - avoca: Māvuso dāyapālo Bhagavantam vāresi, suttā no Bhagavā anuppatto ti. Atha kho āyasmā Anuruddho yen' āyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ - ca Nandiyam āyasmantaṃ - ca Kimbilaṃ etad - avoca: Abhikkamath' āyasmanto, abhikkamath' āyasmanto, suttā no Bha-

gavā anuppatto ti. Attha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantam paccuggantvā eko Bhagavato pattacīvaram paṭiggahevi eko āsannam paññāpesi eko pādodakam upatthāpesi. Nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā pāde pakkhālesi. Te pi kho āyasmanto Bhagavantam abhivādetvā ekamantam nisidimāu. Ekamantam nisinnam kho āyasantam Anuruddham Bhagavā etad avoca:

Kacci vo Anuruddhā khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamathāti. — Khamaniyam Bhagavā, yāpaniyam Bhagavā, na ca mayam bhante piṇḍakena kilamamāti. — Kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathāti. — Taggha mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmāti. — Yathākatham pana tumhe Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathāti. — Idha mayham bhante evam hoti: Lābhā vata me, suladdham vata me, yo 'ham evarūpehi sabrahmacārihi saddhim viharāmiti. Tassa mayham bhante imesu āyasantesu mettam kāyakammaṃ paccupatthitam āvi e' eva raho ca, mettam vacikammaṃ paccupatthitam āvi o' eva raho ca, mettam manokammaṃ paccupatthitam āvi e' eva raho ca. Tassa mayham bhante evam hoti: Yan-nūnāham sakaṃ cittam nikkhipitvā imesaṃ yeva āyasantānaṃ cittassa vasena vatteyyan-ti. So kho aham bhante sakaṃ cittam nikkhipitvā imesaṃ yeva āyasantānaṃ cittassa vasena vatthāmi. Nānā hi kho no bhante kāyā ekaṃ ca pana māñhe cittaṃ-ti.

Āyasmā pi kho Nandiyo — pe — āyasmā pi kho Kimbilo Bhagavantam etad avoca: Mayham pi kho bhante evam hoti: Lābhā vata me, suladdham vata me, yo 'ham evarūpehi sabrahmacārihi saddhim viharāmiti. Tassa mayham bhante imesu āyasantesu mettam kāyakammaṃ paccupatthitam āvi e' eva raho ca, mettam vacikammaṃ paccupatthitam āvi e' eva raho ca, mettam manokammaṃ paccupatthitam āvi e' eva raho ca. Tassa mayham bhante evam hoti: Yan-nūnāham

sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittaassa vasena vatteyyan-ti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittaassa vasena vat-tāmi. Nānā hi kho no bhante kāyā ekaṃ-ca pana maṇḍo cittaṃ-ti.

Evam kho mayaṃ bhante samaggā sammadamānā avi-vadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sam-passantā viharāmāti. — Sādhu sādhu Anuruddhā. Kacci pana vo Anuruddhā appamattā ātāpino pahitattā viharathāti. — Taggha mayaṃ bhante appamattā ātāpino pahitattā viharāmāti. — Yathākathaṃ pana tumhe Anuruddhā appa-mattā ātāpino pahitattā viharathāti. — Idha bhante am-hākaṃ yo paṭhamāṃ gāmato piṇḍāya paṭikkamati, so āsanāni pañāpeti, pāṇiyāṃ paribhojanīyāṃ upatthāpeti, avakkārapātiṃ upatthāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhujjati, no ca ākaṅkhati appaharite vā chaddeti appānake vā ndake opilāpeti. So āsanāni paṭisāmeti, pāṇiyāṃ paribhojanīyāṃ paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati. Yo pas-sati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccegghaṭaṃ vā rittaṃ tucchaṃ so upatthāpeti; sacāssa hoti avimayhaṃ hatthavikārena dutiyāṃ āmantetvā hatthavilāṅgakeṇa upatthā-pema, na tv-eva mayaṃ bhante tappaccayā vācam bhindūma. Pañcūhikaṃ kho pana mayaṃ bhante sabbarattiyā dham-miyā kathāya sannisīdāma. Evam kho mayaṃ bhante ap-pamattā ātāpino pahitattā viharāmāti.

Sādhu sādhu Anuruddhā. Atthi pana vo Anuruddhā evaṃ appamattānaṃ ātāpinaṃ pahitattānaṃ viharataṃ utta-rīṃ manussadhammā alamariya[āṇapadassana]viseso adhigato phāsuvihāro ti. — Kiṃ hi no sīyā bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma vivicc' eva kāmehi vivicca aku-salehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisulhaṃ paṭhamāṃ jhānaṃ upasampajja viharāma. Ayaṃ kho no bhante amhākaṃ appamattānaṃ ātāpinaṃ pahitattānaṃ viharataṃ uttariṃ manussadhammā alamariya[āṇapadassana]-viseso adhigato phāsuvihāro ti. — Sādhu sādhu Anuruddhā. Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa

viharassa paṭippassaddhiyā atth' añño uttariṃ manussa-
 dhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro
 ti. — Kiṃ hi no siyā bhante. Idha mayā bhante yāvad-e
 ākaṅkhāma vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasā-
 danaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhi-
 jaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma.
 Etassa bhante viharassa samatikkamāya etassa viharassa
 paṭippassaddhiyā ayam-añño uttariṃ manussadhammā ala-
 mariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Sādhū
 sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa
 samatikkamāya etassa viharassa paṭippassaddhiyā atth' añño
 uttariṃ manussadhammā alamariya[āṇadassana]viseso adhi-
 gato phāsuvihāro ti. — Kiṃ hi no siyā bhante. Idha mayā
 bhante yāvad-e ākaṅkhāma pītiyā ca virāgā upekkhā ca
 viharāma satā ca sampajānā, sukhaṃ ca kāyena paṭisaṃ-
 vedema yaṃ taṃ ariyā ācikkhanti: upekkhā satimā sukha-
 viharī ti tatiyaṃ jhānaṃ upasampajja viharāma. Etassa
 bhante viharassa samatikkamāya etassa viharassa paṭippas-
 addhiyā ayam-añño uttariṃ manussadhammā alamariya[āṇa-
 dassana]viseso adhigato phāsuvihāro ti. — Sādhū sādhū Anu-
 ruddhā. Etassa pana vo Anuruddhā viharassa samatikka-
 māya etassa viharassa paṭippassaddhiyā atth' añño uttariṃ
 manussadhammā alamariya[āṇadassana]viseso adhigato phāsu-
 vihāro ti. — Kiṃ hi no siyā bhante. Idha mayā bhante
 yāvad-e ākaṅkhāma sukhaṃ ca pahānā dukkhaṃ ca
 pahānā pubbe va somanassadomanassānaṃ atthagamā adu-
 kkaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ
 upasampajja viharāma. Etassa bhante viharassa samatikka-
 māya etassa viharassa paṭippassaddhiyā ayam-añño uttariṃ
 manussadhammā alamariya[āṇadassana]viseso adhigato phāsu-
 vihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anu-
 ruddhā viharassa samatikkamāya etassa viharassa paṭippas-
 addhiyā atth' añño uttariṃ manussadhammā alamariya[āṇa-
 dassana]viseso adhigato phāsuvihāro ti. — Kiṃ hi no siyā
 bhante. Idha mayā bhante yāvad-e ākaṅkhāma sabbaso
 rūpasāññānaṃ samatikkamā paṭighosaññānaṃ atthagamā nā-
 natrasāññānaṃ amanasikārā ananto ākāso ti ākāsaññācāyata-

mañ upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayaṃ-año uttarim manussadhammā alamariya[nāpadassana]viseso adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā attā' año uttarim manussadhammā alamariya[nāpadassana]viseso adhigato phāsuvihāro ti. — Kim hi no siyā bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma sabbaso ākāsaññāyatanam samatikkamma anantaṃ viññāṇaṃ ti viññāṇaññāyatanam upasampajja viharāma — pe — sabbaso viññāṇaññāyatanam samatikkamma na-tthi kiñciti ākāsaññāyatanam upasampajja viharāma — sabbaso ākāsaññāyatanam samatikkamma neva-saññāññāyatanam upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayaṃ-año uttarim manussadhammā alamariyaviseso adhigato phāsuvihāro ti. — Sādhū sādhū Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā attā' año uttarim manussadhammā alamariya[nāpadassana]viseso adhigato phāsuvihāro ti. — Kim hi no siyā bhante. Idha mayaṃ bhante yāvad-e ākaṅkhāma sabbaso neva-saññāññāyatanam samatikkamma saññāvedayatanirodham upasampajja viharāma. paññāya ca no divā āsavā parikkhīnā honti. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayaṃ-año uttarim manussadhammā alamariya[nāpadassana]viseso adhigato phāsuvihāro. Imasmā ca mayaṃ bhante phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇitatarāṃ vā na samanupassāmāti. — Sādhū sādhū Anuruddhā. Etasmā Anuruddhā phāsuvihārā año phāsuvihāro uttaritaro vā paṇitataro vā na-tthiti.

Atha kho Bhagavā āyasmantaṃ-ca Anuruddham āyasmantaṃ-ca Nandiyaṃ āyasmantaṃ-ca Kimbilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāy' āsanaṃ pakkāmi. Atha kho āyasmā ca Anuruddho āyasma ca Nandiyo āyasmā ca Kimbilo Bhagavantaṃ anusamyāyitvā tato paṇivattitvā āyasmā ca Nan-

diyo āyasmā ca Kimbilo āyasmantaṃ Anuruddhaṃ etad-
avocam: Kin-nu kho mayaṃ āyasmato Anuruddhassa evaṃ-
ārocimha; imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ mayaṃ
lābhino ti, yaṃ no āyasmā Anuruddho Bhagavato sammukhā
yāva āsavānaṃ khayā pakāsesi. — Na kho me āyasmanto
evaṃ-ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ
mayaṃ lābhino ti. Apī ca me āyasmantānaṃ cetasā ceto
paricca vidito: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ
ime āyasmanto lābhino ti. Devatā pi me etam-atthaṃ
ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ ime
āyasmanto lābhino ti. Tam-enaṃ Bhagavatā pañhābhi-
putṭhena byākatan-ti.

Atha kho Digho parsjano yakkho yena Bhagavā ten' upa-
saṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
atthāsi. Ekamantaṃ tṭhito kho Digho parajano yakkho
Bhagavantaṃ etad-avoca: Lābhā bhante Vajjinaṃ, suladdha-
lābhā Vajjipajāya, yattha Tathāgato viharati arahāṃ sammā-
sambuddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Dighassa para-
janassa yakkhassa saddaṃ sutvā bhumma devā saddaṃ
anussāvesum: Lābhā vata bho Vajjinaṃ, suladdhalābhā
Vajjipajāya, yattha Tathāgato viharati arahāṃ sammāsam-
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho āyasmā
ca Nandiyo āyasmā ca Kimbilo ti. Bhummanāṃ devānaṃ
saddaṃ sutvā Cātummahārājikā devā — pe — Tāvatisā devā
— Yāmā devā — Tusitā devā — Nimmānaratī devā — Para-
nimmitavasavattino devā — Brahmakāyikā devā saddaṃ
anussāvesum: Lābhā vata bho Vajjinaṃ, suladdhalābhā
Vajjipajāya, yattha Tathāgato viharati arahāṃ sammāsam-
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Itiha te āyasmanto
tena khaṇeṇa tena nuhattena yāva Brahmaloḷkā viditā abesum.

Evam-etam Digha, evam-etam Digha. Yasmā pi
Digha kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabba-
jitā, taṃ ce pi kulāṃ ete tayo kulaputte paṇṇacittaṃ
anussareyya tassa p'assa kulassa digharattaṃ hitāya sukāya.
Yasmā pi Digha kulaparivattā ete tayo kulaputtā agārasmā

anagāriyaṃ pabbajitā, so ce pi kulaparivattō ete tayo kulaputte pasannacitto anussareyya tassa p' assa kulaparivattassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha gāmaṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi gāmo ete tayo kulaputte pasannacitto anussareyya tassa p' assa gāmassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha nigamaṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi nigamo ete tayo kulaputte pasannacitto anussareyya tassa p' assa nigamassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha nagaraṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, taṃ ce pi nagaraṃ ete tayo kulaputte pasannacittaṃ anussareyya tassa p' assa nagarassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi janapado ete tayo kulaputte pasannacitto anussareyya tassa p' assa janapadassa dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha khattiyaṃ ete tayo kulaputte pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa khattiyaṇaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha brāhmaṇā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa brāhmaṇānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha vessā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa vessānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha suddā ete tayo kulaputtā pasannacittā anussareyyuṃ sabbesaṇaṃ p' assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi Dīgha loko samārako sabrahmako sassamaṇabrāhmaṇi pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Passa Dīgha yāva o' ete tayo kulaputtā bahujaṇahitāya paṭipannaṃ bahujaṇasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ ti.

Idam avoca Bhagavā. Attamano Dīgho parajano yakkho Bhagavato bhāsitaṃ abhinanditī.

32.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Gosīṅga-sālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhīm, āyasmatā ca Sāriputtena āyasmatā ca Mahāmoggallānena āyasmatā ca Mahākassapena āyasmatā ca Anuruddhena āyasmatā ca Revatena āyasmatā ca Ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhīm. Atha kho āyasmā Mahāmoggallāno sāyanhasumayaṃ patisallānā vutthito yen' āyasmā Mahākassapo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākassapaṃ etad-avoca: Āyāṃ' āvuso Kassapa yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam āvuso ti kho āyasmā Mahākassapo āyasmato Mahāmoggallānassa paccassosi. Atha kho āyasmā ca Mahāmoggallāno āyasmā ca Mahākassapo āyasmā ca Anuruddho yen' āyasmā Sāriputto ten' upasaṅkamiṃsu dhammasavanāya. Addasā kho āyasmā Ānando āyasmantaṃ ca Mahāmoggallānaṃ āyasmantaṃ ca Mahākassapaṃ āyasmantaṃ ca Anuruddhaṃ yen' āyasmā Sāriputto ten' upasaṅkamante dhammasavanāya, divāna yen' āyasmā Revato ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Revataṃ etad-avoca: Upasaṅkamantā kho amū āvuso Revata sappurisa yen' āyasmā Sāriputto tena dhammasavanāya, āyāṃ' āvuso Revata yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam āvuso ti kho āyasmā Revato āyasmato Ānandassa paccassosi. Atha kho āyasmā ca Revato āyasmā ca Ānando yen' āyasmā Sāriputto ten' upasaṅkamiṃsu dhammasavanāya.

Addasā kho āyasmā Sāriputto āyasmantaṃ ca Revataṃ āyasmantaṃ ca Ānandaṃ dūrato va āgacchante, divāna āyasmantaṃ Ānandaṃ etad-avoca: Etu kho āyasmā Ānandas-āgataṃ āyasmato Ānandassa Bhagavato upatthākassa Bhagavato santikāvacarassa. Ramaṇiyam āvuso Ānanda Gosīṅgasālavanaṃ, dosinā ratti, sabbaphalipullā sālā, dibbā maṇḍe gandhā sampavanti. Kathaṃrūpena āvuso Ānanda bhikkhaṇā Gosīṅgasālavanaṃ sobheyyāti. — Idh' āvuso

Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanaṁ kevalaparipunnāṁ parisuddhaṁ brahmacariyaṁ abhivadanti tathārūpā 'ssa dhammā bahussutū honti dhatā, vacasā paricītā, manasā 'nupekkhitā, diṭṭhiyā supativeddhā; so catuonaṁ parisānaṁ dhammaṁ deseti parimaṇdalehi padabyañjanehi appahaddhehi anusayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṁ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṁ Revataṁ etad avoca: Byākataṁ kho āvuso Revata āyasmatā Anandena yathā sakaṁ paṭibhānaṁ. Tattha dāni mayaṁ āyasmantaṁ Revataṁ pucchāma: Ramaṇiyaṁ āvuso Revata Gosīṅgasālavanaṁ... Kathamrūpena āvuso Revata bhikkhunā Gosīṅgasālavanaṁ sobheyyāti. — Idh' āvuso Sāriputta bhikkhu paṭisallāpārāmo hoti paṭisallāparato, ajjhattaṁ cetosamatham anuyutto, amirakatajjhāno, vipassanāya samannāgato, brūhetā sūnnāgārānaṁ. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṁ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṁ Anuruddhaṁ etad avoca: Byākataṁ kho āvuso Anuruddha āyasmatā Revatena yathā sakaṁ paṭibhānaṁ. Tattha dāni mayaṁ āyasmantaṁ Anuruddhaṁ pucchāma: Ramaṇiyaṁ āvuso Anuruddha Gosīṅgasālavanaṁ... Kathamrūpena āvuso Anuruddha bhikkhunā Gosīṅgasālavanaṁ sobheyyāti. — Idh' āvuso Sāriputta bhikkhu dībbena cakkhunā visuddhena atikkantaṁānusakena sahaṁsaṁ lokānaṁ voloketi. Seyyathā pi āvuso Sāriputta cakkhunā puriso uparipāsāḍavaragato sahaṁsaṁ nemimaṇḍalānaṁ volokeyya, evam eva kho āvuso Sāriputta bhikkhu dībbena cakkhunā visuddhena atikkantaṁānusakena sahaṁsaṁ lokānaṁ voloketi. Evarūpena kho āvuso Sāriputta Gosīṅgasālavanaṁ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṁ Mahākassapaṁ etad avoca: Byākataṁ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakaṁ paṭibhānaṁ. Tattha dāni mayaṁ āyasmantaṁ Mahākassapaṁ pucchāma: Ramaṇiyaṁ āvuso Kassapa Gosīṅgasālavanaṁ... Kathamrūpena āvuso Kassapa

bhikkhunā Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta bhikkhu attanā ca āraṇṇako hoti āraṇṇakattassa ca vannaṇādi, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vannaṇādi, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vannaṇādi, attanā ca tecivariko hoti tecivarikattassa ca vannaṇādi, attanā ca appiccho hoti appicchatāya ca vannaṇādi, attanā ca santuttho hoti santutthiyā ca vannaṇādi, attanā ca pavivitto hoti pavivekassa ca vannaṇādi, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vannaṇādi, attanā ca āraḍḍhaviṛiyo hoti viṛiyārambhassa ca vannaṇādi, attanā ca sīlasampanno hoti sīlasampadāya ca vannaṇādi, attanā ca samāhisampanno hoti samāhisampadāya ca vannaṇādi, attanā ca paṇḍāsampanno hoti paṇḍāsampadāya ca vannaṇādi, attanā ca vimuttisampanno hoti vimuttisampadāya ca vannaṇādi, attanā ca vimuttiānāpadassanasampanno hoti vimuttiānāpadassanasampadāya ca vannaṇādi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Mahāmoggallānam etad' avoca: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Mahāmoggallānam pucchāma: Ramaṇiyam āvuso Moggallāna Gosīṅgasālavanam... Kathaṃrūpena āvuso Moggallāna bhikkhunā Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta dve bhikkhū abhidhammakatham kathenti, te aññamaññaṃ pañham pucchanti, aññamaññaṃ pañham putthā vissajjenti no ca saṃsādentī, dhammā ca nesaṃ kathā pavattanti hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti.

Atha kho āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtam etad' avoca: Byākataṃ kho āvuso Sāriputta amhehi sabbehi eva yathā sakam paṭibhānam. Tattha dāni mayam āyasmantaṃ Sāriputtam pucchāma: Ramaṇiyam āvuso Sāriputta Gosīṅgasālavanam, dosinā ratti, sabhapāṭiphullā sālā, dībhā maññe gandhā sampavanti. Kathaṃrūpena āvuso Sāriputta Gosīṅgasālavanam sobheyyāti. — Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati; so yāya vihārasamāpattiyaṃ ākaṇ-

khati pubbanhasamayam viharitum tāya vihārasamāpattiyaṃ
pubbanhasamayam viharati, yāya vihārasamāpattiyaṃ ākaṅ-
khati majjhantikaṃ samayam viharitum tāya vihārasamā-
pattiyaṃ majjhantikaṃ samayam viharati, yāya vihārasamā-
pattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya vihārasamā-
pattiyaṃ sāyanhasamayam viharati. Seyyathā pi āvuso Mog-
gallāna rañño vā rājamahāmattassa vā nānārattānam dussā-
nam dussakaraṇḍako pūro assa, so yañ-ñad-eva dussayugam
ākaṅkheyya pubbanhasamayam pārupitum tan-tad-eva
dussayugam pubbanhasamayam pārupeyya, yañ-ñad-eva
dussayugam ākaṅkheyya majjhantikaṃ samayam pārupitum
tan-tad-eva dussayugam majjhantikaṃ samayam pārupeyya,
yañ-ñad-eva dussayugam ākaṅkheyya sāyanhasamayam
pārupitum tan-tad-eva dussayugam sāyanhasamayam pāru-
peyya; evam-eva kho āvuso Moggallāna bhikkhu cittaṃ
vasam vatteti, no ca bhikkhu cittaṃ vasena vattati: so yāya
vihārasamāpattiyaṃ ākaṅkhati pubbanhasamayam viharitum
tāya vihārasamāpattiyaṃ pubbanhasamayam viharati, yāya vi-
hārasamāpattiyaṃ ākaṅkhati majjhantikaṃ samayam viharitum
tāya vihārasamāpattiyaṃ majjhantikaṃ samayam viharati, yāya
vihārasamāpattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya
vihārasamāpattiyaṃ sāyanhasamayam viharati. Evarūpena
kho āvuso Moggallāna bhikkhunā Gosinḡgasūlavanam
sobheyyāti.

Atha kho āyasmā Sāriputto te āyasmante etad-avoca:
Byākataṃ kho āvuso ambehi sabbehi' eva yathā sakaṃ paṭi-
bhānaṃ. Āyān' āvuso yena Bhagavā ten' upasaṅkamissāma,
upasaṅkamitvā etam-attham Bhagavato ārocessāma, yathā
nā Bhagavā byākarissati tathā naṃ dhāressāmāti. Evam-
āvuso ti kho te āyasmanto āyasmato Sāriputtassa paccasso-
suṃ. Atha kho te āyasmanto yena Bhagavā ten' upasaṅka-
mimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
nisidimsu. Ekamantaṃ uisisso kho āyasmā Sāriputto Bha-
gavantaṃ etad-avoca: Idha bhante āyasmā ca Revato āyasmā
ca Ānando yenāhaṃ ten' upasaṅkamimsu dhammasavanāya.
Addasaṃ kho ahaṃ bhante āyasmantaṃ ca Revataṃ āyas-
mantaṃ ca Ānandaṃ dūrato va āgacchante, disvāna āyas-

mantam ānandam etad avocam: Etu kho āyasmā ānando, sāgataṃ āyasmato ānandassa Bhagavato upatthākaṃsa Bhagavato santikāvacariṃsa. Ramaṇiyam āvuso ānanda Gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibhā maññe gandhā sampavanti. Kathamrūpena āvuso ānanda bhikkhunā Gosīṅgasālavanam sobheyyāti. Evaṃ vutte bhante āyasmā ānando maṃ etad avoca: Idh' āvuso Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā pariyoṣānakalyāṇā sātthā sabyañjanā kevalapariṇipunnāṃ parisuddham brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā, vacasā paricittā, manasā nupekkhitā, dīṭṭhiyā suppatividdhā; so cattunnam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ ānando va sammā byākaramāno byākareyya. ānando hi Sāriputta bahussuto sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā pariyoṣānakalyāṇā sātthā sabyañjanā kevalapariṇipunnāṃ parisuddham brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā, vacasā paricittā, manasā nupekkhitā, dīṭṭhiyā suppatividdhā; so cattunnam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāyati.

Evaṃ vutte ahaṃ bhante āyasmantaṃ Revataṃ etad avocam: Byākataṃ kho āvuso Revata āyasmatā ānandena yathā sakaṃ paṭibhānam. Tattha dāni mayam āyasmantaṃ Revataṃ pucchāma: Ramaṇiyam āvuso Revata . . . sobheyyāti. Evaṃ vutte bhante āyasmā Revato maṃ etad avoca: Idh' āvuso Sāriputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhantaṃ cetosamatham anuyutto, anirakatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Revato va sammā byākaramāno byākareyya. Revato hi Sāriputta paṭisallānārāmo paṭisallānarato, ajjhantaṃ cetosamatham anuyutto, anirakatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam ti.

Evam vutte ahaṃ bhante āyasmantaṃ Anuruddhaṃ etad'avocaṃ: Byākataṃ kho āvuso Anuruddha āyasmatā Revatena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayāṃ āyasmantaṃ Anuruddhaṃ pucchāma: Ramaṇiyaṃ āvuso Anuruddha... sobheyyāti. Evam vutte bhante āyasmā Anuruddho maṃ etad'avoca: Idh' āvuso Sāriputta bhikkhu dībbena cakkhunā visuddhena atikkantamānusakena sahaṃsaṃ lokānaṃ voloketi. Seyyathā pi āvuso Sāriputta cakkhumā puriso uparipāsādayaragato sahaṃsaṃ nemimaṇḍalānaṃ volokeyya, evam'eva kho āvuso Sāriputta bhikkhu dībbena cakkhunā visuddhena atikkantamānusakena sahaṃsaṃ lokānaṃ voloketi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Sādhu sādhu Sāriputta, yathā taṃ Anuruddho va sammā byākaramāno byākaroyya. Anuruddho hi Sāriputta dībbena cakkhunā visuddhena atikkantamānusakena sahaṃsaṃ lokānaṃ voloketīti.

Evam vutte ahaṃ bhante āyasmantaṃ Mahākassapaṃ etad'avocaṃ: Byākataṃ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayāṃ āyasmantaṃ Mahākassapaṃ pucchāma: Ramaṇiyaṃ āvuso Kassapa... sobheyyāti. Evam vutte bhante āyasmā Mahākassapo maṃ etad'avoca: Idh' āvuso Sāriputta bhikkhu attanā ca āraṇṇako hoti āraṇṇakattassa ca vaṇṇavādi, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādi, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādi, attanā ca tecivariko hoti tecivarikattassa ca vaṇṇavādi, attanā ca appiccho hoti appicchatāya ca vaṇṇavādi, attanā ca santuttho hoti santutthiṃ ca vaṇṇavādi, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādi, attanā ca asamsattho hoti asamsaggassa ca vaṇṇavādi, attanā ca āradhāviriyo hoti viriyārambhassa ca vaṇṇavādi, attanā ca silasampanno hoti silasampadāya ca vaṇṇavādi, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādi, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādi, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādi, attanā ca vimuttiñāṇadassana-sampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṃ

sobheyyāti. — Sādhū sādhu Sāriputta, yathā taṃ Kassapo va sammā byākaramāno byākareyya. Kassapo hi Sāriputta attanā ca āraññako āraññakattassa ca vaṇṇavādī . . . attanā ca vimuttiūpadassanasampanno vimuttināpadassanasampadāya ca vaṇṇavādī ti.

Evam vutte ahaṃ bhante āyasmantaṃ Mahāmoggallānaṃ etad avocaṃ: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakāṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Mahāmoggallānaṃ pucchāma: Ramaṇiyaṃ āvuso Moggallāna . . . sobheyyāti. Evam vutte bhante āyasmā Mahāmoggallāno maṃ etad avoca: Idh' āvuso Sāriputta dve bhikkhū abhidhammakathaṃ kathenti, te añña-maññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti no ca saṃsādentī, dhammī ca nesaṃ kathā pavattanti hoti. Evarūpena kho āvuso Sāriputta bhikkhuna Gosīṅgasālavanaṃ sobheyyāti. — Sādhū sādhu Sāriputta, yathā taṃ Moggallāno va sammā byākaramāno byākareyya. Moggallāno hi Sāriputta dhammakathiko ti.

Evam vutte āyasmā Mahāmoggallāno Bhagavantaṃ etad avoca: Atha khvāhaṃ bhante āyasmantaṃ Sāriputtaṃ etad avocaṃ: Byākataṃ kho āvuso Sāriputta amhehi sabbehi' eva yathā sakāṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Sāriputtaṃ pucchāma: Ramaṇiyaṃ āvuso Sāriputta Gosīṅgasālavanaṃ, dosinā ratti, sabbhaphāliphallā sālā, dībhā maññe gandhā sampavanti. Katharūpena āvuso Sāriputta Gosīṅgasālavanaṃ sobheyyāti. Evam vutte bhante āyasmā Sāriputto maṃ etad avoca: Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaassa vasaṃ vattati; so yāya vihārasamūpattiya ākaṅkhati pubbanhasamayaṃ viharitum tāya vihārasamūpattiya pubbanhasamayaṃ viharati, yāya vihārasamūpattiya ākaṅkhati majjhantikaṃ samayaṃ viharitum tāya vihārasamūpattiya majjhantikaṃ samayaṃ viharati, yāya vihārasamūpattiya ākaṅkhati sāyanhasamayaṃ viharitum tāya vihārasamūpattiya sāyanhasamayaṃ viharati. Seyyatā pi āvuso Moggallāna rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa, so yaṃ ād' eva dussayogaṃ ākaṅkheyya pubbanhasamayaṃ

pārupitum tan tad eva dussayugam pubbanhasamayam
 pārupeyya, yañ nad eva dussayugam ākañkheyya majjhan-
 tikaṃ samayam pārupitum tan tad eva dussayugam majjhan-
 tikaṃ samayam pārupeyya, yañ nad eva dussayugam
 ākañkheyya sāyanhasamayam pārupitum tan tad eva dussa-
 yugam sāyanhasamayam pārupeyya; evam eva kho āvuso
 Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu
 cittaṃ vasaṃ vattati; so yāya vihārasamāpattiya ākañkhati
 pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanha-
 samayam viharati, yāya vihārasamāpattiya ākañkhati majjhan-
 tikaṃ samayam viharitum tāya vihārasamāpattiya majjhan-
 tikaṃ samayam viharati, yāya vihārasamāpattiya ākañkhati
 sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanha-
 samayam viharati. Evarūpena kho āvuso Moggallāna bhik-
 khunā Gosīngasālavanam sobheyyāti. — Sādhu sādhu Mog-
 gallāna, yathā taṃ Sāriputto va sammā byākaramāno byā-
 kareyya. Sāriputto hi Moggallāna cittaṃ vasaṃ vatteti, no
 ca Sāriputto cittaṃ vasaṃ vattati; so yāya vihārasamā-
 pattiya ākañkhati pubbanhasamayam viharitum tāya vihāra-
 samāpattiya pubbanhasamayam viharati, yāya vihārasamā-
 pattiya ākañkhati majjhantikaṃ samayam viharitum tāya
 vihārasamāpattiya majjhantikaṃ samayam viharati, yāya
 vihārasamāpattiya ākañkhati sāyanhasamayam viharitum
 tāya vihārasamāpattiya sāyanhasamayam viharatīti.

Evam vutte āyasmā Sāriputto Bhagavantam etad avoca:
 Kassa nu kho bhante subhāsitaṃ ti. — Sabbesaṃ vo Sāri-
 putta subhāsitaṃ pariyāyena. Api ca mama pi suṇātha
 yathārūpena bhikkhunā Gosīngasālavanam sobheyya. Idha
 Sāriputta bhikkhu pacchābhataṃ pīṇapātāpatikkanto nisi-
 dati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham
 satiṃ upatthapetvā: nā tāvāham imaṃ pallaṅkam bhindissāmi
 yūva me nānupādāya āsaveli cittaṃ vimuccissatīti. Evarūpena
 kho Sāriputta bhikkhanā Gosīngasālavanam sobheyyāti.

Idam avoca Bhagavā. Attamanā te āyasmanto Bhaga-
 vato bhāsitaṃ abhinandan ti.

33.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Ekādasahi bhikkhave aṅgehi sammānāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako na rūpaññu hoti, na lakkaṇakusalo hoti, na āsārikaṃ sāteta hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittamaṃ jānāti, na pītaṃ jānāti, na vithiṃ jānāti, na gocarakusalo hoti, anavasesadohi ca hoti, ye te asabhā gopitaro goparipaṇyaka te na atirekapūjāya pūjeta hoti. Imehi kho bhikkhave ekādasahi aṅgehi sammānāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum. Evam eva kho bhikkhave ekādasahi dhammehi sammānāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ repullaṃ āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhu na rūpaññu hoti, na lakkaṇakusalo hoti, na āsārikaṃ sāteta hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittamaṃ jānāti, na pītaṃ jānāti, na vithiṃ jānāti, na gocarakusalo hoti, anavasesadohi ca hoti, ye te bhikkhū therā rattaññu cirapabbajitā saṅghapitaro saṅghapariṇāyaka te na atirekapūjāya pūjeta hoti.

Kathaṃ ca bhikkhave bhikkhu na rūpaññu hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ ti yathābhūtaṃ na ppajānāti. Evam kho bhikkhave bhikkhu na rūpaññu hoti. Kathaṃ ca bhikkhave bhikkhu na lakkaṇakusalo hoti: Idha bhikkhave bhikkhu: kammalakkaṇaṃ bālo, kammalakkaṇaṃ paṇḍito ti yathābhūtaṃ na ppajānāti. Evam kho bhikkhave bhikkhu na lakkaṇakusalo hoti. Kathaṃ ca bhikkhave bhikkhu na āsārikaṃ sāteta hoti: Idha bhikkhave bhikkhu uppannaṃ kāmavittakkaṃ adhivāseti na ppajāhāti na vinodeti na byantikaroti na anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ — pe — uppannaṃ vihiṃsāvittakkaṃ — uppannuppanne pāpake akusale dhamme adhivāseti.

na-ppajahati na vinodeti na byantikaroti na anubhavaṃ gameti. Evaṃ kho bhikkhave bhikkhu na āsātikaṃ sūtetā hoti. Kathaṃ - ca bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā - pe - ghānena gandhaṃ ghāyitvā - jivhāya rasaṃ sūyitvā - kāyena phoṭṭhabbaṃ phusitvā - manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇaṃ - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaṃveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti. Kathaṃ - ca bhikkhave bhikkhu na dhūmaṃ kattā hoti: Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu na dhūmaṃ kattā hoti. Kathaṃ - ca bhikkhave bhikkhu na tittamaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamaṃ dhammadharā vinayadharā mātikādharaṃ te kālena kālaṃ upasaṅkamitvā na paripucchati na paripaṇhāti: idaṃ bhante kathaṃ, imassa ko attho ti. Tassa te āyasmanto avivataṃ - e' eva na vivaranti, anuttānikataṃ - ca na uttānikaronti, aneka-vihāsesu ca kaṅkhābhānīyesu dhammesu kaṅkhaṃ na paṭi-vinodenti. Evaṃ kho bhikkhave bhikkhu na tittamaṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu na pītaṃ jānāti: Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiya-māne na labhati atthavodaṃ, na labhati dhammavedaṃ, na labhati dhammūpasaṃhītaṃ pāmujaṃ. Evaṃ kho bhikkhave bhikkhu na pītaṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu na vithiṃ jānāti: Idha bhikkhave bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ na-ppajānāti. Evaṃ kho bhikkhave bhikkhu na vithiṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu na gocarakusalo hoti: Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ na-ppajānāti. Evaṃ kho

bhikkhave bhikkhu na gocarakusalo hoti. Kathaṃ - ca bhikkhave bhikkhu anavasesadohi hoti: Idha bhikkhave bhikkhuṃ saddhā gahapatikā abhihatthunā pavārenti cīvara-piṇḍa-pāta-senāsana-gilānapaccayaparikkhārehi. tatra bhikkhu matam na jānāti paṭiggahanāya. Evaṃ kho bhikkhave bhikkhu anavasesadohi hoti. Kathaṃ - ca bhikkhave bhikkhu ye te bhikkhū therā rattanū cīrapabbajitā saṅghapitaro saṅghaparināyaka te na atirekapūjāya pūjetā hoti: Idha bhikkhave bhikkhu ye te bhikkhū therā rattanū cīrapabbajitā saṅghapitaro saṅghaparināyaka tesu na mettam kāyakammaṃ paccupatthāpeti āvi c' eva raho ca, na mettam vacikammaṃ paccupatthāpeti āvi c' eva raho ca, na mettam manokammaṃ paccupatthāpeti āvi c' eva raho ca. Evaṃ kho bhikkhave bhikkhu ye te bhikkhū therā rattanū cīrapabbajitā saṅghapitaro saṅghaparināyaka te na atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullāṃ āpajjitum.

Ekādasahi bhikkhave augehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako rūpaṇṇu hoti, lakkhanakusalo hoti, āsātikaṃ sāteta hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vithiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te usabhā gopitaro goparināyaka te atirekapūjāya pūjetā hoti. Imehi kho bhikkhave ekādasahi augehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum. Evaṃ - eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmīṃ dhammavinaye vuddhiṃ virūhiṃ vepullāṃ āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhu rūpaṇṇu hoti, lakkhanakusalo hoti, āsātikaṃ sāteta hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vithiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te bhikkhū therā rattanū cīrapabbajitā saṅghapitaro saṅghaparināyaka te atirekapūjāya pūjetā hoti.

Kathaṃ - ca bhikkhave bhikkhu rūpaṇṇu hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri

mahābhūtaṃ catunnaṃ 'ca mahābhūtaṃ upādāya rūpaṃ ti yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu rūpaṃ hoti. Kathaṃ 'ca bhikkhave bhikkhu lakkaṇakusalo hoti: Idha bhikkhave bhikkhu: kammalakkaṇo bālo, kammalakkaṇo paṇḍito ti yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu lakkaṇakusalo hoti. Kathaṃ 'ca bhikkhave bhikkhu āsātikaṃ sātetaṃ hoti: Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantikaroti anābhavaṃ gameti, uppannaṃ byāpādavittakkaṃ — pe — uppannaṃ vihiṃsāvittakkaṃ — uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantikaroti anābhavaṃ gameti. Evaṃ kho bhikkhave bhikkhu āsātikaṃ sātetaṃ hoti. Kathaṃ 'ca bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānubyañjanaggāhi, yatvādhikaraṇaṃ 'enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkaṭhi cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghāṇena gandhaṃ ghāyitvā — jīvāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ plusitvā — manasā dhammaṃ viññāya na nimittaggāhi hoti nānubyañjanaggāhi, yatvādhikaraṇaṃ 'enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkaṭhi manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti. Kathaṃ 'ca bhikkhave bhikkhu dhūmaṃ kattā hoti: Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu dhūmaṃ kattā hoti. Kathaṃ 'ca bhikkhave bhikkhu tittamaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgātāgamā dhammadharā vinayadharā mātikādharaṃ te kālena kālaṃ upasaṅkamitvā paripucchati paripaṇhāti: idam bhante kathaṃ, imassa ko attho ti. Tassa te āyasmanto avitāṇa 'e' eva vivaranti, anuttānikataṃ 'ca uttānikaronti, anekavilūtesu ca kaṅkhaṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho bhikkhave bhikkhu tittamaṃ jānāti. Kathaṃ 'ca bhikkhave

34.

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Vajjisu viharati Ukkācelāyaṃ Gaṅgāya nadiyā tīre. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad-avoca:

Bhūtapubbaṃ bhikkhave Māgadhaḷo gopāḷako duppaṇṇajātiko vassānaṃ pacchime māse saradasamaye asaṃavekkhitvā Gaṅgāya nadiyā orimaṇ-tiraṃ asaṃavekkhitvā pārimaṇ-tiraṃ atitthen' eva gāvo patāresi uttaraṇ-tiraṃ Suvidehānaṃ. Atha kho bhikkhave gāvo majjhe Gaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tatth' eva anayabyasanaṃ āpajjimsu; taṃ kiṃsa hetu: Tathā hi so bhikkhave Māgadhaḷo gopāḷako duppaṇṇajātiko vassānaṃ pacchime māse saradasamaye asaṃavekkhitvā Gaṅgāya nadiyā orimaṇ-tiraṃ asaṃavekkhitvā pārimaṇ-tiraṃ atitthen' eva gāvo patāresi uttaraṇ-tiraṃ Suvidehānaṃ. Evam-eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā paṇassa lokassa, akusalā Māradheyyassa akusalā a-Māradheyyassa, akusalā Maccudheyyassa akusalā a-Maccudheyyassa, tesāṃ ye sotabbāṃ saddahūtabbaṃ maṇṇissanti tesāṃ taṃ bhavissati digharattaṃ ahitāya dukkhāya.

Bhūtapubbaṃ bhikkhave Māgadhaḷo gopāḷako sappanṇajātiko vassānaṃ pacchime māse saradasamaye saṃavekkhitvā Gaṅgāya nadiyā orimaṇ-tiraṃ saṃavekkhitvā pārimaṇ-tiraṃ atitthen' eva gāvo patāresi uttaraṇ-tiraṃ Suvidehānaṃ. So paṭhamāṃ patāresi ye te asabbhā gopitaro gopariṇāyakā, te tiriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu; athāpare patāresi balavagāve dāmagāve, te pi tiriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu; athāpare patāresi vacchatare vacchatarīyo, te pi tiriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu; athāpare patāresi vacchake kisabhalake, te pi tiriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Bhūtapubbaṃ bhikkhave vacchako tarupako tāvad-eva jātako mātu goravakeṇa vuyhamāno so pi tiriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsi; taṃ kiṃsa hetu: Tathā hi so bhikkhave Māgadhaḷo gopāḷako

sappaññajātiko vassānam pacchime māse saradasamaye samavekkhitvā Gaṅgāya nadiyā oriman tīraṃ samavekkhitvā pāriman tīraṃ titthen' eva gāvo patāresi uttaran tīraṃ Suvidehūnam. Evam eva kho bhikkhave ye hi keci samaṇā vā brūhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā Māraddheyyassa kusalā a-Māraddheyyassa, kusalā Maccudheyyassa kusalā a-Maccudheyyassa, tesam ye sotabbam sadda-hūtabbam maññissanti tesam tam bhavissati diḡharattam hitāya sukhāya.

Seyyathā pi bhikkhave ye te usabbhā gopitaro goparipāyakā te tīriyam Gaṅgāya sotam chetvā sotthinā pāraṃ agamamsu, evam eva kho bhikkhave ye te bhikkhū arahanto khināsavā vusitavanto katakaraṇiṇyā ohitabbārā anuppattasaddatthiā parikkhipabhavasamyojanā samma d ānā vimuttā, te pi tīriyam Mārassa sotam chetvā sotthinā pāraṃ gatā. Seyyathā pi te bhikkhave bahavagavā dammagavā tīriyam Gaṅgāya sotam chetvā sotthinā pāraṃ agamamsu, evam eva kho bhikkhave ye te bhikkhū pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tatthapariniḡbhāyino anāvattidhammā tasmā lokā, te pi tīriyam Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Seyyathā pi te bhikkhave vacchatarā vacchatarīyo tīriyam Gaṅgāya sotam chetvā sotthinā pāraṃ agamamsu, evam eva kho bhikkhave ye te bhikkhū tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakid eva imaṃ lokam āgantvā dukkhaṃ antam karissanti, te pi tīriyam Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Seyyathā pi te bhikkhave vacchakā kṣabalakā tīriyam Gaṅgāya sotam chetvā sotthinā pāraṃ agamamsu, evam eva kho bhikkhave ye te bhikkhū tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, te pi tīriyam Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Seyyathā pi so bhikkhave vacchako taruṇako tāvad eva jātako mātu goravakena vuyhamāno tīriyam Gaṅgāya sotam chetvā sotthinā pāraṃ agamāsi, evam eva kho bhikkhave ye te bhikkhū dhammānūsārino saddhānūsārino, te pi tīriyam Mārassa sotam chetvā sotthinā pāraṃ gamissanti. Ahaṃ kho pana bhikkhave

kusalo imassa lokassa kusalo parassa lokassa, kusalo Māradheyyassa kusalo a-Māradheyyassa, kusalo Maccudheyyassa kusalo a-Maccudheyyassa. Tassa mayham bhikkhave ye sotabbam saddahatabbam manñissanti tesaṃ taṃ bhavissati diḡharattaṃ hitāya sukhāyāti.

Idaṃ avoca Bhagavā, idaṃ vatrā Sugato athāparaṃ etad avoca Satthā:

Ayaṃ loko paraloko jānatā suppakāsito,
yaṃ ca Mārena sampattaṃ appattaṃ yaṃ ca Maccunā.

Sabbaṃ lokam abhiññāya sambuddhena pajānatā
vivataṃ anataadvāraṃ khemaṃ nibbānapattiyaṃ.

Chinuaṃ pāpimato sotaṃ viddhantaṃ vinalikataṃ,
pāmujjabahulā hotha, khemaṃ patt' attha bhikkhave ti.

CŪḤAGOPĀLAKASUTTAM CATUTTHAM.

35.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharatī Mahāvane Kūtāgārasālāyaṃ. Tena kho pana samayaṃ Saccako Nigaṇṭhaputto Vesāliyaṃ pativasati, bhassappavādiko paṇḍitavādo sādhusammato bahujanassa. So Vesāliyaṃ parisatīm evaṃ vācāṃ bhāsati: Nāhaṃ taṃ passāmi samapaṇi vā brāhmaṇaṃ vā saṅghaṃ gaṇiṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā nuceyyuṃ; thūnaṃ ce p' ahaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ s' pi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtaṃ s' atī. Atha kho āyasmā Assaji pubbanhasamayaṃ nivāsetvā patta-civaraṃ ūdāya Vesālīṃ pindāya pāvīsi. Addasā kho Saccako Nigaṇṭhaputto Vesāliyaṃ jaṅghāvihāraṃ anucaṅkamaṃāno

anuvicaramāno āyasmantaṃ Assajinā dūrato va āgacchantaṃ, diāvāna yen' āyasma Assaji ten' upasaṅkami, upasaṅkamitvā āyasmataṃ Assajinā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho Saccako Niganthaputto āyasmantaṃ Assajinā etad'avoca: Kathaṃ pana bho Assaji samaṇo Gotamo sāvake vineti, kathambhāgā ca pana samaṇassa Gotamassa sāvakesu anu-sāsani bahulā pavattatiti. — Evaṃ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anu-sāsani bahulā pavattati: Rūpaṃ bhikkhave aniccaṃ, vedanā aniccā, saṇṇā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ; rūpaṃ bhikkhave anattā, vedanā anattā, saṇṇā anattā, saṅkhārā anattā, viññāṇaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anu-sāsani bahulā pavattatiti. — Dussutaṃ vata bho Assaji assumha ye mayaṃ evaṃvādiṃ samaṇaṃ Gotamaṃ assumha; app' eva ca nāma mayaṃ kadāci karahaci tena bhotā Gotamena saddhiṃ samāgaccheyyāma, app' eva nāma siyā kocid' eva kathāsallāpo, app' eva nāma tasmā pāpakaṃ dīṭhigatā viveceyyāmāti.

Tena kho pana samayena pañcamattāni Licchavisatāni santhāgāre sannipatitāni honti kenacid' eva karaṇīyena. Atha kho Saccako Niganthaputto yena te Licchavi ten' upasaṅkami, upasaṅkamitvā te Licchavi etad'avoca: Abhikkamantu bhonto Licchavi, abhikkamantu bhonto Licchavi, aṇṇaṃ me samaṇena Gotamena saddhiṃ kathāsallāpo bhavissati. Sage me samaṇo Gotamo tathā patitthissati yathā 'ssa me ānānātarena sāvakena Assajinā nāma bhikkhunaṃ patitthitaṃ, seyyathā pi nāma balavā puriso dighalomikāṃ elakāṃ lomesu gahetvā ākaddheyya parikaddheyya samparikaddheyya, evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaddhissāmi samparikaddhissāmi; seyyathā pi nāma balavā sonḍikākamakaro mahantaṃ sonḍikākilaṇṇaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaddheyya parikaddheyya samparikaddheyya, evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaddhissāmi samparikaddhissāmi; seyyathā pi nāma balavā sonḍikādhutto

vālañ kappe gahetvā odhuneyya niddhuneyya nicchādeyya, evaṃ evāhañ samaṇaṃ Gotamaṃ vādaṃ vādaṃ odhunissāmi niddhunissāmi nicchādessāmi; seyyuthā pi nāma kuñjaro satthihāvano gambhīraṃ pokkharaniṃ ogāhitvā saṇadhovikaṃ nāma kiṭṭajātāṃ kiṭṭati, evaṃ evāhañ samaṇaṃ Gotamaṃ saṇadhovikaṃ maññe kiṭṭajātāṃ kiṭṭissāmi. Abhikkamantu bhonto Licchavī, abhikkamantu bhonto Licchavī, aṇṇa me samaṇena Gotamena saddhiṃ kathāsallāpe bhavissatīti. Tatr' ekacce Licchavī evaṃ āhaṃsu: Kiṃ samaṇo Gotamo Saccakassa Nigaṇṭhaputtassa vādaṃ āropessati, atha kho Saccako Nigaṇṭhaputto samanassa Gotamassa vādaṃ āropessatīti. Ekacce Licchavī evaṃ āhaṃsu: Kiṃ so bhavamāno Saccako Nigaṇṭhaputto Bhagavato vādaṃ āropessati, atha kho Bhagavā Saccakassa Nigaṇṭhaputtassa vādaṃ āropessatīti. Atha kho Saccako Nigaṇṭhaputto pañcamattehi Licchavisattehi parivuto yena Mahāvanaṃ Kūṭāgārasikā ten' upasaṅkami.

Tena kho pana samayena sambhulā bhikkhū abbhokāse caṅkamanti. Atha kho Saccako Nigaṇṭhaputto yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad'avoca: Kahaṃ nu kho bho etarahi so bhavaṃ Gotamo viharati, dassanakkāmaṃ hi mayā taṃ bhavaṃ Gotamaṃ ti. — Es' Aggivessana Bhagavā Mahāvanaṃ aṇṇhogāhitvā aṇṇatarasmiṃ rukkhamūle divāvihāraṃ nisīno ti. Atha kho Saccako Nigaṇṭhaputto mahatiyā Licchaviparisāya saddhiṃ Mahāvanaṃ aṇṇhogāhitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Te pi kho Licchavī app' ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu, app' ekacce Bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisidimsu, app' ekacce yena Bhagavā ten' aṇṇalīṃ paṇāmetvā ekamantaṃ nisidimsu, app' ekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisidimsu, app' ekacce tuṇhībhūtā ekamantaṃ nisidimsu.

Ekamantaṃ nisīno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad'avoca: Puccheyyāhaṃ bhavaṃ Gotamaṃ kaṇṇid'eva desam, sace me bhavaṃ Gotamo okāsaṃ karoti paṇhassa veyyakaraṇāyāti. — Pucch' Aggivessana yad-

ākāṅkhasīti. — Kathaṃ pana bhavaṃ Gotamo sāvake vīneti, kathaṃbhāgā ca pana bho Gotamassa sāvakesu anusāsani bahulā pavattatīti. — Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati: Rūpaṃ bhikkhave aniccā, vedanā aniccā, saṅnā aniccā, saṅkhārā aniccā, viññānaṃ aniccā; rūpaṃ bhikkhave anattā, vedanā anattā, saṅnā anattā, saṅkhārā anattā, viññānaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatīti. — Upamaṃ bho Gotama paṭibhātīti. — Paṭibhātu taṃ Aggivessanaṃ Bhagavā avoca. — Seyyathā pi bho Gotama ye ke' ime bijagāmahūtagāma vuddhiṃ virūhiṃ vepullaṃ āpajjanti, sabbe te paṭhavīṃ nissāya paṭhaviyaṃ paṭiṭṭhāya evaṃ ete bijagāmahūtagāma vuddhiṃ virūhiṃ vepullaṃ āpajjanti; seyyathā pi vā pana bho Gotama ye ke' ime balakaraṇiṃyā kammantā kariyanti, sabbe te paṭhavīṃ nissāya paṭhaviyaṃ paṭiṭṭhāya evaṃ ete balakaraṇiṃyā kammantā kariyanti: evaṃ eva kho bho Gotama rūpattā 'yaṃ purisapuggalo, rūpe paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; vedanattā 'yaṃ purisapuggalo, vedanāya paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; saṅnattā 'yaṃ purisapuggalo, saṅnāya paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; saṅkhārattā 'yaṃ purisapuggalo, saṅkhāresu paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati; viññāpattā 'yaṃ purisapuggalo, viññāpe paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavatīti. — Nana tvaṃ Aggivessana evaṃ vadesi: Rūpaṃ me attā, vedanā me attā, saṅnā me attā, saṅkhārā me attā, viññānaṃ me attā ti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ me attā, vedanā me attā, saṅnā me attā, saṅkhārā me attā, viññānaṃ me attā ti, ayaṃ ca mahatī janatā ti. — Kiṃ hi te Aggivessana mahatī janatā karissati, iṅha tvaṃ Aggivessana sakāṃ yeva vādam nibbheṭhehi. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ me attā, vedanā me attā, saṅnā me attā, saṅkhārā me attā, viññānaṃ me attā ti.

Tena hi Aggivessana taṃ yev' ettha paṭipucchissāmi yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ-

maññasi Aggivessana: Vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtaessati. — Vatteyya bho Gotama rañño khattiyassa muddhāvasittassa sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Imesam pi hi bho Gotama saṅghānaṃ gaṇānaṃ, seyyathidaṃ Vajjīnaṃ Mallānaṃ, vattati sakasmim vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, kim pana rañño khattiyassa muddhāvasittassa, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Vatteyya bho Gotama, vattitum ca m'arahatīti. — Tam kim maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ me attā ti, vattati te tasmim rūpe vaso: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Evaṃ vutte Saccako Nigaṇṭhaputto tuṇhi ahoṣi. Dutiyam pi kho Bhagavā Saccakaṃ Nigaṇṭhaputtam etad'avoca: Tam kim maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ me attā ti, vattati te tasmim rūpe vaso: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Dutiyam pi kho Saccako Nigaṇṭhaputto tuṇhi ahoṣi. Atha kho Bhagavā Saccakaṃ Nigaṇṭhaputtam etad'avoca: Byakaroṇi dāmi Aggivessana, na dāmi te tuṇhibhāvassa kālo. Yo koci Aggivessana Tathāgatena yāva tatiyaṃ sahadhammikaṃ pañhaṃ puttḥo na byākaroti etth' ev' assa sattadhā muddhā phalatīti. Tena kho pana samayena vajirapaṇi yakkho ayasaṃ vajiraṃ ādāya ādittam sampajjalitam sajotibhūtaṃ Saccakassa Nigaṇṭhaputtassa upari vehāsaṃ ṭhito hoti: sacāyaṃ Saccako Nigaṇṭhaputto Bhagavatā yāva tatiyaṃ sahadhammikaṃ pañhaṃ puttḥo na byākarissati etth' ev' assa sattadhā muddhā phalessāmīti. Tam kho pana vajirapaṇim yakkhaṃ Bhagavā e' eva passati Saccako ca Nigaṇṭhaputto. Atha kho Saccako Nigaṇṭhaputto bhūto samviggo lomahatthajāto Bhaga-

vantaṃ yeva tāṇaṃgavesi Bhagavantaṃ yeva lepaṃgavesi Bhagavantaṃ yeva saraṇaṃgavesi Bhagavantaṃ etad'avoca: Pucchatu maṃ bhavaṃ Gotamo, byākarissāmi.

Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ me attā ti, vattati te tasmiṃ rūpe vaso: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: vedanā me attā ti, vattati te tīya vedanāya vaso: evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: saññā me attā ti, vattati te tīya saññāya vaso: evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: saṅkhārā me attā ti, vattati te tesu saṅkhāresu vaso: evaṃ me saṅkhārā hotu, evaṃ me saṅkhārā mā ahesu ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: viññānaṃ me attā ti, vattati te tasmiṃ viññāpe vaso: evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahoṣi. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kim-maññasi Aggivessana: rūpaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: etaṃ mama, eso 'haṃ-asmi,

eso me attā ti. — No h' idaṃ bho Gotama. — Taṃ kiṃ maññasi Aggivessana: vedanā — pe — saṇṇā — saṅkhārā — taṃ kiṃ maññasi Aggivessana: viññāṇaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ paṇāneccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ paṇāneccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṇaṃ nu taṃ samanupassituṃ: etaṃ mama, eso 'haṃ-asmi, eso me attā ti. — No h' idaṃ bho Gotama. — Taṃ kiṃ maññasi Aggivessana: Yo nu kho dukkhaṃ allino dukkhaṃ upagato dukkhaṃ ajjhosito dukkhaṃ: etaṃ mama, eso 'haṃ-asmi, eso me attā ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ pariṇeeyya dukkhaṃ vā parikkhepetvā vilaroeyyāti. — Kiṃ hi siyā bho Gotama, no h' idaṃ bho Gotamāti.

Seyyathā pi Aggivessana puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno tiṇhaṃ kuṭhārīṃ ādāya vanaṃ paviseyya, so tattha passeyya mahantaṃ kaḍalikkhandhaṃ ujum navaṃ akukkukajātāṃ; taṃ-enaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavattīṃ viṇibbhujeyya, so tattha pattavattīṃ viṇibbhujanto pheggum pi nādhagaccheyya, kuto saram; evaṃ-eva kho tvaṃ Aggivessana mayā sukasmīṃ vāde samanuyohijjyamāno samānagāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bleṣitā kho pana te esā Aggivessana Vesāliyaṃ parisatiṃ vācā: Nāhaṃ taṃ passāmi samānaṃ vā brāhmaṇaṃ vā saṅghīṃ gaṇīṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum; thūpaṃ ce p' ahaṃ acetanāṃ vādena vādaṃ samārabheyyaṃ sā pi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtaṃsāti. Tvaṃ kho pan' Aggivessana app' ekaccāni sedaphusitāni nalāṭā muttāni uttarāsaṅgaṃ viṇibhūditvā bhūmiyaṃ patiṭṭhitāni. Mayhaṃ kho pan' Aggivessana na tthi etarahi kāyasmīṃ sedo ti. Iti Bhagavā tasmīṃ parisatiṃ suvaṇṇavaṇṇaṃ kāyaṃ vivari.

Evam vutte Saccako Niganthaputto tūḥibhūto maṅkubbūto pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

Atha kho Dummakho Licchaviputto Saccakam Niganthaputtam tūḥibhūtam maṅkubbūtam pattakkhandham adhomukham pajjhāyantaṃ appatibhānam veditvā Bhagavantaṃ etad avoca: Upamā maṃ Bhagavā paṭibhātīti. — Paṭibhātu taṃ Dummukhāti Bhagavā avoca. — Seyyathā pi bhante gā-massa vā nigamassa vā avidūre pokkharani, tatth' assa kakkatuko. Atha kho bhante saṃbahulā kumārakā vā kumārikā vā taṃhā gāma vā nigama vā nikkhamitvā yena sā pokkharani ten' upasaṅkameyyuṃ, upasaṅkamitvā taṃ pokkharaniṃ ogāhitvā kakkatakaṃ udakā uddharitvā thale paṭiṭṭhāpeyyuṃ. Yaṃ yad' eva hi so bhante kakkatako aṇaṃ abhininnāmeyya taṃ tad' eṇa te kumārakā vā kumārikā vā kaṭṭhena vā kaṭhalena vā saṅchindeyyuṃ sambhaṇjeyyuṃ sampalibhaṇjeyyuṃ. Evam hi so bhante kakkatako sabbehi aṇehi saṅ-clānnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharaniṃ puna otarituṃ seyyathā pi pubbe. Evam eva kho bhante yāni Saccakassa Niganthaputtassa viśukāyitāni viśe-vitāni vipphanditāni kāñci kāñci tāni Bhagavatā saṅchinnāni sambhaggāni sampalibhaggāni, abhabbo ca dāni bhaṇte Sac-cako Niganthaputto puna Bhagavantaṃ upasaṅkamituṃ yadi-daṃ vādādhippāyo ti. Evam vutte Saccako Niganthaputto Dummukham Licchaviputtam etad avoca: Āgamehi tvaṃ Dummukha, āgamehi tvaṃ Dummukha, na mayaṃ tayā sad-dhiṃ mantema, idha mayaṃ bhotā Gotamena saddhiṃ mantema.

Titṭhat' esū bho Gotama amhākaṃ c' eva aññesaṃ ca puthusamaṇabrāhmaṇānaṃ vācā, vilāpaṃ vilāpitaṃ maṇḍe. Kittāvutā ca nu kho bhoṭo Gotamassa sāvako sāsana-karo hoti ovāḍapatikaro tṃṇaviekiecho vigata-kathaṃkatho vesā-rajjappatto aparappaccayo satthusaṇe viharatīti. — Idha Aggivessana mama sāvako yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukka-maṇi vā, hinam vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'haṃ asmi, na mēso attā ti evam-

etaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññānaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ: n' etaṃ mama, n' eso 'ham' asmi, na mēso attā ti evaṃ etaṃ yathābhūtaṃ sammappaññāya passati. Ettāvata kho Aggivessana mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccheo vigata-kathaṃ-katho vesārajappatto aparappaccayo satthusāsane viharatīti. — Kittāvata pana bho Gotama bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-lhavasasāṇyojano samma-d-añña vimutto ti. — Idh' Aggivessana bhikkhu yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham' asmi, na mēso attā ti evaṃ etaṃ yathābhūtaṃ sammappaññāya disvā anuppādā vimutto hoti. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññānaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ: n' etaṃ mama, n' eso 'ham' asmi, na mēso attā ti evaṃ etaṃ yathābhūtaṃ sammappaññāya disvā anuppādā vimutto hoti. Ettāvata kho Aggivessana bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇa-lhavasasāṇyojano samma-d-añña vimutto. Evaṃ vimuttacitto kho Aggivessana bhikkhu tihi anuttariyehi sammāgato hoti: dassanānuttariyena paṭipadānuttariyena vimuttānuttariyena. Evaṃ vimutto kho Aggivessana bhikkhu Tathāgataṃ āeva sakkaroti garukaroti māneti pūjeti: buddho so Bhagavā bodhiyā dhammaṃ deseti, danto so Bhagavā samathāya dhammaṃ deseti, santo so Bhagavā samathāya dhammaṃ deseti, tiṇṇo so Bhagavā taraṇāya dhammaṃ deseti, parinibbuto so Bhagavā parinibbānāya dhammaṃ desetīti.

Evaṃ vutte Saocako Niganthaputto Bhagavantam etad-

avoca: Mayam-eva bho Gotama dhammā, mayam pagabbhā, ye mayam bhavantaṃ Gotamaṃ vādena vādam āsādetabbam amānāsimha. Siyā hi bho Gotama hatthippabbhinnaṃ āsajja purisassa sotthibbhāvo, na tv-eva bhavantaṃ Gotamaṃ āsajja siyā purisassa sotthibbhāvo. Siyā hi bho Gotama jalantaṃ aggik-khandham āsajja purisassa sotthibbhāvo, na tv-eva bhavantaṃ Gotamaṃ āsajja siyā purisassa sotthibbhāvo. Siyā hi bho Gotama āsivisaṃ ghoravisam āsajja purisassa sotthibbhāvo, na tv-eva bhavantaṃ Gotamaṃ āsajja siyā purisassa sotthibbhāvo. Mayam-eva bho Gotama dhammā, mayam pagabbhā, ye mayam bhavantaṃ Gotamaṃ vādena vādam āsādetabbam amānāsimha. Adhivāsetu ca me bhavaṃ Gotamo svātānāya bhattamā saddhīm bhikkhusaṅghenāti. Adhivāsesi Bhagavā tuṭṭhibbhāvena.

Atha kho Saccako Niganthaputto Bhagavato adhivāsanaṃ viditvā te Licchavī āmantesi: Supanta me bhonto Licchavī: samapo Gotamo nimantito svātānāya bhattamā saddhīm bhikkhusaṅghena, yena me abhibhareyyātha yamassa patirūpaṃ maññeyyāthāti. Atha kho te Licchavī tassā rattiyaṃ accayena Saecakassa Niganthaputtassa pañcamattāni thālipākasaṭṭhāni bhattābhīhāraṃ abhiharimsu. Atha kho Saccako Niganthaputto sake ārāme paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā Bhagavato kālaṃ ārocāpesi: Kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Saccakassa Niganthaputtassa ārāmo ten' upasaṅkami, upasaṅkamitvā paṇṇatte āsane nisīdi saddhīm bhikkhusaṅghena. Atha kho Saccako Niganthaputto Buddhapamukhaṃ bhikkhusaṅghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Saccako Niganthaputto Bhagavantaṃ bhuttāvaṃ onitapattapāgāṃ aṇṇataraṃ nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Saccako Niganthaputto Bhagavantaṃ etad-avoca: Yamidaṃ bho Gotama dāne puññaṃ ca puññamali ca taṃ dāyakānaṃ sukhāya hotūti. — Yam kho Aggivessana tādānaṃ dakkhiṇeyyaṃ āgama avitarāgaṃ avitadosaṃ avitamohaṃ

taṃ dāyakānaṃ bhavissati. Yaṃ kho Aggivessana mādisaṃ dakkhiṇeyyaṃ āgama vītaraṃ vītadosaṃ vītamohaṃ taṃ tvaṃhaṃ bhavissatīti.

ĪṬṬARACCĀKASUTTAM PAṢCAMAṂ.

36.

Evam' me sutaṃ. Ekaṃ samayaṃ Bhagavā Vesālīyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Bhagavā pubbanhasamayaṃ sunivattṭho hoti pattacīvaraṃ ādāya Vesālīṃ pindāya pavisitukāmo. Atha kho Saccako Nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṅkami. Addasā kho āyasmā Ānando Saccakaṃ Nigaṇṭhaputtaṃ dūrato va āgacchantaṃ, diāvāna Bhagavantaṃ etad'avoca: Ayaṃ bhante Saccako Nigaṇṭhaputto āgacchati bhassapavādiko paṇḍitavādo, sādhusammato bahujaṇassa. Eso kho bhante avaṇṇakāmo Buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu bhante Bhagavā muhuttaṃ nisidatu anukampaṃ upādāyāti. Nisīdi Bhagavā paṇṇatte āsane. Atha kho Saccako Nigaṇṭhaputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisūretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad'avoca:

Santi bho Gotama eke samaṇabrāhmaṇā kāyabhāvanā-nuyogaṃ anuyuttā viharanti no cittabhāvanaṃ. Phusanti hi bho Gotama sārīrikāṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ bho Gotama sārīrikāya dukkhāya vedanāya phutṭhassa sato ūrukhaṃbho pi nāma bhavissati, hadayam' pi nāma phalissati, uṇhaṃ' pi lohitaṃ mukhato uggamissati, ummādam' pi pāpuṇissati cittaṃkhepaṃ. Tassa kho etaṃ bho Gotama kāya-vayaṃ cittaṃ hoti, kāyassa vasena vattati, taṃ kiṃsa hetu:

abhāvitattā cittaassa. Santi pana bho Gotama eke samapa-brāhmaṇā cittabhāvanānuyogam anuyuttā viharanti no kāya-bhāvanam. Phusanti hi bho Gotama cetasikāṃ dukkhāṃ vedanāṃ. Bhūtapobbaṃ bho Gotama cetasikāya dukkhāya vedanāya phutthassa sato ūrukkhambho pi nāma bhavissati, hadayam pi nāma phalissati, upham pi lohitaṃ mukhato uggamissati, ummādam pi pāpupissati cittakkhepaṃ. Tassa kho eso bho Gotama cittaṃvayo kāyo hoti, cittaassa vasena vattati, tam kissa hetu: abhāvitattā kāyassa. Tassa mayhaṃ bho Gotama evaṃ hoti: Addhā bhoto Gotamassa sāvakā cittabhāvanānuyogam anuyuttā viharanti no kāyabhāvanā ti.

Kinti pana te Aggivessana kāyabhāvanā sutā ti. — Seyya-tthidaṃ Nando Vaccho, Kiso Saṅkicco, Makkhali Gosālo, ete hi bho Gotama acelakā muttācārā hatthāpalekhanā, na ehihadantikā na titthabhadantikā, na abhihaṭaṃ na uddissakaṭaṃ na nimantaṇaṃ sādiyanti, te na kumbhīmukhā patigaṇhanti, na kaḷopīmukhā patigaṇhanti, na elakamantaraṃ na dandamantaraṃ na musalamantaraṃ, na dvinnāṃ bhuñjamānānaṃ, na gahbhiniyā na pāyamaṇḍāya na purisantara-gatāya, na saṅkittisa, na yattha sā upatthito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pipanti. Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā, sattāgārikā vā honti sattālopikā. Ekissā pi dattiyā yāpenti, dvīhi pi dattihi yāpenti, sattahi pi dattihi yāpenti. Ekāhikam pi āhāraṃ āhārenti, dvīhikam pi āhāraṃ āhārenti, sattāhikam pi āhāraṃ āhārenti, iti evarūpaṃ addhamāsikam pi pariyāya-bhattabhōjanānuyogam anuyuttā viharantīti. — Kim pana te Aggivessana tāvataken' eva yāpentīti. — No h' idaṃ bho Gotama. App'ekadā bho Gotama ulārāni ulārāni khādaniyāni khādanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni sāyaniyāni sāyanti, ulārāni ulārāni pānāni pivanti: te imehi kāyaṃ balaṃ gāhenti nāma brūhenti nāma medenti nāmāti. — Yaṃ kho te Aggivessana purimaṃ pahāya pacchā upaciuanti, evaṃ imassa kāyassa ācayūpacayo hoti. Kinti pana te Aggivessana cittabhāvanā sutā ti. Cittabhāvanāya

kho Saccako Nigāṇṭhaputto Bhagavatā puttḥo samāno na sampāyāsi.

Atha kho Bhagavā Saccakaṃ Nigāṇṭhaputtaṃ etad-avoca: Yā pi kho te esā Aggivessana purimā kāyabhāvanā bhāsita sā pi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanaṃ hi kho tvaṃ Aggivessana na aññasi, kuto pana tvaṃ citta-bhāvanaṃ jānissasi. Api ca Aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, taṃ supāhi, sādhukaṃ manasikarohi, bhāsisāmiti. — Evaṃ bho ti kho Saccako Nigāṇṭhaputto Bhagavato paccassosi. Bhagavā etad-avoca:

Kathaṃ ca Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca: Idha Aggivessana assutavato puthujjanassa uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno sukhasārāgi ca hoti sukhasārāgitaṃ āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno socati kilamati paridevati, urattālīm kandaṭi, sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca. Kathaṃ ca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca: Idha Aggivessana sutavato ariyasāvakaṃ uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno no sukhasārāgi hoti na sukhasārāgitaṃ āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati, na urattālīm kandaṭi, na sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā

cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittaassa, evaṃ kho Aggivessana bhāvitakāyo ca hoti bhāvitacitto cāti.

Evaṃ pasanno ahaṃ bho Gotamassa: bhavaṃ hi Gotamo bhāvitakāyo ca bhāvitacitto cāti. — Addhā kho te ayaṃ Aggivessana āsajja upanīya vācā bhāsita, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ Aggivessana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittam pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittam pariyādāya ṭhassatīti u' etaṃ kho ṭhānaṃ vijjatīti. — Na ha nūna bho Gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittam pariyādāya tiṭṭheyya, na ha nūna bho Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittam pariyādāya tiṭṭheyyāti.

Kim hi no siyā Aggivessana. Idha me Aggivessana pubbe va sambodhā anabhisambuddhassa bodhisattass' eva sato etaṃ ahoṣi: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na y' idam sukaram agāram ajjhāvasatā ekanta-paripunnam ekantaparissuddham saṅkhalikkhitam brahmacariyaṃ caritum, yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan-ti. So kho ahaṃ Aggivessana aparena samayena dabaro va samāno susu kālakeso... (*repeat from p. 163, l. 28 to p. 167, l. 8; for bhikkhave substitute Aggivessana*)... ahaṃ idam padhānāyāti.

Api-ssu maṃ Aggivessana tisso upamā-paṭibhanisu anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allam kattham sasneham udake nikkhitam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: agginī abhinibbattessāmi, tejo pātukarissāmi. Tam kim maññasi Aggivessana: api nu so puriso amum allam kattham sasneham udake nikkhitam uttarāraṇiṃ ādāya abhimanthento agginī abhinibbatteyya tejo pātukareyyāti. — No h' idam bho Gotama, tam kiṃsa hetu: adum hi bho Gotama allam kattham sasneham, taṃ ca pana

udake nikkhittam, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho Aggivessana ye hi keci samanā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇṇasā kāmapiṇṇasā so ca ajjhattam na suppalīno hoti na suppatippassaddho, opakkamikā ce pi te bhonto samanabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāpāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samanabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāpāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana pathamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allam kattham sasneham ārakā udakā thale nikkhittam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggim abhinibbattessāmi, tejo pātukarissāmi. Tam kim-maññasi Aggivessana: api nu so puriso amom allam kattham sasneham ārakā udakā thale nikkhittam uttarāraṇiṃ ādāya abhimantheṇto aggim abhinibbatteyya, tejo pātukareyyāti. — No h' idam bho Gotama, tam kissa heto: adum hi bho Gotama allam kattham sasneham, kiñcāpi ārakā udakā thale nikkhittam, yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-eva kho Aggivessana ye hi keci samanā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇṇasā kāmapiṇṇasā so ca ajjhattam na suppalīno hoti na suppatippassaddho, opakkamikā ce pi te bhonto samanabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāpāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samanabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāpāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana tatiyā upamā paṭibhāsi

anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana sukkhaṃ katthaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmi. Taṃ kim-maññasi Aggivessana: api nu so puriso amuṃ sukkhaṃ katthaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhinanthento aggiṃ abhinibbatteyya, tejo pātukareyyāti. — Evaṃ bho Gotama, taṃ kissa hetu: aduṃ hi bho Gotama sukkhaṃ katthaṃ koḷāpaṃ, taṃ ca pana ārakā udakā thale nikkhittan-ti. — Evaṃ eva kho Aggivessana ye hi keci samāṇa vā brāhmaṇa vā kāyena c' eva kāmehi vūpakatthā viharanti, yo ca nesāṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇḍā kāmapiṇḍāso so ca ajjhataṃ suppaḥino hoti suppatippassaddho, opakkamikā ce pi te bhonto samānabrāhmaṇa dukkhā tippā katukā vedanā vediyanti bhabbā va te nānāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samānabrāhmaṇa opakkamikā dukkhā tippā katukā vedanā vediyanti bhabbā va te nānāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

Tassa mayhaṃ Aggivessana etad-āhosi: Yan-nūnāhaṃ dantehi danta-m-ādihāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇheyyaṃ abhinippileyyaṃ abhisantāpeyyaṃ-ti. So kho ahaṃ Aggivessana dantehi danta m-ādihāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippilemi abhisantāpemi. Tassa mayhaṃ Aggivessana dantehi danta-m-ādihāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippilayato abhisantāpayato kacchehi sedā muccanti. Seyyathā pi Aggivessana balavā puriso dubbalutaraṃ purisaṃ sise vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippileyya abhisantāpeyya, evaṃ eva kho me Aggivessana dantehi danta-m-ādihāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippilayato abhisantāpayato kacchehi sedā muccanti. Āradhaṃ kho pana me Aggivessana viriyaṃ hoti asallinaṃ, upatthitā sati asammuttā, sāraddho ca pana me

kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhittunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad' ahosi: Yan' nūnāham appānakam jhānam jhāyeyyan' ti. So kho aham Aggivessana mukhato ca nāsato ca assāsapassāse uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kannasotehi vātānam nikkhamantānam adhimatto saddo hoti. Seyyathā pi nāma kammāragaggariyā dhama-mānāya adhimatto saddo hoti, evam' eva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kannasotehi vātānam nikkhamantānam adhimatto saddo hoti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhittunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad' ahosi: Yan' nūnāham appānakam yeva jhānam jhāyeyyan' ti. So kho aham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāse uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānam ūhananti. Seyyathā pi Aggivessana balavā puriso tiāhena sikkharena muddhānam abhimantheyya, evam' eva kho me Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānam ūhananti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhittunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad' ahosi: Yan' nūnāham appānakam yeva jhānam jhāyeyyan' ti. So kho aham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāse uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimattā sise sīsavedanā honti. Seyyathā pi Aggivessana balavā puriso

dalhena varattakhandena sise sīsavetham dadeyya, evam - eva kho me Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimattā sise sīsavedanā hoti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad - ahoṣi: Yan - nūnāham appānakam yeva jhānam jhāyeyyan - ti. So kho aham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāse uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathā pi Aggivessana dakkho goghātako vā goghātakantevāsi vā tiṇhena govikantanena kucchim parikanteyya, evam - eva kho me Aggivessana adhimattā vātā kucchim parikantanti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad - ahoṣi: Yan - nūnāham appānakam yeva jhānam jhāyeyyan - ti. So kho aham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāse uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Seyyathā pi Aggivessana dve balavanto purisā dubhalataram purisam nānābāhasu gahetvā aṅgarakāsuyā santāpeyyum samparitāpeyyum, evam - eva kho me Aggivessana mukhato ca nāsato ca kannato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Api - su mañ Aggivessana

devatā disvā evam'āhaṃsu: kālakato samaṇo Gotamo ti. Ekaccū devatā evam'āhaṃsu: na kālakato samaṇo Gotamo, api ca kālāṃ karotīti. Ekaccū devatā evam'āhaṃsu: na kālakato samaṇo Gotamo na pi kālāṃ karoti, arahāṃ samaṇo Gotamo, vihāro tv'eva so arahato evarūpo hotīti.

Tassa mayham Aggivessana etad'ahosi: Yan'nūnāham sabbaso āhārupacchedāya paṭipajjeyyan'ti. Atha kho maṃ Aggivessana devatā upasaṅkamīvā etad'avocum: Mā kho tvam' mārissa sabbaso āhārupacchedāya paṭipajji, sace kho tvam' mārissa sabbaso āhārupacchedāya paṭipajjissasi tassa te mayam' dibbam' ojam' lomakūpehi ajjhoharissāma, tāya tvam' yāpessasīti. Tassa mayham Aggivessana etad'ahosi: Ahaṃ' e' eva kho pana sabbaso ajaddhukam' paṭijāneyyam' imā ca me devatā dibbam' ojam' lomakūpehi ajjhohareyyum' tāya cāham' yāpeyyam'. tam' mama assa musā ti. So kho aham' Aggivessana tū devatā paccācikkhami, hālan'ti vadāmi.

Tassa mayham Aggivessana etad'ahosi: Yan'nūnāham thokam' thokam' āhāram' āhāreyyam' pasatam' pasatam', yadi vā muggayūsam' yadi vā kulatthayūsam' yadi vā kaḷāyayūsam' yadi vā hareṇukayūsan'ti. So kho aham' Aggivessana thokam' thokam' āhāram' āhāresim' pasatam' pasatam', yadi vā muggayūsam' yadi vā kulatthayūsam' yadi vā kaḷāyayūsam' yadi vā hareṇukayūsam'. Tassa mayham Aggivessana thokam' thokam' āhāram' āhārayato pasatam' pasatam', yadi vā muggayūsam' yadi vā kulatthayūsam' yadi vā kaḷāyayūsam' yadi vā hareṇukayūsam', adhimattakasimānam' patto kāyo hoti. Seyyathā pi nāma āsitikapabbāni vā kūlāpabbāni vā evam' eva'ssu me aṅgapaccaṅgāni bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam' evam' eva'ssu me ānisadam' hoti tāy' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvālī evam' eva'ssu me piṭṭhikantako unnatāvanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggavilaggū bhavanti evam' eva'ssu me phasulīyo oluggavilaggū bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evam' eva'ssu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi nāma titta-

kālābo āmakacchinno vātātapena samputito hoti sammilāto evam-eva-ssu me sisacchavi samputitā hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana: udaracchaviṃ parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi, piṭṭhikaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇhāmi. Yāva-ssu me Aggivessana udaracchavi piṭṭhikaṇṭakam allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana: vacceṃ vā muttam vā karissāmiti tatth' eva avakujjo papa-tāmi tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana imam-eva kāyaṃ assāsento pāpinā gattāni anomajjāmi. Tassa mayhaṃ Aggivessana pāpinā gattāni anomajjato pūtimaḷāni lomāni kāyasmā paputanti tāy' ev' appāhāratāya. Api-ssu maṃ Aggivessana manussā disvā evam-āhaṃsu: kāḷo samaṇo Gotamo ti. Ekacce manussā evam-āhaṃsu: na kāḷo samaṇo Gotamo, sāmo samaṇo Gotamo ti. Ekacce manussā evam-āhaṃsu: na kāḷo samaṇo Gotamo na pi sāmo, maṅguracchavi samaṇo Gotamo ti. Yāva-ssu me Aggivessana tāva parisuddho chavivanno pariyodāto upahato hoti tāy' ev' appāhāratāya.

Tassa mayhaṃ Aggivessana etad-ahosi: Ye kho keci atītam addhānaṃ samānā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayimsu, etāvaparamaṃ na-y-ito bhiyyo; ye pi hi keci anūgatam addhānaṃ samānā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayissanti, etāvaparamaṃ na-y-ito bhiyyo; ye pi hi keci etarāhi samānā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, etāvaparamaṃ na-y-ito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhi-gacchāmi uttarim manussadhammā alamariyañāpadassana-visesaṃ, siyā nu kho añño maggo bodhāyāti. Tassa mayhaṃ Aggivessana etad-ahosi: Abhiññāmi kho panāhaṃ pitu Sakkassa kammante sītāya jambucchāyāya nisimmo vivicca eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā, siyā nu kho eso maggo bodhāyāti. Tassa mayhaṃ Aggivessana satānusāri viññānaṃ ahosi: eso vā maggo bodhāyāti. Tassa mayhaṃ Aggivessana etad-ahosi: Kin- nu kho

ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatr' eva kāmehi aññatra akusalehi dhammehi. Tassa mayhaṃ Aggivessana etad' ahoṣi: Na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatr' eva kāmehi aññatra akusalehi dhammehi.

Tassa mayhaṃ Aggivessana etad' ahoṣi: Na kho taṃ sukaṃ sukhaṃ adhiḡantuṃ evaṃ adhiḡattakassimānaṃ patta-kāyena, yaṃ nūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ ti. So kho ahaṃ Aggivessana oḷārikaṃ āhāraṃ āhāresuṃ odanakummāsaṃ. Tena kho pana maṃ Aggivessana samayena pañca bhikkhū paccupatthitā honti: yaṃ no samaṇo Gotamo dhammaṃ adhiḡamiṣṣati taṃ no ārocassa-ti. Yato kho ahaṃ Aggivessana oḷārikaṃ āhāraṃ āhāresuṃ odanakummāsaṃ, atha me te pañca bhikkhū nibbijjā-pakkamiṃsu: bāhuliko samaṇo Gotamo padhānavibbhanto avatto bahullāyāti.

So kho ahaṃ Aggivessana oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja vihāsuṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tittḥati. Vitakka-vicārānaṃ vūpasanā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsuṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tittḥati. Pītiyā ca virāgā upekhako ca vihāsuṃ sato ca sampajāno, sukhaṃ ca kāyena patisaṃvedesuṃ yaṃ taṃ ariyā śeikkhanti; upekhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja vihāsuṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tittḥati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati-pārisuddhiṃ caṭutthaṃ jhānaṃ upasampajja vihāsuṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tittḥati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thito ānejjappatte

pubbenivāsānussatīnāyā cittaṃ abhininnāmesim. So anekavīṭṭaṃ pubbenivāsāṃ anussarāmi, seyyathidaṃ: ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ pi jātiyo jāṭisatam pi jāṭisahasassam pi jāṭisatasahasassam pi, aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe; amutr' āsim evaṃnāmo evaṃgotto evaṃvanno evamāhāro evaṃ sukhadukkhaṭṭhisamvedī evaṃāyupariyanto, so tato cuto amutra uppādim, tatrāp' āsim evaṃnāmo evaṃgotto evaṃvanno evamāhāro evaṃ sukhadukkhaṭṭhisamvedī evaṃāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sauddesaṃ anekavīṭṭaṃ pubbenivāsāṃ anussarāmi. Ayaṃ kho me Aggivessana rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppānā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evārūpā pi kho me Aggivessana uppānā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaḅgaṇe vigatūpakkilese mudubbhūte kammaniye tṭhite añejiappatte sattānaṃ cutūpapātānāyā cittaṃ abhininnāmesim. So dībbena cakkhunā visuddhena atikkantamānusaṅkena satte passāmi cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḷā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḷā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokāṃ upapannā ti. Iti dībbena cakkhunā visuddhena atikkantamānusaṅkena satte passāmi cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me Aggivessana rattiyaṃ majjime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppānā,

tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakāleṣe mudubbhūte kammaniye tṛite ānejjappatte āsavānaṃ khayānāya cittaṃ abhininnāmesin. So: idaṃ dukkhaṃ ti yathābhūtaṃ abbhānāsīn, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhānāsīn, ayaṃ dukkhanirodho ti yathābhūtaṃ abbhānāsīn, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ abbhānāsīn; ime āsavā ti yathābhūtaṃ abbhānāsīn, ayaṃ āsavaṃ ti yathābhūtaṃ abbhānāsīn, ayaṃ āsavaṃ ti yathābhūtaṃ abbhānāsīn, ayaṃ āsavanirodho ti yathābhūtaṃ abbhānāsīn, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhānāsīn. Tassa me evaṃ jūnato evaṃ paasato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttam - iti nānaṃ ahoṣi; klūṇā jātī, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ iṭṭhattāyāti abbhānāsīn. Ayaṃ kho me Aggivessana ratiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Abhijānāmi kho pañhaṃ Aggivessana anekasatāya parisāya dhammaṃ desetā, api - ssa maṃ ekameko evaṃ maṇāti: mam - ev' ārabha samaṇo Gotamo dhammaṃ desesiti. Na kho paṇ' etaṃ Aggivessana evaṃ datṭhabbaṃ, yāvad - eva viññāpanatthāya Tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ Aggivessana tassā yeva kathāya pariyoṣāne tasmīn yeva purimasmiṃ samādhinimutte ajjhattam - eva cittaṃ saṅghapemi - sannisādemī ekodikaromi samādahāmi. yena sudān niccakappaṃ niccakappaṃ viharāmi. — Okappaniyam - etaṃ bhoṭo Gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāmi pana bhavaṃ Gotamo divā supitā ti. — Abhijānāmi ahaṃ Aggivessana gihānaṃ pacchime māse pacchābhattaṃ piṇḍapātapaṭikkanto catugguṇaṃ saṅghātiṃ pañcāpetvā dakkhīnaṃ passena sato sampajāno middaṃ okkamitā ti. — Etaṃ kho bho Gotama eke samaṇabrūhmaṇā sammohavihārasmiṃ

vadanānti. — Na kho Aggivessana ettāvata sammūlho vā hoti asammūlho vā. Api ca Aggivessana yathā sammūlho ca hoti asammūlho ca, tam supāhi, sādhuṇaṃ manasikarohi, bhāsissāmiti. — Evaṃ bho ti kho Saccako Niganthaputto Bhagavato paccassosi. Bhagavā etad'avoca:

Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā, tam ahaṃ sammūlho ti vadāmi. Āsavānaṃ hi Aggivessana appahānā sammūlho hoti. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā, tam ahaṃ asammūlho ti vadāmi. Āsavānaṃ hi Aggivessana pahānā asammūlho hoti. Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā ucchinnaṃ mūlā tālavatthukatā anabhāvakatā āyatim anuppādaḍḍhammā. Seyyathā pi Aggivessana tālo matthakācchiṇṇo abhabbo puna virūḷhiyā, evaṃ eva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā ucchinnaṃ mūlā tālavatthukatā anabhāvakatā āyatim anuppādaḍḍhammā ti.

Evaṃ vutte Saccako Niganthaputto Bhagavantam etad'avoca: Acchariyaṃ bho Gotama, abhūtaṃ bho Gotama, yavaṃ c' idaṃ bho Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivanno c' eva pariyodāyati mukhavanno ca vippsīdati, yathā tam arahato sammāsambuddhassa. Abhi jānāmi ahaṃ bho Gotama Pūraṇaṃ Kassapaṃ vādena vādaṃ samārabbhitā, so pi mayā vādena vādaṃ samāraddho aññen' aññaṃ paṭicari, bahiddhā kathaṃ apanāmesu, kopaṃ ca dosaṃ ca appaccayaṃ ca pātvākāsi. Bhoṭa pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivanno c' eva pariyodāyati mukhavanno ca vippsīdati, yathā tam arahato sammāsambuddhassa. Abhi jānāmi ahaṃ bho Gotama Makkhaliṃ Gosālāṃ — Ajitaṃ Kesakambalaṃ — Pakudhaṃ Kaccāyanaṃ — Saṅjayaṃ Belatthaputtaṃ — Niganthaṃ Nāthaputtaṃ vādena vādaṃ samārabbhitā, so pi mayā vādena vādaṃ samāraddho aññen'

aññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopāṇ-ca dosaṇ-ca appaccayaṇ-ca pātvākāsi. Bhoto pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanitehi vacanapathehi samudācariyamānassa chavivanno c' eva pariyoḍāyati mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca dāni mayāṃ llo Gotama gacchāma, bahukiccā mayāṃ bahukaraṇiyyā ti. — Yassa dāni tvaṃ Aggivessava kālaṃ maññasiti.

Atha kho Saccako Nigaṇṭhaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā pakkāmiti.

MAHĀSACCAKASUTTAM CHATTHAM

37.

Evam-me sutāṃ. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Pubbārāme Migāramātu pāsāde. Atha kho Sakko devānam-into yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ thito kho Sakko devānam-into Bhagavantam etad-avoca: Kittāvatā nu kho bhante bhikkhu saṅkhiṭṭena tanhāsaṅkhaya-vimutto hoti accantaniṭṭhe accantaṃyogakkhemā accantabrahmacārī accantapariyosāno settho devamanussānaṃ-ti.

Idha devānam-inda bhikkhuno sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṃ-ce taṃ devānam-inda bhikkhuno sutāṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhijānāya sabbaṃ dhammaṃ pariānāti, sabbaṃ dhammaṃ pariānāya yaṃ kaṇci vedanaṃ vedeti, sukkaṃ vā dukkaṃ vā adukkhamasukkaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ-ñeva pari-

niḍḍāyati; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvata kho devānaṃ inda bhikkhu saṅkhittena taṇhāsankhayavimutto hoti accanta-niṭṭho accantayogakkhemi accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ-ti. Atha kho Sakko devānaṃ indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradbhāyi.

Tena kho pana samayena āyasmā Mahāmoggallāno Bhagavato avidūre nisinna hoti. Atha kho āyasmato Mahāmoggallānassa etad' ahosi: Kin' nu kho so yakkho Bhagavato bhāsitaṃ abhisamecca anumodi udāhu no: yaṃ nūnāhaṃ taṃ yakkhaṃ jāneyyaṃ yadi vā so yakkho Bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no ti. Atha kho āyasmā Mahāmoggallāno seyyathā pi nāma balavā parisō samāññaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samājeyya evaṃ-eva Pubbārāme Migāramātu pāsāde antarahito devesu Tāvatisseṣu pāturaḥosi. Tena kho pana samayena Sakko devānaṃ indo ekapundarīke uyyāne dibbhehi pañcali turīyasatehi samappito samāññibhūto paricāreti. Addasā kho Sakko devānaṃ indo āyasmantaṃ Mahāmoggallānaṃ dūrato ya āgacchantāṃ, disvāna tāni dibbāni pañca turīyasatāni paṭippaṇāmetvā yen' āyasmā Mahāmoggallāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahāmoggallānaṃ etad' avoca: Ehi kho mārisa Moggallāna, sāgataṃ mārisa Moggallāna, cīrassaṃ kho mārisa Moggallāna imaṃ pariyāyaṃ akāsi yadidaṃ idh' āgamanāya, nisīda mārisa Moggallāna, idam āsanaṃ pañnattā-ti. Nisīdi kho āyasmā Mahāmoggallāno pañnatte āsane. Sakko pi kho devānaṃ indo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisimaṃ kho Sakkaṃ devānaṃ indaṃ āyasmā Mahāmoggallāno etad' avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena taṇhāsankhayavimuttiṃ abhāsi, sādhu mayam' pi etissā kathāya bhāgino assāma savaṇāyāti. — Mayam' kho mārisa Moggallāna bahukiecā, mayam' bahukarapiyā, app' eva sakena karaṇiyena api ca devānaṃ yeva Tāvatisānaṃ karaṇiyena. Api ca mārisa Moggallāna sussutaṃ yeva hoti suggahitaṃ

sumanasikataṃ sūpadhāritaṃ yaṇ' no khīppam' eva antara-
dhāyati. Bhūtapulīhaṃ mārisa Moggallāna devāsurasaṅgāmo
samupabbūho ahoṣi. Tasmiṃ kho pana mārisa Moggallāna
saṅgāme devā jiniṃsu, asurā parājiniṃsu. So kho ahaṃ
mārisa Moggallāna taṃ saṅgāmaṃ abhivijinītvā vijitasāṅgāmo
tato paṭinivattitvā Vejayantam' nāma pāsādam' māpesiṃ.
Vejayantassa kho pana mārisa Moggallāna pāsādassa eka-
satam' niyyūham', ekamekasmim' niyyūhe satta satta kūtāgāra-
satāni, ekamekasmim' kūtāgāre satta satta accharāyo, ekam-
ekissū accharāya satta satta paricārīkāyo. Iceheyyāsi no
tvam' mārisa Moggallāna Vejayantassa pāsādassa rāmaṇeyya-
kaṃ datthun' ti. Adhivāsesi kho āyasmā Mahāmoggallāno
tuppihbhāvena.

Atha kho Sakko ca devānam' indo Vessavaṇo ca mahā-
rājā āyasmantaṃ Mahāmoggallānaṃ purakkhatvā yena
Vejayanto pāsādo ten' upasaṅkamiṃsu. Addasāsuṃ kho
Sakkassa devānam' indassa paricārīkāyo āyasmantaṃ Mahā-
moggallānaṃ dūrato va āgacchantāṃ, disvāna ottapamānā
hriyamānā sakam' sakam' ovarakaṃ pavisiṃsu. Seyyathā
pi nāma sunisā sasuraṃ disvā ottapati hriyati, evam' evaṃ
Sakkassa devānam' indassa paricārīkāyo āyasmantaṃ Mahā-
moggallānaṃ disvā ottapamānā hriyamānā sakam' sakam'
ovarakaṃ pavisiṃsu. Atha kho Sakko ca devānam' indo
Vessavaṇo ca mahārājā āyasmantaṃ Mahāmoggallānaṃ Ve-
jayante pāsāde anucaṅkamūpentī anuvicārāpentī: idam' pi
mārisa Moggallāna passa Vejayantassa pāsādassa rāma-
ṇeyyakaṃ, idam' pi mārisa Moggallāna passa Vejayantassa
pāsādassa rāmaṇeyyakan' ti. — Sobhat' idam' āyasmato
Kosiyassa yathā taṃ pubbe katapuñṇassa, manussā pi kiṇ-
cid' eva rāmaṇeyyakaṃ diṭṭhā evam' āhaṃsu: sobhati vata
bho devānam' Tāvatinīsānaṃ' ti, ta' y' idam' āyasmato Kosi-
yassa sobhati yathā taṃ pubbe katapuñṇassāti. Atha kho
āyasmato Mahāmoggallānassa etad' ahoṣi: Atibālham' kho
ayaṃ yakkho pamatto viharati, yaṇ' nūnāham' imaṃ yakkhaṃ
saṃvejeyyan' ti. Atha kho āyasmā Mahāmoggallāno tathā-
rūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā Vejayantaṃ
pāsādam' pādaṅgutthakena saṅkampesi sampakampesi sampa-

vedhesi. Atha kho Sakko ca devānam·indo Vessavano ca mahārājā devā·ca Tāvatisā acchariyabbhuta-cittajātā ahesuṃ: Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubbhāvata, yatra hi nāma diḍḍhaṃ bhavanaṃ pādaṅguṭṭhakeṇa saṅkameppati sampakameppati sampavedhessaṃti. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam·indam samviggaṃ lomahatṭhajātaṃ viditvā Sakkaṃ devānam·indam etad·avoca:

Yathākathaṃ paṇa te Kosiya Bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsi, sādhu mayam·pi etissā kathāya bhūgino assāma savaṇāyāti. — Idhāhaṃ mārisa Moggallāna yena Bhagavā ten' upasaṅkamiṃ, upasaṅkamitvā Bhagavantassa abhivādetvā ekamantaṃ atṭhāsīm. Ekamantaṃ tṭho kho ahaṃ mārisa Moggallāna Bhagavantaṃ etad·avocaṃ: Kittavutā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accanta-yogakkhemi accanta-brahmacāri accantapariyosāno seṭṭho devamanussānaṃ·ti. Evaṃ vutte mārisa Moggallāna Bhagavā maṃ etad·avoca: Idha devānam·inda bhikkhuno sutam·hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṃ·ce taṃ devānam·inda bhikkhuno sutam·hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabhaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariññāya yaṃ kaṃci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adakkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virūgānupassī viharati, nirodhānupassī viharati, paṇisaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virūgānupassī viharanto, nirodhānupassī viharanto, paṇisaggānupassī viharanto na kiñci loke upādiyāti, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ·neva parinibbāyati; khipā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvutā kho devānam·inda bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accanta-yogakkhemi accanta-brahmacāri accantapariyosāno seṭṭho devamanussānaṃ·ti. Evaṃ kho me mārisa Moggallāna Bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsi. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam·indassa bhā-

sitaṃ abhinanditvā anumoditvā seyyathā pi nāma balavā puriso sammajjitaṃ vā bhāvaṃ pasāreyya pasāritaṃ vā bhāvaṃ sammajjeyya evaṃ evaṃ devesu Tāvatisseṣu antarahito Pubbarāme Migāramātu pasāde pāturnhosī. Atha kho Sakkaṃ devānaṃ indassa paricārikāyo acirapakkante āyasmante Mahāmoggallāne Sakkaṃ devānaṃ indaṃ etad'avocaṃ: Eso nu te mārisa so Bhagavā satthā ti. — Na kho me mārisa so Bhagavā satthā, sabrahmacārī me eso, āyasmā Mahāmoggallāno ti. — Lābhā te mārisa yassa te sabrahmacārī evaṃ mahiddhiko evaṃ mahānubhāvo, aho nūna te so Bhagavā satthā ti.

Atha kho āyasmā Mahāmoggallāno yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Mahāmoggallāno Bhagavantaṃ etad'avoca: Abhi jānāti no bhante Bhagavā ahu tañ-ñeva aññatarassa mahesakkhassa yakkhassa saṅkhittena tanhāsāṅkhayavimuttiṃ abbāsithāti. — Abhi jānāmi' ahaṃ Moggallāna: idha Sakko devānaṃ indo yenaṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tīto kho Moggallāna Sakko devānaṃ indo maṃ etad'avoca: Kittavatā nu kho bhante bhikkhu saṅkhittena tanhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhenū accantabrahmacārī accantapariyoṣāno eṭṭho devamanussānaṃ ti. Evaṃ vutte ahaṃ Moggallāna Sakkaṃ devānaṃ indaṃ etad'avocaṃ: Idha devānaṃ inda bhikkhuno sutanti hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṃ ce taṃ devānaṃ inda bhikkhuno sutanti hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbāṃ dhammaṃ abhi jānāti, sabbāṃ dhammaṃ abhi jānāya sabbāṃ dhammaṃ pari jānāti, sabbāṃ dhammaṃ pari jānāya yaṃ kaṇi vedanāṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, patinissaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, patinissaggānupassī viharanto na kiṇi loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paecatthaṃ-ñeva parinibbāyati; khīṇā jāti, vusitaṃ brahma-

cariyam, kataṃ karaṇīyam nāparam itthattāyāti pajānāti. Ettāvata kho devānam-inda bhikkhu saṅkhittena taṇhā-saṅkhayavimutto hoti accantamittho accantayogakkhemi accantabrahmacāri accantapariyosāno settho devamanussānanti. Evaṃ kho ahaṃ Moggallāna abhijānāmi Sakkassa devānam-indassa saṅkhittena taṇhāsaṅkhayavimuttiṃ bhāsitaṃ ti.

Idam'avoca Bhagavā. Attamaṃ āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ abhinanditi.

CŪLATANHĀSAṆKHATASUTTAM SATTAMAṆ.

38.

Evaṃ-me sutam. Ekam samayaṃ Bhagavā Suvattliyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ hoti: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad-ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ-ti. Assosaṃ kho sambahulā bhikkhū: Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ. Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad-ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ-ti. Atha kho te bhikkhū yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkamissa, upasaṅkamitvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad'avocaṃ: Saccaṃ kira te āvuso Sāti evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ. Tathā 'haṃ Bhagavatā... anaññaṃ-ti. — Evaṃ byā kho ahaṃ āvuso Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad-ev' idaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ-ti. Atha kho te bhikkhū Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakaṃ dīṭṭhigatā viveceṭṭukāmaṃ samanuyuñjanti samanugāhanti samanubhūṣanti: Mā evaṃ āvuso Sāti avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evaṃ vadeyya. Anekāpariyāyena hi āvuso Sāti paṭiccasamuppannaṃ viññāṇaṃ

vuttam Bhagavatā: aññatra paccayā na tīhi viññāpessa sambhavo ti. Evam pi kho Sāti bhikkhu kevattaputto tehi bhikkhūhi samanuyūññyamāno samanugāhiyamāno samanubhāsiyamāno tad eva pāpakaṃ dīṭṭhigataṃ thūmasā parāmassa abhinivissa voharati: Evam byā kho aham āvuso Bhagavatā... anaññan ti.

Yato kho te bhikkhū nāsakkhimso Sātiṃ bhikkhūṃ kevattaputtam etasmā pāpakā dīṭṭhigatā vivecetum atha yena Bhagavā ten' upasaṅkamimso, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimso. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum: Sātissa nāma bhante bhikkhuno kevattaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā... anaññan ti. Assumha kho mayaṃ bhante: Sātissa kira nāma bhikkhuno kevattaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā... anaññan ti. Atha kho mayaṃ bhante yena Sāti bhikkhu kevattaputto ten' upasaṅkamimha, upasaṅkamitvā Sātiṃ bhikkhūṃ kevattaputtam etad avocumha: Saccaṃ kira te āvuso Sāti evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā... anaññan ti. Evam vutte bhante Sāti bhikkhu kevattaputto amhe etad avoca: Evam byā kho aham āvuso Bhagavatā... anaññan ti. Atha kho mayaṃ bhante Sātiṃ bhikkhūṃ kevattaputtam etasmā pāpakā dīṭṭhigatā vivecetukāmaṃ samanuyūññimha samanugāhimha samanubhāsimha: Mā evam āvuso Sāti avaca, mā Bhagavantam abbhācikkhi: na hi sādhu Bhagavato abbhācikkhānaṃ, na hi Bhagavā evam vadeyya. Anekapariyāyena hi āvuso Sāti paṭiccasamuppannaṃ viññāpaṃ vuttam Bhagavatā: aññatra paccayā na tīhi viññāpessa sambhavo ti. Evam pi kho bhante Sāti bhikkhu kevattaputto amhehi samanuyūññyamāno samanugāhiyamāno samanubhāsiyamāno tad eva pāpakaṃ dīṭṭhigataṃ thūmasā parāmassa abhinivissa voharati: Evam byā kho aham āvuso Bhagavatā... anaññan ti. Yato kho mayaṃ bhante nāsakkhimha Sātiṃ bhikkhūṃ kevattaputtam etasmā pāpakā dīṭṭhigatā vivecetum atha mayaṃ etam attham Bhagavato ārocemāhi.

Atha kho Bhagavā aññataruṃ bhikkhūṃ āmantesi: Ehi

vaṃ bhikkhu mama vacanena Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi: Saṭṭhā taṃ āvuso Sāti āmantetiti. Evaṃ bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkami; upasaṅkamitvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad'avoca: Saṭṭhā taṃ āvuso Sāti āmantetiti. Evaṃ āvuso ti kho Sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami; upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ Bhagavā etad'avoca: Saccaṃ kira te Sāti evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad'ev' idaṃ viññāpaṃ sandhāvati saṃsarati, anaññaṃ - ti. — Evaṃ byā kho ahaṃ bhante Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad'ev' idaṃ viññāpaṃ sandhāvati saṃsarati, anaññaṃ - ti. — Katamaṃ taṃ Sāti viññāpan - ti. — Yvāyaṃ bhante vado vedeyyo tatra tatra kalyāṇapāpākānaṃ kammaṇaṃ vipākaṃ paṭisaṃvedetiti. — Kassa nu kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nana mayā moghapurisa anekapariyāyena paṭiccasamuppannaṃ viññāpaṃ vuttaṃ: aññatra paccayā na'thi viññāpessa saṃbhavo ti. Atha ca pana tvaṃ moghapurisa attanā duggahitena amhe e' eva abbhācikkhasi attānaṃ - ca khaṇasi bahuṃ - ca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati diḡharattaṃ ahitāya dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim: maññatha bhikkhave: apī nāyaṃ Sāti bhikkhu kevaṭṭaputto usmikato pi imasmiṃ dhammavinaye ti. — Kim hi siyā bhante, no h' etaṃ bhante ti. Evaṃ vutte Sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubbhūto pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi. Atha kho Bhagavā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubbhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appatibhānaṃ viditvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad'avoca: Paññāyissasi kho tvaṃ moghapurisa etena sakena pāpakena dīṭṭhigatena, idhāhaṃ bhikkhū paṭipucchissāmi. Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Sāti bhikkhu ke-

vattaputto attanā duggahitena amhe c' eva abbhācikkhati attānā - ca khaṇati bahū - ca apuññaṃ pasavatīti. — No h' etaṃ bhante, anekapariyāyena hi no bhante paṭiccasamuppannaṃ viññānaṃ vuttaṃ Bhagavatā: aññatra paccayā na tthi viññāpassa sambhavo ti. — Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave paṭiccasamuppannaṃ viññānaṃ vuttaṃ mayā: aññatra paccayā na tthi viññāpassa sambhavo ti. Atha ca paṇāyāṃ Sāti bhikkhu kevattaputto attanā duggahitena amhe c' eva abbhācikkhati attānā - ca khaṇati bahū - ca apuññaṃ pasavati. Tam hi tassa moghapurisassa bhavissati digharattaṃ ahitāya dukkhāya.

Yā - ād - eva bhikkhave paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkhaṃ gacchati: cakkhū - ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuvinnāna - t' eva saṅkhaṃ gacchati; sotā - ca paṭicca sadde ca uppajjati viññānaṃ, sotaviññāna - t' eva saṅkhaṃ gacchati; ghāna - ca paṭicca gandhe ca uppajjati viññānaṃ, ghānavinnāna - t' eva saṅkhaṃ gacchati; jivhā - ca paṭicca rase ca uppajjati viññānaṃ, jivhāvinñāna - t' eva saṅkhaṃ gacchati; kāya - ca paṭicca phoṭṭhabbe ca uppajjati viññānaṃ, kāyavinñāna - t' eva saṅkhaṃ gacchati; mana - ca paṭicca dhamme ca uppajjati viññānaṃ, manovinnāna - t' eva saṅkhaṃ gacchati. Seyyathā pi bhikkhave yā - yad - eva paccayaṃ paṭicca aggi jalati tena ten' eva saṅkhaṃ gacchati: kaṭṭhā - ca paṭicca aggi jalati, kaṭṭhāggi t' eva saṅkhaṃ gacchati; sakālikā - ca paṭicca aggi jalati, sakālikaggi t' eva saṅkhaṃ gacchati; tīṇā - ca paṭicca aggi jalati, tīṇaggi t' eva saṅkhaṃ gacchati; gomayā - ca paṭicca aggi jalati, gomayaggi t' eva saṅkhaṃ gacchati; thusā - ca paṭicca aggi jalati, thusaggi t' eva saṅkhaṃ gacchati; saṅkāra - ca paṭicca aggi jalati, saṅkāraggi t' eva saṅkhaṃ gacchati; evaṃ - eva kho bhikkhave yā - ād - eva paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkhaṃ gacchati: cakkhū - ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhuvinnāna - t' eva saṅkhaṃ gacchati; sotā - ca paṭicca sadde ca uppajjati viññānaṃ, sotaviññāna - t' eva saṅkhaṃ gacchati; ghāna - ca paṭicca gandhe ca uppajjati

viññānaṃ, ghānaviññānaṃ - t' eva saṅkham gacchati; jīvhaṃ - ca paṭicca rase ca uppajjati viññānaṃ, jīvHAViññānaṃ - t' eva saṅkham gacchati; kāyaṃ - ca paṭicca phoṭṭhabbe ca uppajjati viññānaṃ, kāyaviññānaṃ - t' eva saṅkham gacchati; manaṃ - ca paṭicca dhamme ca uppajjati viññānaṃ, manoviññānaṃ - t' eva saṅkham gacchati.

Bhūtam - idan - ti bhikkhave passathāti. — Evam - bhante. — Tadāhārasambhavan - ti bhikkhave passathāti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman - ti bhikkhave passathāti. — Evam - bhante. — Bhūtam - idan - no - ssōti bhikkhave kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Tadāhārasambhavaṃ no - ssōti bhikkhave kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammaṃ no - ssōti kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Bhūtam - idan - ti bhikkhave yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahiyatīti. — Evam - bhante. — Tadāhārasambhavan - ti bhikkhave yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahiyatīti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman - ti bhikkhave yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahiyatīti. — Evam - bhante. — Bhūtam - idan - ti bhikkhave iti pi vo ettha nivikicchā ti. — Evam - bhante. — Tadāhārasambhavan - ti bhikkhave iti pi vo ettha nivikicchā ti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman - ti bhikkhave iti pi vo ettha nivikicchā ti. — Evam - bhante. — Bhūtam - idan - ti bhikkhave yathābhūtaṃ sammappaññāya suditṭhan - ti. — Evam - bhante. — Tadāhārasambhavan - ti bhikkhave yathābhūtaṃ sammappaññāya suditṭhan - ti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman - ti bhikkhave yathābhūtaṃ sammappaññāya suditṭhan - ti. — Evam - bhante. — Imāṃ ce tumhe bhikkhave dīṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ alīyetha kelāyetha dhanāyetha mamāyetha, apī nu tumhe bhikkhave kullūpamaṃ dhammaṃ desitaṃ ajāneyyātha nittharaṇatthāya no gahaṇatthāyāti. — No h' etaṃ bhante. — Imāṃ ce tumhe bhikkhave dīṭhiṃ evaṃ parisuddhaṃ evaṃ pariyō-

dātāṃ na allīyetha na kolāyetha na dhanāyetha na mamāyetha, api nu tumhe bhikkhave kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha mittharaṇatthāya no gahaṇatthāyāti. — Evam-bhante.

Cattāro ime bhikkhave āhārā bhūtānaṃ vā sattānaṃ tṭhiyā sambhavesinaṃ vā anuggahāya, katame cattāro: ka-baliṃkāro āhāro oḷāriko vā sukhuma vā, phasso dutiyo, mano-saḥoetanā tatiyā, viññānaṃ catutthaṃ. Ime ca bhikkhave cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā: ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabbhavā. Taṇhā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavā: taṇhā vedanānidānā v. v. vedanāpabbhavā. Vedanā cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavā: vedanā phassanidānā ph. ph. phassapabbhavā. Phasso cāyaṃ bhikkhave kiṃnidānā k. k. kiṃpabbhavo: phasso saḷāyatanaṇidānā s. s. saḷāyatanaṇapabbhavo. Saḷāyatanaṇaṃ o' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: saḷāyatanaṇaṃ nāmarūpaṇidānaṃ n. n. nāmarūpaṇapabbhavaṃ. Nāmarūpaṇaṃ c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: nāmarūpaṇaṃ viññāṇaṇidānaṃ v. v. viññāṇaṇapabbhavaṃ. Viññāṇaṇaṃ c' idaṃ bhikkhave kiṃnidānaṃ k. k. kiṃpabbhavaṃ: viññāṇaṇaṃ saṅkhārāṇidānaṃ s. s. saṅkhārāṇapabbhavaṃ. Saṅkhārā c' ime bhikkhave kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā: saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabbhavā. Iti kho bhikkhave avijjāpaccayā saṅkhārā, saṅkhārāpaccayā viññāṇaṃ, viññāṇāpaccayā nāmarūpaṇaṃ, nāmarūpaṇāpaccayā saḷāyatanaṇaṃ, saḷāyatanaṇāpaccayā phasso, phassāpaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānāpaccayā bhavo, bhavāpaccayā jāti, jātīpaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Jātīpaccayā jarāmaraṇaṇaṃ ti itī kho paṇ' etaṃ vuttaṃ; jātīpaccayā nu kho bhikkhave jarāmaraṇaṇaṃ no vā, kathaṃ vā ettha hotīti. — Jātīpaccayā bhante jarāmaraṇaṇaṃ, evaṃ no ettha hoti: jātīpaccayā jarāmaraṇaṇaṇaṃ ti. — Bhavāpaccayā jātīti itī kho paṇ' etaṃ vuttaṃ; bhavāpaccayā nu kho bhikkhave jātīti no vā, kathaṃ vā ettha hotīti. — Bhavāpaccayā

bhante jātī, evaṃ no ettha hoti: bhavapaccayā jātīti. — Upādānapaccayā bhavo ti itī kho pan' etaṃ vuttaṃ; upādānapaccayā nu kho bhikkhave bhavo no vā, kathaṃ vā ettha hotīti. — Upādānapaccayā bhante bhavo, evaṃ no ettha hoti: upādānapaccayā bhavo ti. — Tanhāpaccayā upādānan- ti itī kho pan' etaṃ vuttaṃ; tanhāpaccayā nu kho bhikkhave upādānaṃ no vā, kathaṃ vā ettha hotīti. — Tanhāpaccayā bhante upādānaṃ, evaṃ no ettha hoti: tanhāpaccayā upādānan- ti. — Vedanāpaccayā tanhā ti itī kho pan' etaṃ vuttaṃ; vedanāpaccayā nu kho bhikkhave tanhā no vā, kathaṃ vā ettha hotīti. — Vedanāpaccayā bhante tanhā, evaṃ no ettha hoti: vedanāpaccayā tanhā ti. — Phassapaccayā vedanā ti itī kho pan' etaṃ vuttaṃ; phassapaccayā nu kho bhikkhave vedanā no vā, kathaṃ vā ettha hotīti. — Phassapaccayā bhante vedanā, evaṃ no ettha hoti: phassapaccayā vedanā ti. — Saṅgāyatanapaccayā phasso ti itī kho pan' etaṃ vuttaṃ; saṅgāyatanapaccayā nu kho bhikkhave phasso no vā, kathaṃ vā ettha hotīti. — Saṅgāyatanapaccayā bhante phasso, evaṃ no ettha hoti: saṅgāyatanapaccayā phasso ti. — Nāmarūpapaccayā saṅgāyatanan- ti itī kho pan' etaṃ vuttaṃ; nāmarūpapaccayā nu kho bhikkhave saṅgāyatanaṃ no vā, kathaṃ vā ettha hotīti. — Nāmarūpapaccayā bhante saṅgāyatanaṃ, evaṃ no ettha hoti: nāmarūpapaccayā saṅgāyatanan- ti. — Viññānapaccayā nāmarūpan- ti itī kho pan' etaṃ vuttaṃ; viññānapaccayā nu kho bhikkhave nāmarūpaṃ no vā, kathaṃ vā ettha hotīti. — Viññānapaccayā bhante nāmarūpaṃ, evaṃ no ettha hoti: viññānapaccayā nāmarūpan- ti. — Saṅkhārāpaccayā viññāpan- ti itī kho pan' etaṃ vuttaṃ; saṅkhārāpaccayā nu kho bhikkhave viññāpaṃ no vā, kathaṃ vā ettha hotīti. — Saṅkhārāpaccayā bhante viññāpaṃ, evaṃ no ettha hoti: saṅkhārāpaccayā viññāpan- ti. — Avijjāpaccayā saṅkhārā ti itī kho pan' etaṃ vuttaṃ; avijjāpaccayā nu kho bhikkhave saṅkhārā no vā, kathaṃ vā ettha hotīti. — Avijjāpaccayā bhante saṅkhārā, evaṃ no ettha hoti: avijjāpaccayā saṅkhārā ti.

Sādhu bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha ahaṃ pi evaṃ vadāmi: [Iti] imasmiṃ sati idaṃ hoti,

imass' uppādā idam uppajjati, yadidam avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatana-paccayā phassa, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tv eva asesavirāgaṇi-rodhā saṅkhāraṇi-rodho, saṅkhāraṇi-rodhā viññāṇaṇi-rodho, viññāṇaṇi-rodhā nāmarūpaṇi-rodho, nāmarūpaṇi-rodhā saḷāyatanaṇi-rodho, saḷāyatanaṇi-rodhā phassaṇi-rodho, phassaṇi-rodhā vedanāni-rodho, vedanāni-rodhā tanhāni-rodho, tanhāni-rodhā upādānaṇi-rodho, upādānaṇi-rodhā bhavaṇi-rodho, bhavaṇi-rodhā jāti-rodho, jāti-rodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evam etassa kevalassa dukkhakkhandhassa ni-rodho hoti.

Jāti-rodhā jarāmaraṇaṇi-rodho ti itī kho pan' etaṃ vuttaṃ; jāti-rodhā nu kho bhikkhave jarāmaraṇaṇi-rodho no vā, kathaṃ vā ettha hotīti. — Jāti-rodhā bhante jarāmaraṇaṇi-rodho, evaṃ no ettha hoti; jāti-rodhā jarāmaraṇaṇi-rodho ti. — Bhavaṇi-rodhā jāti-rodho ti itī kho pan' etaṃ vuttaṃ; bhavaṇi-rodhā nu kho bhikkhave jāti-rodho no vā, kathaṃ vā ettha hotīti. — Bhavaṇi-rodhā bhante jāti-rodho, evaṃ no ettha hoti; bhavaṇi-rodhā jāti-rodho ti. — Upādānaṇi-rodhā bhavaṇi-rodho ti itī kho pan' etaṃ vuttaṃ; upādānaṇi-rodhā nu kho bhikkhave bhavaṇi-rodho no vā, kathaṃ vā ettha hotīti. — Upādānaṇi-rodhā bhante bhavaṇi-rodho, evaṃ no ettha hoti; upādānaṇi-rodhā bhavaṇi-rodho ti. — Tanhāni-rodhā upādānaṇi-rodho ti itī kho pan' etaṃ vuttaṃ; tanhāni-rodhā nu kho bhikkhave upādānaṇi-rodho no vā, kathaṃ vā ettha hotīti. — Tanhāni-rodhā bhante upādānaṇi-rodho, evaṃ no ettha hoti; tanhāni-rodhā upādānaṇi-rodho ti. — Vedanāni-rodhā tanhāni-rodho ti itī kho pan' etaṃ vuttaṃ; vedanāni-rodhā nu kho bhikkhave tanhāni-rodho no vā, kathaṃ vā ettha hotīti. — Vedanāni-rodhā bhante tanhāni-rodho, evaṃ no ettha hoti; vedanāni-rodhā tanhāni-rodho ti. — Phassaṇi-rodhā vedanāni-rodho ti itī kho pan' etaṃ vuttaṃ; phassa-

nirodhā nu kho bhikkhave vedanānirodho no vā, kathaṃ vā ettha hotīti. — Phassanirodhā bhante vedanānirodho, evaṃ no ettha hoti: phassanirodhā vedanānirodho ti. — Saḷāyatana-nirodhā phassanirodho ti itī kho pan' etaṃ vuttaṃ; saḷāyatana-nirodhā nu kho bhikkhave phassanirodho no vā, kathaṃ vā ettha hotīti. — Saḷāyatana-nirodhā bhante phassanirodho, evaṃ no ettha hoti: saḷāyatana-nirodhā phassanirodho ti. — Nāmarūpanirodhā saḷāyatana-nirodhho ti itī kho pan' etaṃ vuttaṃ; nāmarūpanirodhā nu kho bhikkhave saḷāyatana-nirodhho no vā, kathaṃ vā ettha hotīti. — Nāmarūpanirodhā bhante saḷāyatana-nirodhho, evaṃ no ettha hoti: nāmarūpa-nirodhā saḷāyatana-nirodhho ti. — Viññāpanirodhā nāmarūpa-nirodhho ti itī kho pan' etaṃ vuttaṃ; viññāpanirodhā nu kho bhikkhave nāmarūpanirodhho no vā, kathaṃ vā ettha hotīti. — Viññāpanirodhā bhante nāmarūpanirodhho, evaṃ no ettha hoti: viññāpanirodhā nāmarūpanirodhho ti. — Saṅkhāra-nirodhā viññāpanirodhho ti itī kho pan' etaṃ vuttaṃ; saṅkhāra-nirodhā nu kho bhikkhave viññāpanirodhho no vā, kathaṃ vā ettha hotīti. — Saṅkhāra-nirodhā bhante viññāpanirodhho, evaṃ no ettha hoti: saṅkhāra-nirodhā viññāpanirodhho ti. — Avijjānirodhā saṅkhāra-nirodhho ti itī kho pan' etaṃ vuttaṃ; avijjānirodhā nu kho bhikkhave saṅkhāra-nirodhho no vā, kathaṃ vā ettha hotīti. — Avijjānirodhā bhante saṅkhāra-nirodhho, evaṃ no ettha hoti: avijjānirodhā saṅkhāra-nirodhho ti.

Sādhu bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha ahaṃ pi evaṃ vadāmi: Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjānirodhā saṅkhāra-nirodhho, saṅkhāra-nirodhā viññāpanirodhho, viññāpanirodhā nāmarūpanirodhho, nāmarūpanirodhā saḷāyatana-nirodhho, saḷāyatana-nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādāna-nirodhho, upādāna-nirodhā bhava-nirodhho, bhava-nirodhā jātūnirodho, jātūnirodhā jarāmaraṇaṃ sokaparidevaduḥkhadomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nirodhho hoti.

Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā

pubbantam vā patidhāveyyātha: ahesumha nu kho mayam atitam-addhānam, na nu kho ahesumha atitam-addhānam, kin-nu kho ahesumha atitam-addhānam, kathan-nu kho ahesumha atitam-addhānam, kiṃ hutvā kiṃ ahesumha nu kho mayam atitam-addhānam-ti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā aparantam vā ādhāveyyātha: Bhavissāma nu kho mayam anāgatam-addhānam, na nu kho bhavissāma anāgatam-addhānam, kin-nu kho bhavissāma anāgatam-addhānam, kathan-nu kho bhavissāma anāgatam-addhānam, kiṃ hutvā kiṃ bhavissāma nu kho mayam anāgatam-addhānam-ti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā oṭarabhi vā paccuppannam-addhānam ajjhataṃ kathamikathā assatha: Ahaṃ nu kho 'emi, no nu kho 'emi, kin-nu kho 'emi, kathan-nu kho 'emi, ayam nu kho 'atto kuto āgato, so kubbimāmi bhavissatīti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā evaṃ vadeyyātha: Satthā no garu, satthugāravena ca mayam vademāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā evaṃ vadeyyātha: Samaṇo no evaṃ āha samaṇa ca, na ca mayam evaṃ vademāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā aññam satthāraṃ uddiseyyāthāti. — No h' etaṃ bhante. — Api nu tumhe bhikkhave evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vatakotūhala-maṅgalāni tāni sārato paccāgaccheyyāthāti. — No h' etaṃ bhante. — Naṃ bhikkhave yad-eva tumhākaṃ sāmāṃ ātāṃ sāmāṃ dīṭṭhaṃ sāmāṃ viditaṃ tad-eva tumhe vadethāti. — Evaṃ bhante. — Sādhū bhikkhave. Upanitā kho me tumhe bhikkhave iminā sandīṭṭhikena dhammena akālikena ehipassikena opannyikena paccattaṃ veditabbena viññūhi. Sandīṭṭhiko ayam bhikkhave dhammo akāliko ehipassiko opannyiko paccattaṃ veditabbo viññūhīti iti yaṃ-taṃ vuttaṃ idam-etaṃ paṭicca ruttaṃ.

Tiṇṇaṃ kho pana bhikkhave sannipātā gabbhassāvakkanti hoti: Idha mātāpitāro ca sannipatitā honti, mātā ca na utari hoti, gandhabbo ca na paccupatthito hoti, n' eva tāva gab-

bhassāvakkanti hoti. Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupatthito hoti, n' eva tāva gabbhassāvakkanti hoti. Yato ca kho bhikkhave mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupatthito hoti, evaṃ tinnāṃ sannipatā gabbhassāvakkanti hoti. Tam-enaṃ bhikkhave mātā nava vā dasa vā māse gabbhaṃ kucchinaṃ pariharati mahatā saṃsayena garuṃ-bhāraṃ. Tam-enaṃ bhikkhave mātā navannaṃ vā dasannaṃ vā māsannaṃ accayena vijāyati mahatā saṃsayena garuṃ-bhāraṃ. Tam-enaṃ jātāṃ samānaṃ sakena lobitena poseti. Lohitaṃ h' etaṃ bhikkhave ariyassa vinaye yadidaṃ mātutthaṇṇaṃ. Sa kho so bhikkhave kumāro vuddhiṃ-anvāya indriyānaṃ paripākam-anvāya yāni tāni kumārakānaṃ kilāpanakāni tehi kilāti. seyyathidaṃ vaṇṇakam ghaṭikaṃ mokkhaṇṇakam ciṅgulakam pattālhakam rathakam dhanukam. Sa kho so bhikkhave kumāro vuddhiṃ-anvāya indriyānaṃ paripākam-anvāya pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti, cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamāhitehi rajanīyehi, sotaviññeyyehi saddehi—ghānaviññeyyehi gandhehi—jivhāviññeyyehi rasehi—kāyaviññeyyehi phoṭṭhabbehi itthehi kaṇṭhehi manāpehi piyarūpehi kāmūpasamāhitehi rajanīyehi.

So cakkhunaṃ rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati, anupatthitakāyasati ca viharati parittacetaso, taṃ ca cetovimuttiṃ pañāvimuttiṃ yathābhūtaṃ na ppajānāti yatth' assa te pāpakā akusala dhammā sparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kaṇṇo vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī, yā vedanāsu nandī tad-upādānaṃ, tass' upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā—pe—ghāṇena gandhaṃ ghāyivā—jivhāya rasaṃ sāyivā—kāyena phoṭṭhabbaṃ phusivā—manasā dhammaṃ viññāya piyarūpe

dhāme sūrajāti. appiyarūpe dhamme byāpajati, anupatthita-
kāyasati ca viharati parittacetaso, tañ ca cetovimuttiñ
pañāvimuttiñ yathābhūtañ na ppajānāti yatth' assa te pā-
pakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anu-
rodhavirodhañ samūpanno yañ kañci vedanañ vedeti, su-
khañ vā dukkhañ vā adukkhamasukhañ vā, so tañ veda-
nañ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tañ
vedanañ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati
nandī, vā vedanāsu nandī tad upādānañ, tass' upādāna-
paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ
sokaparidevadukkhadomanassupāyāsā sambhavanti, evaṃ-
etassa kevalassa dukkhakkhandhassa samudayo hoti.

Idha bhikkhave Tathāgato loka uppajjati aṛahaṃ sammā-
sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro
parisadammasārathi satthā devāmanussānaṃ buddho lha-
gavā. So imaṃ lokañ sadetakaṃ samārikaṃ sabrahmaṇaṃ
sussamaṇabrahmaṇiṃ pajanī sadevamanussaṃ sayanā abhinā-
sacchikatvā pavedoti. So dhammañ deseti ādikalyāṇaṃ
majjhakalyāṇaṃ pariyośānakalyāṇaṃ satthaṃ sabyañjanaṃ,
kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.
Taṃ dhammañ suvāti gahapati vā gahapatiputto vā aññata-
rasmiṃ vā kule paccājāto. So tañ dhammañ sutvā Tathā-
gate saddhaṃ paṭilabbhati. So tena saddhapaṭilābhena sam-
annāgato iti paṭisañcikkhati: Sambādho gharāvāso rajāpatho,
abbhokāso pabbajjā; na y' idañ sukaraṃ agāraṃ ajjhāva-
satā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikkhitaṃ
brahmacariyaṃ caritum; yañ nūnāhaṃ kesamassuṃ ohāretvā
kāsayāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabba-
jeyyan ti. So apareṇa samayena appaṃ vā bhogakkhandhaṃ
pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā
nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ pahāya
kesamassuṃ ohāretvā kāsayāni vatthāni acchādetvā agāraṃ
anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājiva-
samūpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti,
nīhitadaṇḍo nīhitasattho lajjī dayūpanno sabbapāpabhūta-
hītanukampī viharati. Adinnādānaṃ pahāya adinnādānaṃ

paṭivirato hoti, dinnādāyī dinnapāṭikānkhi athenena suci-
bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-
cārī hoti ārācārī, virato methunā gāmadhammā. Musāvādāṃ
pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto
paccayiko avisaṃvādako lokassa. Pisunāṃ vācāṃ pahāya
pisonāya vācāya paṭivirato hoti, ito-sutvā na amutra akkhātā
imesaṃ bhedaṃ amutra vā sutvā na imesaṃ akkhātā amū-
saṃ bhedaṃ, itī bhinnānaṃ vā sandhātā sahitaṇaṃ vā
anuppadātā, samaggārāmo samaggarato samagganandi sam-
aggakaraṇiṃ vācāṃ bhāsītā hoti. Pharusāṃ vācāṃ pahāya
pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kappā-
sukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujana-
manāpā tathārūpiṃ vācāṃ bhāsītā hoti. Samphappalāpaṃ
pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī
atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācāṃ bhā-
sītā kālena sūpadesaṃ pariyantavatīṃ atthasaṃhitāṃ. So
bijaḡāmaabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko
hoti rattūparato, virato vikalabhajanā. Naeca-gīta-vāḍita-
viḡḡkadassanā paṭivirato hoti. Mālā-gandha-vilepana-dhāraṇa-
maṇḍana-vibhūsanatthānā paṭivirato hoti. Uccāsayana-mahā-
sayanā paṭivirato hoti. Jātarūparajatapatiḡgahanā paṭivirato
hoti. Āmakadhannapatiḡgahanā paṭivirato hoti. Āmaka-
māmsapatiḡgahanā paṭivirato hoti. Itthikumārikapatiḡgahanā
paṭivirato hoti. Dāsīdāsapatiḡgahanā paṭivirato hoti. Aje-
lakapatiḡgahanā paṭivirato hoti. Kukkūṭasūkarapatiḡgahanā
paṭivirato hoti. Hatthi-gavāssa-vaḡavāpatiḡgahanā paṭivirato
hoti. Khetṭavattḡhupatiḡgahanā paṭivirato hoti. Dūteyya-
pahīḡagamanānuyogū paṭivirato hoti. Kayavikkayā paṭivirato
hoti. Tulākūṭa-kamāsakūṭa-māṃsakūṭā paṭivirato hoti. Ukko-
ṭana-vaṇcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-
bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti. So
santutṭho hoti kāyaparihārikena cīvarena kuṇḡhiparihārikena
piṇḡapāṭena, yena yen' eva pakkamati samādāy' eva pakka-
mati. Seyyathā pi nāma pakkhī sakunō yena yen' eva ḡeti
sapattabhāro va ḡeti, evaṃ-evaṃ bhikkhu santutṭho hoti
kāyaparihārikena cīvarena, kuṇḡhiparihārikena piṇḡapāṭena,
yena yen' eva pakkamati samādāy' eva pakkamati. So imiṇā

ariyena silakkhandhena samannāgato ajjhataṃ anavaṃja-
sukhaṃ patisaṃvedeti. So cakkhunā rūpaṃ diṣvā na ni-
mittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam - evaṃ
cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusalā dhammā anvāssaवेय्युṃ tassa saṃvarāya
paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ
āpajjati. Sotena saddaṃ sutvā — pe — ghāṇena gandhaṃ
ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ
phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī; yatvādhikaraṇam - evaṃ manindriyaṃ
asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā
dhammā anvāssaवेय्युṃ tassa saṃvarāya paṭipajjati, rak-
khati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā
ariyena indriyasamvarena samannāgato ajjhataṃ abyāseka-
sukhaṃ patisaṃvedeti. So abbikkante paṭikkante sampajāna-
kāri hoti, ālokite vilokite sampajānakāri hoti, saṃññite pa-
sārīte sampajānakāri hoti, saṅghātipattacivaradhāraṇe sampā-
jānakāri hoti, asīte pīte khāyite sāyite sampajānakāri hoti,
uccārapassāvakaṃme sampajānakāri hoti, gāte thūte nisimme
sutte jāgarite bhāsīte tuṇhibhāve sampajānakāri hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā
ca ariyena indriyasamvarena samannāgato iminā ca ariyena
satisampajānena samannāgato vivittaṃ senāsanaṃ bhajati,
araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriṃguhaṃ su-
sānaṃ vacupatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchā-
bhuttaṃ piṇḍapātapaṭikkanto nisidati pallaṅkaṃ abhujitvā,
ujum kāyaṃ paṇḍhāya, parimukhaṃ satim upatthapetvā.
So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati,
abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyā-
pannacitto viharati, sabbapāpabhūtahitānukampi byāpāda-
padosā cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathina-
middho viharati, ālokasaṇṇī sato sampajāno thinamiddhā
cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato
viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ
parisodheti; vicikicchāṃ pahāya tiṇṇavicikiccho viharati,
akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ pari-
sodheti.

So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalikarane vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukkhāṃ pathamam jhānaṃ upasampajja viharati. Puna ca param bhikkhave bhikkhu vitakkavicāraṇaṃ vūpasama ajjhantaṃ samapasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukkhāṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati.

So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati, appiyarūpe rūpe na byāpajati, upatthitakāyasati ca viharati appamānacetaso, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahino yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nabhinandati nabhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati, tassa nandinirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti. Sotena saddaṃ sutvā — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ plusitvā — manasā dhammaṃ viññāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na byāpajati, upatthitakāyasati ca viharati appamānacetaso, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahino yaṃ kañci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nabhinandati nabhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati, tassa nandinirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti. Imaṃ kho me tumhe bhikkhave saṅkhittena taṇhāsasaṅkhayavimuttiṃ dhāretha, Sūtiṃ pana

bhikkhūṃ kevattaputtāṃ mahātaphājāla-tanhāsāṅghātapāṭi-
mukkaṃ - ti.

Idaṃ - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato
bhāsitaṃ abhinandan - ti.

MAHĀTANHĀSĀṆKHAYASUTTAM ATTHAMAM.

39.

Evam - me sutāṃ. Ekaṃ samayaṃ Bhagavā Aṅgesu vi-
harati; Assapuraṃ nāma Aṅgānaṃ nigamo. Tatra kho
Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhādante ti te
bhikkhū Bhagavato paccassosum. Bhagavā etad - avoca:

‘Samaṇā samaṇā ti vo bhikkhave jano saṅgānāti, tumhe
ca pana: ke tumhe ti putthā samaṇā: samaṇ’ amhāti paṭi-
janātha. Tesam vo bhikkhave evaṃsamaṇānāṃ sataṃ evaṃ-
paṭisaṇṇānaṃ sataṃ: Ye dhammā samāpakaraṇā ca brāhmaṇa-
karaṇā ca te dhamme samādāya vattiṣṣāma, evaṃ - no ayaṃ
amhākaṃ samaṇā ca saccaṃ bhavissati paṭisaṇṇā ca bhūta,
yesaṃ ca mayaṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-
bbhesajjaparikkhāraṃ paribhujāma tesāṃ - te kārā amhesu
mahapphalā bhavissanti mahānisamsā, amhākaṃ - c’ evāyaṃ
pabbajjā avañjhā bhavissati sapbalā sa-udrayā ti evaṃ hi vo
bhikkhave sikkhitabbam.

Katame ca bhikkhave dhammā samāpakaraṇā ca brāh-
maṇakaraṇā ca: *Hirottappena samannāgatā bhavissāmāti*
evaṃ hi vo bhikkhave sikkhitabbam. Siyā kho pana bhik-
khave tumhākaṃ evaṃ - assa: *Hirottappen’ amha samannā-
gatā: alam - ettāvataṃ katam - ettavatā, anuppatto no sā-
maṇnattho, na - tthi no kiñci uttarim’ karaṇīyaṃ - ti tāvataken’*
eva tuṭṭhim āpajjeyyātha. *Ārocayāmi vo bhikkhave, paṭi-
vedayāmi vo bhikkhave: mā vo sāmānattalokānaṃ sataṃ sā-
maṇnattho paribhāyi sati uttarim’ karaṇīye.*

Kiṃ - ca bhikkhave uttarim’ karaṇīyaṃ: Parisuddho no

kāyasamācāro bhavissati ^{Chayā}uttāno vivato na ca chiddavā samvuto ca, tāya ca pana parisuddhakāyasamācārātāya n' ev' attān' ukkaṃsissāma na param vambhissamāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro; alam-ettāvataṃ katam-ettāvataṃ, amuppatto no sāmāññattho, na-tthi no kiñci uttariṃ karaṇiyaṃ ti tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāññatthikāraṃ satāṃ sāmāññattho parihāyi sati uttariṃ karaṇiye.

Kiṃ ca bhikkhave uttariṃ karaṇiyaṃ: Parisuddho no vacisamācāro bhavissati ^{Chayā}uttāno vivato na ca chiddavā samvuto ca, tāya ca pana parisuddhvacisamācārātāya n' ev' attān' ukkaṃsissāma na param vambhissamāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro; alam-ettāvataṃ... tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttariṃ karaṇiye.

Kiṃ ca bhikkhave uttariṃ karaṇiyaṃ: Parisuddho no manosamācāro bhavissati ^{Chayā}uttāno vivato na ca chiddavā samvuto ca, tāya ca pana parisuddhmanosamācārātāya n' ev' attān' ukkaṃsissāma na param vambhissamāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro, parisuddho manosamācāro; alam-ettāvataṃ... tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttariṃ karaṇiye.

Kiṃ ca bhikkhave uttariṃ karaṇiyaṃ: Parisuddho no ājivo bhavissati ^{Chayā}uttāno vivato na ca chiddavā samvuto ca, tāya ca pana parisuddhājīvatāya n' ev' attān' ukkaṃsissāma na param vambhissamāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro, parisuddho manosamācāro, parisuddho ājivo;

alam-ettāvata' ... tāvataken' eva tutthim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇiye.

Kiñ-ca bhikkhave uttarim karaṇiyan: Indriyesu gutta-dvārā bhavissāma, cakkhunā rūpaṃ disvā na nimittaggāhi nānubyañjanaggāhi, yatvādhikaraṇam-enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā pāpakā akusalā dhammā anvaṣṣaveyyuṃ tassa saṃvarāya patipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma. Sotena saddaṃ sutvā — po — ghānena gandhaṃ ghāyitrū — jivhāya rasaṃ sūyitrū — kāyena phoṭṭhabbaṃ phusitrū — manasā dhammaṃ viññāya na nimittaggāhi nānubyañjanaggāhi, yatvādhikaraṇam-enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā pāpakā akusalā dhammā anvaṣṣaveyyuṃ tassa saṃvarāya patipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissamāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro, parisuddho manosamācāro, parisuddho ājivo, indriyesu 'mha guttadvārā; alam-ettāvata' ... tāvataken' eva tutthim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇiye.

Kiñ-ca bhikkhave uttarim karaṇiyan: Bhojane mattaññuno bhavissāma, paṭisaṅkhū yoniso āhāraṃ āhāressāma, t' eva dāvāya na madāya na mañjanāya na vibhūsanāya, yāvad-eva imassa kāyassa tūṭhiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ-ca vedanaṃ paṭisaṅkhāmi asvaṃ-ca vedanaṃ na uppādessāmi. yātrā-ca me bhavissati anavaṃjātā-ca phāsuvihāro cāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ-assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro, parisuddho manosamācāro, parisuddho ājivo, indriyesu 'mha guttadvārā, bhojane mattaññuno; alam-ettāvata' ... tāvataken' eva tutthim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇiye.

Kiñ-ca bhikkhave uttarim karaṇiyan: Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkameṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhessāma, rattiyaṃ paṭhamanā yānaṃ

caṅkamena nisajjāya āvaranīyehi dhammehi cittaṃ parisodhessāma, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sihasēyyaṃ kappessāma pāde pādaṃ accādhāya satā sampajānā utthānasānaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccutthāya caṅkamena nisajjāya āvaranīyehi dhammehi cittaṃ parisodhessāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārū, bhojane mattaññuno, jāgariyaṃ anuyuttā; alam' ettāvatā ... tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim' karaṇīye.

Kiṃ' ca bhikkhave uttarim' karaṇīyaṃ: Satisampajaññena samannāgatā bhavissāma, abhikkante patikkante sampajānakārī, ālokite vilokite sampajānakārī, samījite pasārite sampajānakārī, saṅghātipattacōivaradhūraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakaṃme sampajānakārī, gate tthe nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī ti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacisamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajaññena samannāgatā; alam' ettāvatā katam' ettāvatā, anupatto no sāmāññattho, na' tthi no kiñci uttarim' karaṇīyaṃ ti tāvataken' eva tutthiṃ āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāññatthikānaṃ satāṃ sāmāññattho parihāyi sati uttarim' karaṇīye.

Kiṃ' ca bhikkhave uttarim' karaṇīyaṃ: Idha bhikkhave bhikkhu vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaṇiṃ pabbataṃ kandaṃ giriguhāṃ susānaṃ vanapattham' abbhokāsaṃ palālapuṇṇaṃ; so pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim' upatthapetvā. So abhiijhaṃ loke pahāya vigatābhiijhena cetasa viharati, abhiijhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapaṇa-

bhūtsatitānukampī byāpādapadosā cittaṃ parisodheti. Thīna-middhaṃ pahāya vigatathīnamiddho viharati, ālokassaññī sato sampajāno thīnamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tinnaviccikiecho viharati, akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

Seyyathā pi bhikkhave puriso iṃaṃ ādāya kammante payojejya, tassa te kammantā samijjheyyuṃ, so yāni ca porāṇāni iṃamūlāni tāni ca byantikareyya, siyā e' assa uttarīṃ avasiṭṭhaṃ dārābharanāya; tassa evaṃ assa: Ahaṃ kho pubbe iṃaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhīṃsu, so ahaṃ yāni ca porāṇāni iṃamūlāni tāni ca byantiakāsiṃ, atthi ca me uttarīṃ avasiṭṭhaṃ dārābharanāyāti. So tatonidānaṃ labbhettha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso ābādiko assa dukkhito bālhagilāno, bhattaṃ e' assa na cchādeyya, na e' assa kāye balamattā, so aparena samayena tamhā ābādhaṃ mucceyya, bhattaṃ e' assa chādeyya, siyā e' assa kāye balamattā; tassa evaṃ assa: Ahaṃ kho pubbe ābādiko ahoṣiṃ dukkhito bālhagilāno, bhattaṃ ca me na cchādesi, na ca me āsi kāye balamattā; so 'mhi etarahi tamhā ābādhaṃ mutto, bhattaṃ ca me chādeti, atthi ca me kāye balamattā ti. So tatonidānaṃ labbhettha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso bandhanāgāre baddho assa, so aparena samayena tamhā bandhanā mucceyya sotthiṇā abyayena, na e' assa kiñci bhogānaṃ vayo; tassa evaṃ assa: Ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, so 'mhi etarahi tamhā bandhanā mutto sotthiṇā abyayena, na tthi ca me kiñci bhogānaṃ vayo ti. So tatonidānaṃ labbhettha pāmujaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo, so aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo; tassa evaṃ assa: Ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṅgamo, so 'mhi etarahi tamhā dāsabyā mutto attādhīno

aparādhīno bhujisso yena kāmaṅgamo ti. So tatonidānaṁ labhetha pāmujaṁ, adhigacche somanassaṁ. Seyyathā pi bhikkhave puriso sadhano sabbhogo kantāraddhānamaggaṁ paṭipajjeyya, so apareṇa samayena tamhā kantārā nitthareyya sotthinā abyayena, na e' assa kiñci bhogānaṁ vayo; tassa evaṁ assa: Ahaṁ kho pubbe sadhano sabbhogo kantāraddhānamaggaṁ paṭipajjīṁ, so 'mhi etarahi tamhā kantārā nitthiṇṇo sotthinā abyayena, na tthi ca me kiñci bhogānaṁ vayo ti. So tatonidānaṁ labhetha pāmujaṁ, adhigacche somanassaṁ. Evam'eva kho bhikkhave bhikkhu yathā imaṁ yathā rogaṁ yathā bandhanāgāraṁ yathā dāsabyaṁ yathā kantāraddhānamaggaṁ ime pañca nivarane appahīne attani samanupassati. Seyyathā pi bhikkhave ānayaṁ yathā ārogyaṁ yathā bandhanā mokkhaṁ yathā bhujissaṁ yathā khemantabhūmiṁ evaṁ evaṁ bhikkhu ime pañca nivarane pahīne attani samanupassati.

So ime pañca nivarane pahāya cetaso upakkilese pañcāya dubbalikarane vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekaṁ pītisukhaṁ paṭhamāṁ jhānaṁ upasampajja viharati. So imam'eva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṁ hoti. Seyyathā pi bhikkhave dakkho nahāpako vā nahāpakantevāsī vā kamsathāle nahāniyacunāni ākiritvā udakena paripphosakaṁ paripphosakaṁ sanneyya, sā'ssa nahāniyapiṇḍi snehānugatā snehaparetā, santarabāhira pluta snehena, na ca paggharaṇi; evam'eva kho bhikkhave bhikkhu imam'eva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṁ hoti.

Puna ca param bhikkhave bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhiṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati. So imam'eva kāyaṁ samādhiṁ pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhiṁ pītisukhena apphutaṁ hoti. Seyyathā pi bhikkhave udakarahado ubbhū-

doḍaḷo, tassa n' ev' assa puratthimāya disāya udakass' āyamukhaṃ, na pacchīmāya disāya udakass' āyamukhaṃ, na uttarāya disāya udakass' āyamukhaṃ, na dakkhiṇāya disāya udakass' āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anuppareccheyya; atha kho tamhā va udakarahadā sitā vāri-dhārā ubbhūjītvā tam eva udakarahadaṃ sitena vārinā abhi-sandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sitena vārinā apphutaṃ assa; evaṃ eva kho bhikkhave bhikkhu imam eva kāyaṃ samā-dhijena pītisukkhena abhisandeti parisandeti paripūreti parip-pharati, nāssa kiñci sabbāvato kāyassa samādhijena pīti-sukkhena apphutaṃ hoti.

Puna ca paraṃ bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavibhāri ti tatiyaṃ jhānaṃ upasampajja viharati. So imam eva kāyaṃ nippītikena sukhena abhisandeti pari-sandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti. Seyyathā pi bhikkhave uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā app-ekkecāni uppalāni vā padumāni vā puṇḍarikāni vā udako jātāni udako samvaddhāni udakā 'nuggatāni antonimugga-pesini, tāni yāva c' aggā yāva ca mūlā sitena vārinā abhisannāni parisannāni paripūrāni paripphutāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarikānaṃ vā sitena vārinā apphutaṃ assa; evaṃ eva kho bhikkhave bhikkhu imam eva kāyaṃ nippītikena sukhena abhisandeti parisandeti pari-pūreti parippharati, nāssa kiñci sabbāvato kāyassa nippīti-kena sukhena apphutaṃ hoti.

Puna ca paraṃ bhikkhave bhikkhu sukhaṃ ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamaṃ adukkham asukhaṃ upekkhāsatipārisuddhūṃ catut-thaṃ jhānaṃ upasampajja viharati. So imam eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisīno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyo-dātena apphutaṃ hoti. Seyyathā pi bhikkhave puriso odātena vatthena sasāsaṃ pārupitvā nisīno assa, nāssa kiñci sabbā-

vato kāyassa odātena vatthena appbutam assa; evam - eva kho bhikkhave bhikkhu imam - eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbhāvato kāyassa parisuddhena cetasā pariyodātena apphutam hoti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinimāmeti. So anekavihitaṃ pubbenivāsam anussarati, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatim - pi jātiyo tiṃsam - pi jātiyo cattārisam - pi jātiyo paññāsam - pi jātiyo jātisatam - pi jāti-sahasam - pi jātisatasahasam - pi, aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsāṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃmāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādim, tatra p' āsāṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃmāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃāyupariyanto, so tato cuto idbhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsam anussarati. Seyyathā pi bhikkhave puriso sakambhā gāmaṃ aññaṃ gāmaṃ gaccheyya, tamhā pi gāmaṃ aññaṃ gāmaṃ gaccheyya, so tamhā gāmaṃ sakam yeva gāmaṃ paccāgaccheyya, tassa evam - assa: Ahaṃ kho sakambhā gāmaṃ amuṃ gāmaṃ āgañchim, tatra evaṃ atthāsim evaṃ nisidim, evaṃ abhāsim evaṃ tuṭhī ahosim; tamhā pi gāmaṃ amuṃ gāmaṃ āgañchim, tatra pi evaṃ atthāsim evaṃ nisidim, evaṃ abhāsim evaṃ tuṭhī ahosim, so 'mhi tamhā gāmaṃ sakam yeva gāmaṃ paccāgato ti; evaṃ - eva kho bhikkhave bhikkhu anekavihitaṃ pubbenivāsam anussarati, seyyathidaṃ: ekam - pi jātiṃ dve pi jātiyo — pe —. Iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsam anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte sattānaṃ cutūpapātanaṇāya cittaṃ abhinimāmeti. So dībbena cakkhunā visuddhena atikkantamānusakena satte passati evaṃnāne upapajjamāne, hīne pañite suvaṇṇe dubbhaṇṇe sugate duggate yathakammūpage satte pajānāti: ime vata

bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokam upapannā ti. Iti dībbena cakkhumā visuddheṇa atikkantamānussakena satte passati cavaṃāne upapajjamāne, hīne paṇīte savaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Seyyathā p' assu bhikkhave dve agārā sadvārā, tattha cakkhumā puriso majjhe tūto passeyya manusse gehaṃ pavisaṇṇe pi nikkhamante pi anusaṇṇicarante pi anuvicarante pi; evaṃ eva kho bhikkhave bhikkhu dībbena cakkhumā visuddheṇa atikkantamānussakena satte passati cavaṃāne upapajjamāne, hīne paṇīte savaṇṇe dubbaṇṇe sugate duggate yathākammūpage — pe — satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammāniye tūte ānejjappatte āsavānaṃ khayānāpāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāmini paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāmini paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam-iti nāpaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Seyyathā pi bhikkhave pabbatasāṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīro passeyya sippisambukam-pi sakkharakathalam-pi macchagumbam-pi carantam-pi tittthantam-pi; tassa evaṃ assa: Ayaṃ kho udakarahado accho vippasanno anāvilo, tatr' ime sippi-

sambukā pi sakkarakathalā pi macchagumbā pi caranti pi tiṭṭhanti piti; evaṃ eva kho bhikkhave bhikkhu: idam dukkhaṃ ti yathābhūtaṃ pajānāti... ayaṃ āsavanīrodhagāmini paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam itī ānāṃ hoti; khinā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave bhikkhu samaṇo itī pi, brāhmaṇo itī pi, nahātaḥ itī pi, vedagū itī pi, sottiyo itī pi, ariyo itī pi, araham itī pi. Kathaṃ ca bhikkhave bhikkhu samaṇo hoti: samitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu samaṇo hoti. Kathaṃ ca bhikkhave bhikkhu brāhmaṇo hoti: bāhitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu brāhmaṇo hoti. Kathaṃ ca bhikkhave bhikkhu nahātaḥ hoti: nahātā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu nahātaḥ hoti. Kathaṃ ca bhikkhave bhikkhu vedagū hoti: viditā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu vedagū hoti. Kathaṃ ca bhikkhave bhikkhu sottiyo hoti: nissutā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu sottiyo hoti. Kathaṃ ca bhikkhave bhikkhu ariyo hoti: ārakā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu ariyo hoti. Kathaṃ ca bhikkhave bhikkhu araham hoti: ārakā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā. Evaṃ kho bhikkhave bhikkhu araham hoti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

40.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Aṅgesu viharati; Assapuraṃ nāma Aṅgānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Samaṇā samaṇā ti vo bhikkhave jano sanjānāti. tumhe ca pana: ke tumhe ti puttā samānā: samaṇ' amhāti paṭi-jānātha. Tesaṃ vo bhikkhave evaṃsamaṇānaṃ sataṃ evaṃ-paṭisaṇṇaṃ sataṃ: Yā samaṇasāmicipaṭipadā taṃ paṭi-padaṃ paṭipajissāma, evaṃ no ayaṃ amhākaṃ samaṇā ca saccā bhavissati paṭinā ca bhūtā, yesaṃ ca mayā evara-pindapāta-senāsana-gilānapaccayabhesajjeparikkhāraṃ pari-bhujāma tesaṃ te kārū amhesu mahapphalā bhavissanti mahānisamsā, amhākaṃ c' evāyaṃ pabbajjā avaṃjhā bhavis-sati saphalā sa-udrayā ti evaṃ hi vo bhikkhave sikkhitabbam.

Kathaṃ ca bhikkhave bhikkhu na samaṇasāmicipaṭipadaṃ paṭipanno hoti: Yassa kassaci bhikkhave bhikkhuno abhijjhā-
lussa abhijjhā appahinā hoti, byāpannacittassa byāpādo appa-
hino hoti, kodhanassa kodho appahino hoti, upanāhissa upa-
nāho appahino hoti, makkhissa makkho appahino hoti, paḷā-
sissa paḷaso appahino hoti, issukissa issā appahinā hoti,
maccharissa macchariyaṃ appahinaṃ hoti, sāthassa sāthey-
yaṃ appahinaṃ hoti, mūyāvissa mūyā appahinā hoti, pā-
picchassa pāpika icchā appahinā hoti, micchādittihissa micchā-
dittī appahinā hoti, imesaṃ kho ahaṃ bhikkhave samaṇa-
malānaṃ samaṇadosānaṃ samaṇakasaṭṭhānaṃ āpāyikānaṃ
thūḷānaṃ duggativedaniyānaṃ appahinā na samaṇasāmicī-
paṭipadaṃ paṭipanno ti vadāmi. Seyyathā pi bhikkhave
maṭṭajan' nāma āvudhajūtaṃ ubhatodhāraṃ pītanisitaṃ,
taḍ' assa saṅghāṭiyā sampārutaṃ sampalivethitaṃ, tathū-
pamāhaṃ bhikkhave imassa bhikkhuno pabbajjāṃ vadāmi.

Nāhaṃ bhikkhave saṅghāṭikassa saṅghāṭidhāraṇamattena
sāmaṇānaṃ vadāmi. Nāhaṃ bhikkhave acela-kassa acela-
kammattena sāmaṇānaṃ vadāmi. Nāhaṃ bhikkhave rajojallikassa
rajojallikamattena s. v. Nāhaṃ bhikkhave udakorohakassa
udakorohakamattena s. v. Nāhaṃ bhikkhave rukkhamūlikassa

rukhamūlikamattena s. v. Nāhaṃ bhikkhave abbhokāsikassa abbhokāsikamattena s. v. Nāhaṃ bhikkhave ubbhatthakassa ubbhatthakamattena s. v. Nāhaṃ bhikkhave pariyāyabhattikassa pariyāyabhattikamattena s. v. Nāhaṃ bhikkhave mantajjhāyakassa mantajjhāyakamattena s. v. Nāhaṃ bhikkhave jaṭṭakassa jaṭṭadhāraṇamattena sāmāññaṃ vadāmi. Saṅghāṭikassa ce bhikkhave saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahiyetha, byāpannacittassa byāpādo pahiyetha, kodhanassa kodho p., upanāhissa upanāho p., makkhissa makkho p., paḷāsissa paḷāso p., issukissa issā p., maccharissa macchariyaṃ p., sathassa sātheyyaṃ p., māyāvissa māyā p., pāpicchassa pāpikā icchā p., micchādittikassa micchādittī pahiyetha, tam'enaṃ mittāmaccā nātisālohitā jātāṃ eva naṃ saṅghāṭikāṃ kareyyuṃ saṅghāṭikattāṃ eva samādapeyyaṃ: Ehi tvaṃ bhadramukha saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahiyissati, byāpannacittassa byāpādo pahiyissati, kodhanassa kodho p., upanāhissa upanāho p., makkhissa makkho p., paḷāsissa paḷāso p., issukissa issā p., maccharissa macchariyaṃ p., sathassa sātheyyaṃ p., māyāvissa māyā p., pāpicchassa pāpikā icchā p., micchādittikassa micchādittī pahiyissatīti. Yasmā ca kho ahaṃ bhikkhave saṅghāṭikam'pi idh' ekaccaṃ passūmi abhijjhālūṃ byāpannacittāṃ kodhanāṃ upanāhāṃ makkhāṃ paḷāsāṃ issukāṃ macchariṃ sathāṃ māyāvāṃ pāpicchāṃ micchādittīṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmāññaṃ vadāmi. Acelakassa ce bhikkhave — pe — rajojalikassa ce bhikkhave — udakorohakassa ce bhikkhave — rukhamūlikassa ce bhikkhave — abbhokāsikassa ce bhikkhave — ubbhatthakassa ce bhikkhave — pariyāyabhattikassa ce bhikkhave — mantajjhāyakassa ce bhikkhave — jaṭṭakassa ce bhikkhave jaṭṭadhāraṇamattena abhijjhālussa abhijjhā pahiyetha, byāpannacittassa byāpādo pahiyetha — pe — micchādittikassa micchādittī pahiyetha, tam'enaṃ mittāmaccā nātisālohitā jātāṃ eva naṃ jaṭṭakāṃ kareyyuṃ jaṭṭakattāṃ eva samādapeyyaṃ: Ehi tvaṃ bhadramukha jaṭṭako hohi, jaṭṭakassa te sato jaṭṭadhāraṇamattena abhijjhālussa abhijjhā pahiyissati, byāpanna-

cittassa byāpādo pahiyissati — pe — micchādittḥikassa micchādittḥi pahiyissatīti. Yasmā ca kho ahaṃ bhikkhave jaṭṭakam-pi idh' ekaccaṃ passāmi abhiññhulūṃ byāpannacittam kodhanam upanāhiṃ makkhiṃ paḷasiṃ issukiṃ macchariṃ saṭham māyaviṃ pāpicchaṃ micchādittḥiṃ, tasmā na jaṭṭakassa jaṭṭhāraṇamattena sāmāññaṃ vadāmi.

Kathaṃ ca bhikkhave bhikkhu samapasāmicipatipadam paṭipanno hoti: Yassa kaṣaci bhikkhave bhikkhuno abhiññhāssa abhiññhā pahinā hoti, byāpannacittassa byāpādo pahino hoti, kodhanassa kodho pahino hoti, upanāhissa upanāho pahino hoti, makkhissa makkho pahino hoti, paḷāsissa paḷāso pahino hoti, issukissa issā pahinā hoti, maccharissa macchariyaṃ pahinaṃ hoti, saṭhassa sāṭheyyaṃ pahinaṃ hoti, māyāvissa māyā pahinā hoti, pāpicchassa pāpikā icchā pahinā hoti, micchādittḥikassa micchādittḥi pahinā hoti, imesaṃ kho ahaṃ bhikkhave samānamalānaṃ samānadosānaṃ samānakasātānaṃ āpāyikānaṃ thānānaṃ duggativedaniyānaṃ pahānā samapasāmicipatipadam paṭipanno ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi viuddham attānaṃ samanupassati, vimuttam attānaṃ samanupassati. Tassa sabbehi imehi pāpakehi akusalehi dhammehi viuddham attānaṃ samanupassato vimuttam attānaṃ samanupassato pamujjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhiṃ cittaṃ samādhīyati. So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karmāsahagatena cetasā — pe — pharivā viharati. Muditāsahagatena cetasā — pe — pharivā viharati. Upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Seyyathā pi bhikkhave pokkharāṇi acchoḍakā sātodakā sitodakā setakā sūpatittā ramaṇiyā; puratthi-

māya ce pi puriso āgaccheyya ghammābhūtaṭṭo ghammapareto kilanto tasito pipāsito, so taṃ pokkharaniṃ āgama vineyya udakapipāsaṃ, vineyya ghammaparijāhaṃ; pacchimāya ce pi disāya puriso āgaccheyya — uttarāya ce pi disāya puriso āgaccheyya — dakkhiṇāya ce pi disāya puriso āgaccheyya — yato kuto ce pi naṃ puriso āgaccheyya ghammābhūtaṭṭo ghammapareto kilanto tasito pipāsito, so taṃ pokkharaniṃ āgama vineyya udakapipāsaṃ, vineyya ghammaparijāhaṃ; evaṃ eva kho bhikkhave khattiyakulā ce pi agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgama evaṃ mettaṃ karuṇaṃ muditaṃ upekhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ, ajjhattaṃ vūpasamā samaṇasūmicipaṭipadaṃ paṭipanno ti vadāmi. Brāhmaṇakulā ce pi — pe — vessakulā ce pi — suddakulā ce pi — yasmā kasmā ce pi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappaveditaṃ dhammavinayaṃ āgama evaṃ mettaṃ karuṇaṃ muditaṃ upekhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ, ajjhattaṃ vūpasamā samaṇasūmicipaṭipadaṃ paṭipanno ti vadāmi. Khattiyakulā ce pi agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhinñā sacchikavā upasampajja viharati. āsavānaṃ khayā samaṇo hoti. Brāhmaṇakulā ce pi — vessakulā ce pi — suddakulā ce pi — yasmā kasmā ce pi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhinñā sacchikavā upasampajja viharati. āsavānaṃ khayā samaṇo hoti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

CŪLAASSAPURASUTTAM PĀSAMAM.

MAHĀYANAKAVALUGGA CATUTHO.

41.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhīm yena Sālā nāma Kosalānaṃ brāhmaṇagāmo tad avasari. Asosum kho Sāleyyakā brāhmaṇagahapatikā: Samano khala bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhīm Sālāṃ anuppatto; taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā araham sammū-sambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakaṃ samārakaṃ sabrahmaṇaṃ sassamaṇabrāhmaṇaṃ paṇāṃ sadevamanussaṃ sayam abhiññā sacchikavā pavedetī. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sahyarājanam, kevalaparipuggaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhm kho pana tathārūpānaṃ arahataṃ dassanaṃ hotitī. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā app' ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu, app' ekacce Bhagavatā saddhīm sammodimsu, sammodaniyaṃ kathaṃ sūraṇiyaṃ vitisāretvā ekamantaṃ nisidimsu, app' ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisidimsu, app' ekacce Bhagavato santiko nāmagottaṃ sāvetvā ekamantaṃ nisidimsu, app' ekacce tuṇhībhitvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Sāleyyakā brāhmaṇagahapatikā Bhagavantaṃ etaḍ avocum: Ko nu kho bho Gotama hetu ko paccayo yena m' idh' ekacce sattā kāyassa bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti; ko pana bho Gotama hetu ko paccayo yena m' idh' ekacce sattā kāyassa bhedaṃ param' maraṇā sugatiṃ saggam lokam upapajjantīti. — Adhammacariyā-visamacariyāhetu kho gahapatayo evam idh' ekacce sattā kāyassa bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti; dhammacariyā-samacariyāhetu kho gahapatayo evam idh' ekacce sattā kāyassa bhedaṃ param' maraṇā sugatiṃ saggam lokam

upapajjantīti. — Na kho mayaṃ imassa bhoṭe Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāma: sādhu no bhavaṃ Gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bhoṭe Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyāmāsi. — Tena hi gaḥapatayo supātha, sādhukaṃ manasikarotha, bhāsissāmiti. Evaṃ bho ti kho Sāleyyakā brāhmaṇagaḥapatikā Bhagavato paccassosunā. Bhagavā etad avoca:

Tividhaṃ kho gaḥapatayo kāyena adhammacariyā-visamacariyā hoti, catubbidhaṃ vācāya adhammacariyā-visamacariyā hoti, tividhaṃ manasā adhammacariyā-visamacariyā hoti. Kathaṃ ca gaḥapatayo tividhaṃ kāyena adhammacariyā-visamacariyā hoti: Idha gaḥapatayo ekacco pāṇātipātī hoti luddo lohitaṇṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesu micchācārī kho pana hoti, yā tā mātaraṅkhitā pituraṅkhitā [mātā-pituraṅkhitā] bhāturaṅkhitā bhaginiraṅkhitā ūtiraṅkhitā sassāṃikā saparidaṇḍā, antamaṃ mālāgunaparikkhittā pi, tathā-rūpaṃ cārittaṃ āpajjitā hoti. Evaṃ kho gaḥapatayo tividhaṃ kāyena adhammacariyā-visamacariyā hoti. Kathaṃ ca gaḥapatayo catubbidhaṃ vācāya adhammacariyā-visamacariyā hoti: Idha gaḥapatayo ekacco musāvādī hoti, sabhāgato vā parisagato vā ātimsajjhagato vā pūgamaññagato vā rājakulamaññagato vā abhinīto sakkhiputtṭho: evaṃ bho purisa yaṃ jānāsi taṃ vadehīti, so ajānaṃ vā āha: jānāmiti, jānaṃ vā āha: na jānāmiti, apassaṃ vā āha: passaṃmiti, passaṃ vā āha: na passaṃmiti; iti attahetu vā parahetu vā āmisa-kiñcikkahetu vā sampajānamusā bhāsitaṃ hoti. Pisunāvāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhettaṃ bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. Pharusāvāco kho pana hoti, yā sū vācā andakā kakkasā parakaṭukā parābhisajjani kodhasāmantā asamādhisaṃvatta-

nikā, tathārūpiṃ vācam bhāsitaṃ hoti. Samphappalāpi kho pana hoti, akālavādi abhūtavādi anattavādi adhammavādi avinavavādi, anidhānavatim vācam bhāsitaṃ akālena anapadesam apariyantavatim anattasamhitam. Evaṃ kho gahapatayo catubbidham vācāya adhammacariyā-visamacariyā hoti. Kathaṃ ca gahapatayo tividham manasā adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco abhijjhālu hoti, yaṃ tam parassa paravittūpakaraṇam tam abhijjhātā hoti: aho vata yaṃ parassa tam mama assāti. Byāpanna-citto kho pana hoti paduttthamanasankappo: ime sattā haṇṇantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesuṃ iti vā ti. Micchāditṭhi kho pana hoti viparita-dassano: na tṭhi dinnam na tṭhi yittham na tṭhi butam, na tṭhi sukaṭadukkatānam kammūnam phalam vipāko, na tṭhi ayam loko na tṭhi paro loko, na tṭhi mātā na tṭhi pitā na tṭhi sattā opapātikā, na tṭhi loke samanabrāhmaṇā sammaggaṭā sammāpaṭipanna ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti. Evaṃ kho gahapatayo tividham manasā adhammacariyā-visamacariyā hoti. Evaṃ adhammacariyā-visamacariyābetu kho gahapatayo evam idh ekacce sattā kāyassa bhedā param-māraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti.

Tividham kho gahapatayo kāyena dhammacariyā-samacariyā hoti, catubbidham vācāya dhammacariyā-samacariyā hoti, tividham manasā dhammacariyā-samacariyā hoti. Kathaṃ ca gahapatayo tividham kāyena dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadandō nihitasattho lajjī dayāpanno sabbaṇṇābhūtabhātanukampī viharati. Adinnā-dānam pahāya adinnādānā paṭivirato hoti, yaṃ tam parassa paravittūpakaraṇam gāmagatam vā araṇṇagatam vā tam nādinnaṃ theyyasankhātāṃ ādātā hoti. Kāmesu micchā-cāram pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā pitarakkhitā [mātāpitarakkhitā] bhāturakkhitā bhaginirakkhitā nātirakkhitā sassāmikā saporidandā, antamaṇḍaṃ mālāguṇaparikkhittā pi, tathārūpāsu na cūṭṭhiṃ āpajjīti hoti. Evaṃ kho gahapatayo tividham kāyena dhammacariyā-

samacariyā hoti. Kathaṃ-ca gahapatayo catubbidham vācāya dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco musāvadaṃ pahāya musāvādā paṭivirato hoti, sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rāja-kulamajjhagato vā abhinito sakkiputtḥo: evaṃ kho purisa yaṃ jānāsi taṃ vadehiti, so ajānaṃ vā āha: na jānāmi, jānaṃ vā āha: jānāmi, apassaṃ vā āha: na passāmi, passaṃ vā āha: passāmi; iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānanusā bhāsita hoti. Pisunāṃ vacaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sabhānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandi samaggakaraniṃ vācāṃ bhāsita hoti. Pharusāṃ vācāṃ pahāya pharusāya vācāya paṭivirato hoti, yā eṣā vācā nelā kappasakkhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācāṃ bhāsita hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatim vācāṃ bhāsita kālena sāpadesaṃ pariyanta-vatim atthasamhitāṃ. Evaṃ kho gahapatayo catubbidham vācāya dhammacariyā-samacariyā hoti. / Kathaṃ-ca gahapatayo tividhaṃ manasā dhammacariyā-samacariyā hoti: Idha gahapatayo ekacco anabhiññālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhiññātā hoti: aho vata yaṃ parassa taṃ mama assāti. Abyāpannacitto kho pana hoti uppaduttḥamanasaṅkappo: ime sattā averā abyābhijjhā anighā sukhi attānaṃ pariharantāti. Sammādiṭṭhi kho pana hoti aviparītadassano: atthi dinnāṃ atthi yitthaṃ atthi hutāṃ, atthi sukataḍukkātānaṃ kammānaṃ phalaṃ vipāko, atthi nayaṃ loko atthi paro loko, atthi mātā atthi pitā atthi sattā opapātikā, atthi loko samaṇabrāhmaṇā sammaggatā sammā-paṭipannā ye imaṃ-ca lokāṃ paraṃ-ca lokāṃ sayāṃ abhināṇā sacchikatrā pavedentīti. Evaṃ kho gahapatayo tividhaṃ manasā dhammacariyā-samacariyā hoti. Evaṃ dhammacariyā-samacariyāhetu kho gahapatayo evaṃ idh' ekacce sattā kāyassa bhedaṃ param maraṇā sugatim saggāṃ lokāṃ upapajanti.

Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saha-byataṃ upapajjeyyaṃ ti, thānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saha-byataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacāri samacāri. Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā brāhmaṇamahāsālānaṃ — pe — gahapatimahāsālānaṃ saha-byataṃ upapajjeyyaṃ, thānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā gahapatimahāsālānaṃ saha-byataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacāri samacāri. Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā Cātummahārājikānaṃ devānaṃ — pe — Tāvatisānaṃ devānaṃ — Yamānaṃ devānaṃ — Tusitānaṃ devānaṃ — Nimmānaratināṃ devānaṃ — Paranimmitavasavattīnaṃ devānaṃ — Brahmakāyikānaṃ devānaṃ — Ābhānaṃ devānaṃ — Parittābhānaṃ devānaṃ — Appamāpābhānaṃ devānaṃ — Ābhassarānaṃ devānaṃ — Subhānaṃ devānaṃ — Parittasubhānaṃ devānaṃ — Appamānasubhānaṃ devānaṃ — Subhakiṇṇānaṃ devānaṃ — Vehapphalānaṃ devānaṃ — Avihānaṃ devānaṃ — Atappānaṃ devānaṃ — Sudassānaṃ devānaṃ — Sudassīnaṃ devānaṃ — Akanitthānaṃ devānaṃ — Īkāsīnañcāyatanūpagānaṃ devānaṃ — viññānañcāyatanūpagānaṃ devānaṃ — ākincanañcāyatanūpagānaṃ devānaṃ — nevasaññānāsaññāyatanūpagānaṃ devānaṃ saha-byataṃ upapajjeyyaṃ ti, thānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ saha-byataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacāri samacāri. Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ ti, thānaṃ kho pan' etaṃ vijjati yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya, taṃ kissa hetu: tathā hi so dhammacāri samacāri ti.

Evam vutte Sāleyyakā brāhmaṇagahapatikā Bhagavantaṃ etad-avocum: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ va ukkujaṇṇaṃ, patiechannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintitī, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gaehāma dhammaṃ-ca bhikkhusaṅghaṃ-ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge paṇu-pete saraṇagate ti.

SĀLEYYAKASUTTAM PAṬHAMAM.

42.

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapindikassa ārāme. Tenā kho pana samayena Veraṇjakā brāhmaṇagahapatikā Sāvatthiyaṃ paṭivasanti kenacid-eva karaṇiyena. Assosum kho Veraṇjakā brāhmaṇagahapatikā: Samaṇo khalu kho Gotamo Sakyaputto Sakyakulā pabbajito Sāvatthiyaṃ viharati Jetavane Anāthapindikassa ārāme; taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kīttisaddo abbhuggato: Iti pi so Bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedetī. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ sātthiṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpanaṃ arahataṃ dassanaṃ hotitī. Atha kho Veraṇjakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā app-ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, app-ekacce Bhagavatā saddhīm sammodimsu, sammodaniyaṃ

katham sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdimsu. app-
ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ
nisīdimsu, app-ekacce Bhagavato santike nāmagottaṃ sāvetvā
ekamantaṃ nisīdimsu, app-ekacce tuṇhībhitā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinnā kho Verāṇjakā brāhmaṇa-
gahapatikā Bhagavantaṃ etad'avocaṃ: Ko nu kho bho
Gotama hetu ko paccayo yena 'm'idh' ekacce sattā kā-
yassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ
nirayaṃ upapajjanti; ko pana bho Gotama hetu ko paccayo
yena 'm'idh' ekacce sattā kāyassa bhedaṃ param-maraṇā
sugatiṃ saggaṃ lokaṃ upapajjantīti. — Adhammacariyā-visama-
cariyāhetu kho gahapatayo evam'idh' ekacce sattā kāyassa
bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ
upapajjanti; dhammacariyā-samacariyāhetu kho gahapatayo
evam'idh' ekacce sattā kāyassa bhedaṃ param-maraṇā su-
gatiṃ saggaṃ lokaṃ upapajjantīti. — Na kho mayaṃ imassa
bho Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ
avibhattassa vitthārena atthaṃ ājānāma; sādhu no bhavaṃ
Gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bho
Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avi-
bhattassa vitthārena atthaṃ ājāneyyāmāti. — Tena hi gaha-
patayo sunātha, sādhukaṃ manasikarotha, bhāsissāmi. —
Evam bho ti kho Verāṇjakā brāhmaṇagahapatikā Bhagavato
paccasosum. Bhagavā etad'avoca:

Tividhaṃ kho gahapatayo kāyena adhammacāri visama-
cāri hoti, catubbidhaṃ vācāya ... (repeat from p. 286 l. 11
to p. 290 l. 9; for adhammacariyā-visamacariyā hoti, for
dhammacariyā-samacariyā hoti, and for Sāleyyakā substitute
adhammacāri visamacāri hoti, dhammacāri samacāri hoti,
and Verāṇjakā, respectively) ... ajjataggo paṇupete sarapa-
gate ti.

43.

Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Mahākoṭṭhito sīyanhasamayam patisallānā vutthito yen' āyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Mahākoṭṭhito āyasmantaṃ Sāriputtaṃ etad avoca:

Duppaṇño duppaṇño ti āvuso vuccati. Kittāvatā nu kho āvuso duppaṇño ti vuccatīti. — Na ppajānāti na ppajānātīti kho āvuso, tasmā duppaṇño ti vuccati, kiṃ na ppajānāti: idaṃ dukkhan ti na ppajānāti, ayaṃ dukkhasamudayo ti na ppajānāti, ayaṃ dukkhanirodho ti na ppajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti na ppajānāti. Na ppajānāti na ppajānātīti kho āvuso, tasmā duppaṇño ti vuccatīti. Sādh' āvuso ti kho āyasmā Mahākoṭṭhito āyasmato Sāriputtaassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttarim paṇhaṃ apuechi: Paṇṇavā paṇṇavā ti āvuso vuccati. Kittāvatā nu kho āvuso paṇṇavā ti vuccatīti. — Pajānāti pajānātīti kho āvuso, tasmā paṇṇavā ti vuccati, kiṃ ca pajānāti: idaṃ dukkhan ti pajānāti, ayaṃ dukkhasamudayo ti pajānāti, ayaṃ dukkhanirodho ti pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti pajānāti. Pajānāti pajānātīti kho āvuso, tasmā paṇṇavā ti vuccatīti. — Viññānam viññānaṃ ti āvuso vuccati. Kittāvatā nu kho āvuso viññānaṃ ti vuccatīti. — Vijānāti vijānātīti kho āvuso, tasmā viññānaṃ ti vuccati, kiṃ ca vijānāti: sukhan ti pi vijānāti, dukkhan ti pi vijānāti, adukkhamasukhan ti pi vijānāti. Vijānāti vijānātīti kho āvuso, tasmā viññānaṃ ti vuccatīti. — Yā c' āvuso paṇṇā yaṃ ca viññānaṃ ime dhammā sammattā ulāhu viśamsattā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paṇṇāpetuṃ ti. — Yā c' āvuso paṇṇā yaṃ ca viññānaṃ ime dhammā sammattā no viśamsattā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paṇṇāpetuṃ. Yam h' āvuso pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.

tasmā ime dhammā saṃsatthā no visatthā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaranaṃ paññāpetuṃ ti. — Yā c' āvuso paññā yaṃ ca viññānaṃ imesaṃ dhammānaṃ saṃsatthānaṃ no visatthānaṃ kiṃ nānākaranaṃ ti. — Yā c' āvuso paññā yaṃ ca viññānaṃ imesaṃ dhammānaṃ saṃsatthānaṃ no visatthānaṃ paññā bhāvetabbā viññānaṃ pariññeyyā, idaṃ nesaṃ nānākaranaṃ ti.

Vedanā vedanā ti āvuso vuccati. Kittāvatā nu kho āvuso vedanā ti vuccatīti. — Vedeti vedetīti kho āvuso, tasmā vedanā ti vuccati, kiṃ ca vedeti: sukham pi vedeti, dukkham pi vedeti, adukkhamasukham pi vedeti. Vedeti vedetīti kho āvuso, tasmā vedanā ti vuccatīti. — Saññā saññā ti āvuso vuccati. Kittāvatā nu kho āvuso saññā ti vuccatīti. — Sañjānāti sañjānātīti kho āvuso, tasmā saññā ti vuccati, kiṃ ca sañjānāti: nīlakam pi sañjānāti, pitakam pi sañjānāti, lohitakam pi sañjānāti, odātam pi sañjānāti. Sañjānāti sañjānātīti kho āvuso, tasmā saññā ti vuccatīti. — Yā c' āvuso vedanā yā ca saññā yaṃ ca viññānaṃ ime dhammā saṃsatthā udālu visatthā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaranaṃ paññāpetuṃ ti. — Yā c' āvuso vedanā yā ca saññā yaṃ ca viññānaṃ ime dhammā saṃsatthā no visatthā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaranaṃ paññāpetuṃ. Yaṃ h' āvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā saṃsatthā no visatthā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaranaṃ paññāpetuṃ ti.

Nissatthena h' āvuso pañcahi indriyehi parisuddhena manoviññāyena kiṃ neyyaṃ ti. — Nissatthena h' āvuso pañcahi indriyehi parisuddhena manoviññāyena ananto ākaso ti ākāśānañcāyatanaṃ neyyaṃ, anantaṃ viññānaṃ ti viññāpañcāyatanaṃ neyyaṃ, na tthi kiñciti ākiñcañcāyatanaṃ neyyaṃ ti. — Neyyaṃ paṇ' āvuso dhammaṃ kena pajānātīti. — Neyyaṃ kho āvuso dhammaṃ paññācakkhuṃ pajānātīti. — Paññā paṇ' āvuso kimatthiyyā ti. — Paññā kho āvuso abhinatthā pariñatthā pahānatthā ti.

Kati pan' āvuso paccayā sammādiṭṭhiyā uppādāyāti. — Dve kho āvuso paccayā sammādiṭṭhiyā uppādāya: parato ca ghoṣo yoniso ca manasikāro. Ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyāti. — Katihi pan' āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṁsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṁsā cāti. — Pañcahi kho āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṁsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṁsā ca: Idh' āvuso sammādiṭṭhi silānuggahitā ca hoti sutānuggahitā ca hoti sākacchānuggahitā ca hoti samathānuggahitā ca hoti vipassanānuggahitā ca hoti. Imehi kho āvuso pañcahi aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṁsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṁsā cāti.

Kati pan' āvuso bhavā ti. — Tayo 'me āvuso bhavā: kāmabhavo rūpabhavo arūpabhavo ti. — Kathaṁ pan' āvuso āyatim punabbhavābhiniṅgati hoti. — Avijjānīvaranānaṁ kho āvuso sattānaṁ taṇhāsaṁyojanānaṁ tatratatrābhinandanā evaṁ āyatim punabbhavābhiniṅgati hoti. — Kathaṁ pan' āvuso āyatim punabbhavābhiniṅgati na hoti. — Avijjāvirāgā kho āvuso vijjuppādā taṇhānirodhā evaṁ āyatim punabbhavābhiniṅgati na hoti.

Katamaṁ pan' āvuso paṭhamam jhānaṁ ti. — Idh' āvuso bhikkhu vivec' eva kāmehi vivecca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajam pītisukhaṁ paṭhamam jhānaṁ upasampajja viharati, idaṁ vuccat' āvuso paṭhamam jhānaṁ ti. — Paṭhamam pan' āvuso jhānaṁ kataṅgikaṁ ti. — Paṭhamam kho āvuso jhānaṁ pañcaṅgikaṁ: Idh' āvuso paṭhamam jhānaṁ samāpānassa bhikkhuno vitakko ca vat-tati vicāro ca pīti ca sukhaṁ ca cīttekaggatā ca. Paṭhamam kho āvuso jhānaṁ evaṁ pañcaṅgikaṁ ti. — Paṭhamam pan' āvuso jhānaṁ kataṅgavippahīnaṁ kataṅgasamānāgataṁ ti. — Paṭhamam kho āvuso jhānaṁ pañcaṅgavippahīnaṁ pañcaṅgasamānāgataṁ: Idh' āvuso paṭhamam jhānaṁ samāpānassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham pahīnaṁ hoti, uddhaccakukkuccaṁ

pahinam hoti, vicikicchā pahinā hoti, vitakko ca vattati vicāro ca pīti ca sukhañ ca cittkekaggatā ca. Paṭhamam kho āvuso jhānam evam pañcaṅgavippahinam pañcaṅgasamannāgatan ti.

Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidam cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ kiṃ paṭissaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotiti. — Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidam cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imesaṃ kho āvuso pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ na aññamaññassa gocaravisayaṃ paccanubhontānaṃ mano paṭissaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhotiti.

Pañc' imāni āvuso indriyāni, seyyathidam cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imāni kho āvuso pañc' indriyāni kiṃ paṭicca tiṭṭhantiti. — Pañc' imāni āvuso indriyāni, seyyathidam cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ. Imāni kho āvuso pañc' indriyāni āyuraṃ paṭicca tiṭṭhantiti. — Āyuraṃ pan' āvuso kiṃ paṭicca tiṭṭhatiti. — Āyuraṃ usmaṃ paṭicca tiṭṭhatiti. — Usmaṃ pan' āvuso kiṃ paṭicca tiṭṭhatiti. — Usmaṃ āyuraṃ paṭicca tiṭṭhatiti. — Idān' eva kho mayaṃ āvuso āyasmato Sāriputtassa bhāsitaṃ evam ājānāma: āyuraṃ usmaṃ paṭicca tiṭṭhatiti, idān' eva kho mayaṃ āyasmato Sāriputtassa bhāsitaṃ evam ājānāma: usmaṃ āyuraṃ paṭicca tiṭṭhatiti. Yathākathaṃ pan' āvuso imassa bhāsitaṃ attho daṭṭhabbo ti. — Tena h' āvuso upamaṃ te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti. Seyyatha pi āvuso telappadipassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhāṃ paṭicca acci paññāyati, evam eva kho āvuso āyuraṃ usmaṃ paṭicca tiṭṭhati, usmaṃ ca āyuraṃ paṭicca tiṭṭhatiti.

Te va nu kho āvuso āyusañkhārā te vedaniyā dhammā, ulāhu aññe āyusañkhārā aññe vedaniyā dhammā ti. — Na

kho āvuso te va āyusañkhārā te vedaniyā dhammā. Te ca āvuso āyusañkhārā abhaviṃsu te vedaniyā dhammā. na y'idaṃ saññāvedayitanirodham samāpannassa bhikkhuno vutthānaṃ paññāyetha. Yasmā ca kho āvuso aññe āyusañkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodham samāpannassa bhikkhuno vutthānaṃ paññāyatiti. — Yadā nu kho āvuso imaṃ kāyaṃ kati dhammā jahanti athāyaṃ kāyo ujjhito avakkhitto seti yathā kattham acetanan'ti. — Yadā kho āvuso imaṃ kāyaṃ tayo dhammā jahanti: āyu usmā ca viññānaṃ, athāyaṃ kāyo ujjhito avakkhitto seti yathā kattham acetanan'ti. — Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, imesaṃ kiṃ nānākarāṇaṃ'ti. — Yvāyaṃ āvuso mato kālakato, tassa kāyasañkhārā niruddhā paṭippassaddhā, vacisañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu parikkhiṇo, usmā vūpasanta, indriyāni viparibhinnaṇi; yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, tassa pi kāyasañkhārā niruddhā paṭippassaddhā, vacisañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu aparikkhiṇo, usmā avūpasanta, indriyāni vippasannaṇi. Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, idaṃ tesam nānākarāṇaṃ'ti.

Kati pan' āvuso paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ'ti. — Cattāro kho āvuso paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ: Idh' āvuso bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamaṃ adukkham'asukham'upekkhāsatipārisuddhiṃ catuttham'jhānaṃ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ'ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā samāpattiyaṃ'ti. — Dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiyaṃ: sabbanimittānaṃ ca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyaṃ'ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā tṭhitiyaṃ'ti. — Tayo kho āvuso paccayā animittāya cetovimuttiyā

thūtiyā: sabbanimittānañ ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro. Ime kho āvuso tayo paccayā animittāya cetovimuttiyā thūtiyā ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā vutthānāyāti. — Dve kho āvuso paccayā animittāya cetovimuttiyā vutthānāya: sabbanimittānañ ca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā vutthānāyāti.

Yā cāyañ āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, ime dhammā nānatthā c' eva nānābyañjanā ca, udāhu ekatthā. byañjanam eva nānañ ti. — Yā cāyañ āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, atthi kho āvuso pariyāyo yañ pariyāyañ āgama ime dhammā nānatthā c' eva nānābyañjanā ca, atthi ca kho āvuso pariyāyo yañ pariyāyañ āgama ime dhammā ekatthā, byañjanam eva nānañ. Katamo c' āvuso pariyāyo yañ pariyāyañ āgama ime dhammā nānatthā c' eva nānābyañjanā ca: Idh' āvuso bhikkhu mettāsahagatena cetasā ekam disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekam disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Ayañ vuccat' āvuso appamāṇā cetovimutti. Katamā c' āvuso ākiñcaṇṇā cetovimutti: Idh' āvuso bhikkhu sabbaso viññāpañcāyatanaṃ samatikkamma na tthi kiñciti ākiñcaṇṇāyatanaṃ upasampajja viharati. Ayañ vuccat' āvuso ākiñcaṇṇā cetovimutti. Katamā c' āvuso suññatā cetovimutti: Idh' āvuso bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisañcikkhati: suññaṃ idaṃ attena vā attaniyena vā ti

Ayaṃ vuccat' āvuso suññatā cetovimutti. Katamā c' āvuso animittā cetovimutti: Idh' āvuso bhikkhu sabbanimittānaṃ amanasikārā animittāni cetosamādhīnaṃ upasampajja viharati. Ayaṃ vuccat' āvuso animittā cetovimutti. Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānatthā c' eva nānābyañjanā ca. Katamo c' āvuso pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā ekatthā. byañjanam - eva nānaṃ: Rāgo kho āvuso pamāṇakaraṇo, doṣo pamāṇakaraṇo, moho pamāṇakaraṇo; te khīṇāsavassa bhikkhuno pahinā uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā. Yāvataṃ kho āvuso appamāṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso kiñcano, doṣo kiñcano, moho kiñcano, te khīṇāsavassa bhikkhuno pahinā uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvataṃ kho āvuso ākiñcaṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso nimittakaraṇo, doṣo nimittakaraṇo, moho nimittakaraṇo, te khīṇāsavassa bhikkhuno pahinā uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Yāvataṃ kho āvuso animittā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Ayaṃ kho āvuso pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā ekatthā, byañjanam - eva nāna - ti.

Idam' avoc' āyasmā Sāriputto. Attamaṇo āyasmā Mahākotthito āyasmato Sāriputtassa bhāsitaṃ abhinanditī.

MahāVEDALLASUTTAN TATIYAM.

44.

Evam me sutam. Ekam samayam Bhagavā Bājagahe viharati Veluvane Kalandakanivāpe. Atha kho Visākho upāsako yena Dhammadinnā bhikkhunī ten' upasaṅkami, upasaṅkamitvā Dhammadinnam bhikkhunim abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Visākho upāsako Dhammadinnam bhikkhunim etad avoca:

Sakkāyo sakkāyo ti ayye vuccati. Katamo nu kho ayye sakkāyo vutto Bhagavatā ti. — Pañca kho ime āvuso Visākha upādānakkhandhā sakkāyo vutto Bhagavatā, seyyathidaṃ rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho. Ime kho āvuso Visākha pañc' upādānakkhandhā sakkāyo vutto Bhagavatā ti. Sādh' ayye ti kho Visākho upāsako Dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā Dhammadinnam bhikkhunim uttarim pañham apucchī: Sakkāyasamudayo sakkāyasamudayo ti ayye vuccati. Katamo nu kho ayye sakkāyasamudayo vutto Bhagavatā ti. — Yā 'yaṃ āvuso Visākha taṇhā ponobhavikā nandirāga-sahagatā tatratatrābhinandini, seyyathidaṃ kāmataṇhā bhava-taṇhā vihhavataṇhā, ayaṃ kho āvuso Visākha sakkāyasamudayo vutto Bhagavatā ti. — Sakkāyanirodho sakkāyanirodho ti ayye vuccati. Katamo nu kho ayye sakkāyanirodho vutto Bhagavatā ti. — Yo kho āvuso Visākha tassā yeva taṇhāya asesavirāgaṇirodho cāgo paṇissaggo mutti anālayo, ayaṃ kho āvuso Visākha sakkāyanirodho vutto Bhagavatā ti. — Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā ti ayye vuccati. Katamā nu kho ayye sakkāyanirodhagāminī paṭipadā vuttā Bhagavatā ti. — Ayaṃ eva kho āvuso Visākha ariyo atthaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā Bhagavatā, seyyathidaṃ sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhīti. — Taṃ ñeva nu kho ayye upādānam te pañc' upādānakkhandhā, udāhu sūnatā pañcah' upādānakkhandhehi upādānam ti. — Na kho āvuso Visākha taṃ ñeva upādānam te pañc' upādānakkhandhā,

na pi aññatra pañcah' upādānakkhandhehi upādānaṃ. Yo kho āvuso Visākha pañcas' upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ - ti.

Kathaṃ pan' ayye sakkāyaditṭhi hotīti. — Idh' āvuso Visākha assutavā puthujjano ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinito, sappurisaṇaṃ adassāvi sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinito, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññāṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññāṃ, saññāya vā attānaṃ; saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi hotīti. — Kathaṃ pan' ayye sakkāyaditṭhi na hotīti. — Idh' āvuso Visākha sutavā ariyasāvako ariyānaṃ dassāvi ariyadhammassa kovido ariyadhamme suvinito, sappurisaṇaṃ dassāvi sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinito, na rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ; na vedanaṃ attato samanupassati, na vedanāvantaṃ attānaṃ, na attani vedanaṃ, na vedanāya attānaṃ; na saññāṃ attato samanupassati, na saññāvantaṃ attānaṃ, na attani saññāṃ, na saññāya attānaṃ; na saṅkhāre attato samanupassati, na saṅkhāravantaṃ attānaṃ, na attani saṅkhāre, na saṅkhāresu attānaṃ; na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ attānaṃ, na attani viññāṇaṃ, na viññāṇasmiṃ attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi na hotīti.

Kutamo pan' ayye ariyo atṭhaṅgiko maggo ti. — Ayam eva kho āvuso Visākha ariyo atṭhaṅgiko maggo, seyyathidaṃ sammāditṭhi sammāsankappo sammāvācā sammākammanto sammājivo sammāvāyāmo sammāsati sammāsamādhiti. — Ariyo pan' ayye atṭhaṅgiko maggo saṅkhato udāhu asaṅkhato ti. — Ariyo kho āvuso Visākha atṭhaṅgiko maggo

saṅkhato ti. — Ariyena nu kho ayye aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, udāhu tihi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito ti. — Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tihi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā e' āvuso Visākha sammāvācā yo ca sammakamanto yo ca sammāsāṇivo, ime dhammā silakkhandhe saṅgahitā; yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhiikkhandhe saṅgahitā; yā ca sammāditṭhi yo ca sammāsāṅkappo, ime dhammā paññākkhandhe saṅgahitā ti. — Katamo pan' ayye samādhi, katame samādhinimittā, katame samādhiparikkhārā, katamā samādhibhāvanā ti. — Yā kho āvuso Visākha cittassa ekaggatā ayaṃ samādhi, cattāro satipaṭṭhānā samādhinimittā, cattāro sammappadhānā samādhiparikkhārā, yā tesam yeva dhammānaṃ āsevanā bhāvanā bahukammaṃ ayaṃ tattha samādhibhāvanā ti.

Kati pan' ayye saṅkhārā ti. — Tayo 'me āvuso Visākha saṅkhārā: kāyasaṅkhāro vacisaṅkhāro cittasaṅkhāro ti. — Katamo pan' ayye kāyasaṅkhāro, katamo vacisaṅkhāro, katamo cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyasaṅkhāro, vitakkavicārā vacisaṅkhāro, saññā ca vedanā ca cittasaṅkhāro ti. — Kasmā pan' ayye assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacisaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyikā ete dhammā kāyapaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso Visākha vitakketvā vicāretvā pacchā vācūhi blindati, tasmā vitakkavicārā vacisaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā citta-paṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro ti.

Kathaṃ ca pan' ayye saññāvedayitanirodhasamāpatti hotīti. — Na kho āvuso Visākha saññāvedayitanirodhaṃ samūpajjantassa bhikkhuno evaṃ hoti: ahaṃ saññāvedayitanirodhaṃ samūpajjissan' ti vā, ahaṃ saññāvedayitanirodhaṃ samūpajjamīti vā, ahaṃ saññāvedayitanirodhaṃ samūpanno ti vā, atha khvassa pubbe va tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upanetīti. — Saññāvedayitanirodhaṃ

samāpajjantassa pan' ayye bhikkhuno katame dhammā paṭhamam nirujjhanti, yadi vā kāyasaṅkhāro yadi vā vacisaṅkhāro yadi vā cittasaṅkhāro ti. — Saṇṇāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacisaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro ti. — Kathaṃ pan' ayye saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhānam hotiti. — Na kho āvuso Visākha saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa bhikkhuno evaṃ hoti: ahaṃ saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahissam ti vā, ahaṃ saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahāmi ti vā, ahaṃ saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhito ti vā, atha khvāssa pubbe va tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upanetiti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa pan' ayye bhikkhuno katame dhammā paṭhamam uppajjanti, yadi vā kāyasaṅkhāro yadi vā vacisaṅkhāro yadi vā cittasaṅkhāro ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa kho āvuso Visākha bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacisaṅkhāro ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitam pan' ayye bhikkhuno kati phassā phusanti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitam kho āvuso Visākha bhikkhuno tayo phassā phusanti: suññato phasso, animitto phasso, appanīhito phasso ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa pan' ayye bhikkhuno kiṃnīnam cittaṃ hoti kiṃpoṇam kiṃpabbhāraṃ ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa kho āvuso Visākha bhikkhuno vivekanīnam cittaṃ hoti vivekaṃpoṇam vivekappabbhāraṃ ti.

Kati pan' ayye vedanā ti. — Tisso kho imā āvuso Visākha vedanā: sukkhā vedanā, dukkhā vedanā, adukkhamasukkhā vedanā ti. — Katamā pan' ayye sukkhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukkhā vedanā ti. — Yaṃ kho āvuso Visākha kāyikaṃ vā cetasikaṃ vā sukhaṃ sāttaṃ vedayitaṃ ayaṃ sukkhā vedanā. Yaṃ kho āvuso Visākha kāyikaṃ vā cetasikaṃ vā dukkhaṃ asāttaṃ vedayitaṃ ayaṃ dukkhā vedanā. Yaṃ kho āvuso Visākha kāyikaṃ vā cetasikaṃ vā n' eva sāttaṃ nāsāttaṃ vedayitaṃ ayaṃ aduk-

khamasukhā vedanā ti. — Sukhā pan' ayye vedanā kimsukhā kimdukkhā, dukkhā vedanā kimdukkhā kimsukhā, adukkhamasukhā vedanā kimsukhā kimdukkhā ti. — Sukhā kho āvuso Visākha vedanā tītisukhā viparīṇāmadukkhā, dukkhā vedanā tītīdukkhā viparīṇāmasukhā, adukkhamasukhā vedanā āṇā-sukhā āṇānadukkhā ti. — Sukhāya pan' ayye vedanāya kīmanusayo anuseti, dukkhāya vedanāya kīmanusayo anuseti, adukkhamasukhāya vedanāya kīmanusayo anuseti. — Sukhāya kho āvuso Visākha vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sukhāya pan' ayye vedanāya kiṃ pahātabbhaṃ, dukkhāya vedanāya kiṃ pahātabbhaṃ, adukkhamasukhāya vedanāya kiṃ pahātabbhaṃ ti. — Sukhāya kho āvuso Visākha vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo ti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo ti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idh' āvuso Visākha bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati, rāgaṃ tena pajahati, na tattha rāgānusayo anuseti. Idh' āvuso Visākha bhikkhu iti paṭisañcikkhati: kidaṃ esu nāmaṃ tadāyatanam upasampajja viharissāmi yadāriyā etarahi āyatanam upasampajja viharantīti, iti anuttaresu vimokhesu pihami

upatthāpayato uppajjati pihāpaccayā domanassanā. patighan-
tena pajahati, na tattha patighānusayo anuseti. Idh' āvuso
Visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā
pubbe va somanassadomanassūnanā atthagamā adukkham
aaukham upekkhāsati pārisuddhīm catuttham jhānam upa-
sampaṇṇa viharati, avijjan-tena pajahati, na tattha avijjānu-
sayo anuseti.

Sukhāya paṇ' ayye vedanāya kiṃ paṭibhāgo ti. — Su-
khāya kho āvuso Visākha vedanāya dukkhā vedanā paṭi-
bhāgo ti. — Dukkāya paṇ' ayye vedanāya kiṃ paṭibhāgo
ti. — Dukkāya kho āvuso Visākha vedanāya sukhā vedanā
paṭibhāgo ti. — Adukkhamasukhāya paṇ' ayye vedanāya kiṃ
paṭibhāgo ti. — Adukkhamasukhāya kho āvuso Visākha ve-
danāya avijjā paṭibhāgo ti. — Avijjāya paṇ' ayye kiṃ paṭi-
bhāgo ti. — Avijjāya kho āvuso Visākha vijjā paṭibhāgo ti.
— Vijjāya paṇ' ayye kiṃ paṭibhāgo ti. — Vijjāya kho
āvuso Visākha vimutti paṭibhāgo ti. — Vimuttiyā paṇ' ayye
kiṃ paṭibhāgo ti. — Vimuttiyā kho āvuso Visākha nibbānaṃ
paṭibhāgo ti. — Nibbānassa paṇ' ayye kiṃ paṭibhāgo ti. —
Accasarāvuso Visākha paṇham, nāsakki paṇhānaṃ pari-
yantaṃ gahetaṃ, Nibbānogaḍḍhaṃ hi āvuso Visākha brahma-
cariyaṃ nibbānapariyāsaṃ nibbānapariyosānaṃ. Ākaṅkha-
māno ca tvaṃ āvuso Visākha Bhagavantaṃ upasaṅkamitvā
etaṃ atthaṃ puccheyyāsi, yathā ca te Bhagavā byākaroti
tathā naṃ dhāreyyāsi.

Atha kho Visākho upāsako Dhammadinnāya bhikkhuniyā
bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ Dhamma-
dinnāya bhikkhunīyaṃ abhivādetvā padaakkhipaṃ katvā yena
Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Vi-
sākho upāsako yāvatako abosi Dhammadinnāya bhikkhuniyā
saddhīm kathāsallāpo taṃ sabbaṃ Bhagavato ārocesi. Evaṃ
vutte Bhagavā Visākhaṃ upāsakaṃ etad-avoca: Paṇḍitā
Visākha Dhammadinnā bhikkhunī, mahāpaṇḍā Visākha
Dhammadinnā bhikkhunī. Mānaṃ ce pi tvaṃ Visākha etaṃ
atthaṃ puccheyyāsi, ahaṃ pi taṃ evaṃ evaṃ byākareyyāmi.

yathā taṃ Dhammadionāya bhikkhuniyā byākatsm. eso o' ev' etassa attho, evam - etaṃ dhārehi.

Idam - avoca Bhagavā. Attamano Visākho upāsako Bhagavato bhāsitaṃ abhinandīti.

CŪḶAVEDALLASUTTAMĀ CATUTTHAM.

45.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhādante ti te bhikkhū Bhagavato paccassosm. Bhagavā etad - avoca:

Cattār' imāni bhikkhave dhammasamādānāni, katamāni cattāri: Atthi bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatīṃ dukkhavipākāṃ. Atthi bhikkhave dhamma-samādānaṃ paccuppannadukkhaṃ - o' eva āyatīṃ - ca dukkha-vipākāṃ. Atthi bhikkhave dhammasamādānaṃ paccuppanna-dukkhaṃ āyatīṃ sukhavipākāṃ. Atthi bhikkhave dhamma-samādānaṃ paccuppannasukhaṃ - o' eva āyatīṃ - ca sukha-vipākāṃ.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatīṃ dukkhavipākāṃ: Santi bhikkhave eke samapabrāhmaṇā evaṃvādino evaṃdiṭṭhino: na - tthi kāmesu doso ti. Te kāmesu pātabyataṃ āpajjanti, te kho molibaddhāni paribbājikāhi paricārenti, te evam - āhāṃsu: Kiṃ su nāma te bhonto samanabrāhmaṇā kāmesu anāgatabhayaṃ sam-passamaṇā kāmānaṃ pahānaṃ - āhāṃsu kāmānaṃ pariṇānaṃ paññāpentī; sukho imissā paribbājikāya taruṇāya mudukāya lomasāya hāhāya samphasso ti te kāmesu pātabyataṃ āpaj-janti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ pu-ram - maraṇā apāyaṃ duggatiṃ viṇipātāṃ nirayaṃ upapajjanti. Te tattha dukkhā tippā kuṭukā vedanā vediyaṃti. Te evam - āhāṃsu: Idam - kho te bhonto samanabrāhmaṇā kāmesu anāgatabhayaṃ sampassamaṇā kāmānaṃ pahānaṃ - āhāṃsu kāmānaṃ pariṇānaṃ paññāpentī, ime hi mayaṃ kāmahetu-

kāmanidānaṃ dukkhā tippā katukā vedanā vediyāmāti. Seyyathā pi bhikkhave gimhānaṃ pacchime māse mālūvāṣipātikā phaleyya, atha kho taṃ bhikkhave mālūvāḍijāṃ aññatarasmiṃ sālānule nipateyya. Atha kho bhikkhave yā tasmīṃ sālā adhiwatthā devatā sā bhītā saṃviggā santāsaṃ āpajeyya. Atha kho bhikkhave tasmīṃ sālā adhiwatthāya devatāya mittā-maccā nātisālohitā, āramadevatā vanadevatā rukkhadevatā, osadhitipavanaspatisu adhiwatthā devatā, saṅgama samā-gamma evaṃ samassāseyyuṃ: Mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāṃ' etaṃ mālūvāḍijāṃ moro vā gileyya mago vā khādeyya davadāho vā dāheyya vanakammikā vā uddhareyyuṃ upacikā vā udrabheyyuṃ, abijāṃ vā paṇ' assāti. Atha kho taṃ bhikkhave mālūvāḍijāṃ n' eva moro gileyya na mago khādeyya na davadāho dāheyya na vanakammikā uddhareyyuṃ na upacikā udrabheyyuṃ, bijāṃ paṇ' assa. Taṃ pavussakena meghena abhipparattāṃ sanna d' eva virū-beyya, sā 'ssa mālūvālatā taruṇā mudukā lomasā vilambini, sā taṃ sālāṃ upaniseveyya. Atha kho bhikkhave tasmīṃ sālā adhiwatthāya devatāya evaṃ 'assa: Kiṃ su nāma te bhonto mittā-maccā nātisālohitā, āramadevatā vanadevatā rukkhadevatā, osadhitipavanaspatisu adhiwatthā devatā, mālūvāḍije anāgatabhayaṃ sampassamānā saṅgama samā-gamma evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāṃ' etaṃ mālūvāḍijāṃ moro vā gileyya mago vā khādeyya davadāho vā dāheyya vanakammikā vā uddhareyyuṃ upacikā vā udrabheyyuṃ, abijāṃ vā paṇ' assāti; sukho imissā mālūvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso ti. Sā taṃ sālāṃ anuparihareyya, sā taṃ sālāṃ anupariharitvā upari vitabbhiṃ kareyya, upari vitabbhiṃ karitvā oghanaṃ jāneyya, oghanaṃ janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya. Atha kho bhikkhave tasmīṃ sālā adhiwatthāya devatāya evaṃ 'assa: Idam kho te bhonto mittā-maccā nātisālohitā, āramadevatā vanadevatā rukkhadevatā, osadhitipavanaspatisu adhiwatthā devatā, mālūvāḍije anāgatabhayaṃ sampassamānā saṅgama samā-gamma evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app-eva nāṃ' etaṃ mālūvāḍijāṃ moro vā gileyya

maḃo vā khādeyya davadāho vā daheyya vanakammikā vā uddhareyyuṃ upacikā vā udraheyyuṃ, abhījaṃ vā paṇ' assāti, yaṃ cāhaṃ māluvābījahetu dukkhā tippā kaṭukā vedanā vediyāmi. Evam-eva kho bhikkhave santi eke samāna-brāhmaṇā evaṃvādino evaṃditṭhino: na tṭhi kāmesu doso ti. Te kāmesu pāṭabyataṃ āpajanti, te molibaddhāhi paribhājikāhi paricārenti; te evam-āhaṃsu: Kiṃ su nāma te bhonto samānabrāhmaṇā kāmesu anāgatabhayāṃ sampassamānā kāmānaṃ pahānaṃ āhaṃsu kāmānaṃ pariṇāṃ paṇṇāpenti; sukho imissā paribhājikāya taruṇāya mudukāya loma-sāya bāhūya samphasso ti te kāmesu pāṭabyataṃ āpajanti. Te kāmesu pāṭabyataṃ āpajjivā kāyassa bhedaṃ parama-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajanti. Te tatra dukkhā tippā kaṭukā vedanā vediyanti. Te evam-āhaṃsu: Idaṃ kho te bhonto samānabrāhmaṇā kāmesu anāgatabhayāṃ sampassamānā kāmānaṃ pahānaṃ āhaṃsu kāmānaṃ pariṇāṃ paṇṇāpenti, ime hi mayaṃ kāmāhetu kāmānidānaṃ dukkhā tippā kaṭukā vedanā vediyāmi. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasakkaṃ āyatiṃ dukkhavipākāṃ.

Katamaṃ ca bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ c' eva āyatiṃ ca dukkhavipākāṃ: Idaṃ bhikkhave ekacco acelako hoti muttācāro hatthāpalekhano, na ehiḥhadantiko na tittḥabhadantiko, na abhihaṭṭaṃ na uddisa-kaṭṭaṃ na nimantanaṃ sādīyati; so na kumbhūmukhā patigaṇhāti na kaḷopimukhā patigaṇhāti, na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvīnaṃ bhuj-janānānaṃ, na gabbhīniyā na pāyamaṇāya na purisaantara-gatāya, na saṅkittisu, na yattha sā upatṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na māmsaṃ na suraṃ na merayaṃ na thūsoḍakāṃ pibati. So ekāgāriko vā hoti ekālopiḷiko, dvāgāriko vā hoti dvālopiḷiko — sattāgāriko vā hoti sattālopiḷiko; ekissā pi dattiyā yāpeti, dvīhi pi dattihi yāpeti — sattahi pi dattihi yāpeti; ekāhikam- pi āhāraṃ āhāreti, dvīhikam- pi āhāraṃ āhāreti — sattāhikam- pi āhāraṃ āhāreti, iti evarūpaṃ addhamāsikam- pi pariyāyabhatta-bhojanānuyogam- anuyutto viharati. So sākabhakkho vā

hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā aghattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Pitiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ñeikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārissuddhiṃ ca tutthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ e' eva āyatiṃ ca sukhavipākaṃ. Imāni kho bhikkhave cattāri dhammasamādānāni.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitā abhinandun-ti.

UḬADHAMMASAMĀDĀNASUTTAM PAŦCAMAM

46.

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavana Anāthapindikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti, Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Yebhuyyena bhikkhave sattā evaṃkāmā evaṃchandā evaṃadhippāyā: aho vata anīṭhā akantā amanāpā dhammā parihāyeyyū, itthā kantā manāpā dhammā abhivaḍḍheyyanti. Tesāṃ bhikkhave sattānaṃ evaṃkāmānaṃ evaṃchandānaṃ evaṃadhippāyānaṃ anīṭhā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Tatra tumhe bhikkhave kaṃ hetuṃ paccethāti. — Bhagavaṃ-

mūlakā no bhante dhammā Bhagavaṇṇettikā Bhagavaṇṇ-
paṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhūtu
etassa bhāsitaṃ attbo, Bhagavato sutvā bhikkhū dhāressan-
titi. — Tena hi bhikkhave suṇātha, sādhukaṃ manasikarotha,
bhāsissāmiti. Evaṃ-bhante ti kho te bhikkhū Bhagavato
paccaseosun. Bhagavā etad-avoca:

Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvi
ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ
adassāvi sappurisaḍḍhammassa akovido sappurisaḍḍhamme avi-
nīto, sevitaḍḍhe dhamme na jānāti asevitaḍḍhe dhamme na
jānāti, bhajitaḍḍhe dhamme na jānāti abhajitaḍḍhe dhamme
na jānāti. So sevitaḍḍhe dhamme ajānanto asevitaḍḍhe dhamme
ajānanto, bhajitaḍḍhe dhamme ajānanto abhajitaḍḍhe dhamme
ajānanto, asevitaḍḍhe dhamme sevati sevitaḍḍhe dhamme na
sevati, abhajitaḍḍhe dhamme bhajati bhajitaḍḍhe dhamme na
bhajati. Tassa asevitaḍḍhe dhamme sevato sevitaḍḍhe dhamme
nsevato, abhajitaḍḍhe dhamme bhajato bhajitaḍḍhe dhamme
abhajato, añiṭṭhā akantā amanāpā dhammā abhivaḍḍhanti,
iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu:
Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Sutavā
ca kho bhikkhave ariyasāvako ariyānaṃ dassāvi ariya-
dhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ das-
sāvi sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto,
sevitaḍḍhe dhamme pajānāti asevitaḍḍhe dhamme pajānāti,
bhajitaḍḍhe dhamme pajānāti abhajitaḍḍhe dhamme pajānāti.
So sevitaḍḍhe dhamme pajānanto asevitaḍḍhe dhamme pa-
jānanto, bhajitaḍḍhe dhamme pajānanto abhajitaḍḍhe dhamme
pajānanto, asevitaḍḍhe dhamme na sevati sevitaḍḍhe dhamme
sevati, abhajitaḍḍhe dhamme na bhajati bhajitaḍḍhe dhamme
bhajati. Tassa nsevitaḍḍhe dhamme asevato sevitaḍḍhe dhamme
sevato, abhajitaḍḍhe dhamme abhajato bhajitaḍḍhe dhamme
abhajato, añiṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā
kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evaṃ
h' etaṃ bhikkhave hoti yathā taṃ vididasuno.

Cattār' imāni bhikkhave dhammasamādānāni, katamāni
cattāri: Atti bhikkhave dhammasamādānaṃ paccuppanna-
dukkhaṃ - e' eva syatiṃ - ca dukkhavipākāṃ. Atti bhikkhave

dhammasamādānaṃ paccuppannasukhaṃ āyatīṃ dukkhavipākāṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhāṃ āyatīṃ sukhavipākāṃ. Atthi bhikkhave dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatīṃ -ca sukhavipākāṃ.

Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannadukkhāṃ -c' eva āyatīṃ -ca dukkhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṃ -c' eva āyatīṃ -ca dukkhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anīttā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatīṃ dukkhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatīṃ dukkhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anīttā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannadukkhāṃ āyatīṃ sukhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhāṃ āyatīṃ sukhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anīttā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra bhikkhave yam -idaṃ dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatīṃ -ca sukhavipākāṃ, taṃ avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ -c' eva āyatīṃ -ca sukhavipākaṃ -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato

anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, tam kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno.

Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhaṃ - e' eva āyatiṃ - ca dukkhavipākam, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ - e' eva āyatiṃ - ca dukkhavipākaṃ - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno. Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ - e' eva āyatiṃ - ca sukhavipākam, taṃ vidvā vijjāgato yathābhūtaṃ pajānāti: idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ - e' eva āyatiṃ - ca sukhavipākaṃ - ti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā taṃ viddasuno.

Katamañ-ca bhikkhave dhammasamādānañ paccuppannadukkhāñ-c' eva āyatiñ-ca dukkhavipākāñ: Idha bhikkhave ekacco saḥāpi dukkhena saḥāpi domanassena pāṇātipātī hoti pāṇātipāṭapaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena adinnādāyī hoti adinnādānapaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena kāmesu micchācārī hoti kāmesu micchācārapaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena musāvādi hoti musāvādapaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena pisuṇāvāco hoti pisuṇāvācāpaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena pharusāvāco hoti pharusāvācāpaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena samphappalāpi hoti samphappalāpāpaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena abhijjhālu hoti abhijjhāpaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena byāpannacitto hoti byāpādapaccayā ca dukkhāñ domanassañ paṭisañvedeti, saḥāpi dukkhena saḥāpi domanassena micchādittṭhi hoti micchādittṭhipaccayā ca dukkhāñ domanassañ paṭisañvedeti. So kāyassa bhedaṃ param-maraṇā apāyañ doggaṭṭim vinipātāñ nīrayaṃ upapajjati. Idam vuccati bhikkhave dhammasamādānañ paccuppannadukkhāñ-c' eva āyatiñ-ca dukkhavipākāñ.

Katamañ-ca bhikkhave dhammasamādānañ paccuppanna-sukhañ āyatiñ dukkhavipākāñ: Idha bhikkhave ekacco saḥāpi sukkena saḥāpi somanassena pāṇātipātī hoti pāṇātipāṭapaccayā ca sukhañ somanassañ paṭisañvedeti, saḥāpi sukkena saḥāpi somanassena adinnādāyī hoti adinnādānapaccayā ca sukhañ somanassañ paṭisañvedeti, saḥāpi sukkena saḥāpi somanassena kāmesu micchācārī hoti kāmesu micchācārapaccayā ca sukhañ somanassañ paṭisañvedeti, saḥāpi sukkena saḥāpi somanassena musāvādi hoti musāvādapaccayā ca sukhañ somanassañ paṭisañvedeti, saḥāpi sukkena saḥāpi somanassena pisuṇāvāco hoti pisuṇāvācāpaccayā ca

sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena pharusāvēco hoti pharusāvēcāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena samphappalāpī hoti samphappalāpāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena abhiññhālu hoti abhiññhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena byāpānaccitto hoti byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukkena saḥāpi somanassena micchādiṭṭhi hoti micchādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kūyassa bhedaṃ param-maraṇā apāyaṃ dugatiṃ vinipātāṃ nirayaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ āyatinaṃ dukkha-vipākaṃ.

Katamaṃ ca bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatinaṃ sukhavipākaṃ: Idha bhikkhave ekacco saḥāpi dukkheṇa saḥāpi domanassena pāṇātipātā paṭivirato hoti pāṇātipātā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena adinnādānaṃ paṭivirato hoti adinnādānaṃ veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena piṇḍiyya vācāya paṭivirato hoti piṇḍiyya vācāya veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena anabhiññhālu hoti anabhiññhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena abyāpānaccitto hoti abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi

dukkhena sahāpi domanassena sammādiṭṭhi hoti sammādiṭṭhi-paccayā ca dukkham domanassam paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokam upapajjati. Idam vuccati bhikkhave dhammasamādhānam paccuppannadukkham āyatim sukhavipākam.

Katamaṃ ca bhikkhave dhammasamādhānam paccuppanna-sukhaṃ 'c' eva āyatīṃ ca sukhavipākam: Idha bhikkhave ekacco sahāpi sukkena sahāpi somanassena pāpātipatā paṭivirato hoti pāpātipatā veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena adinnādānā paṭivirato hoti adinnādānā veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena piṣuṇāya vācāya paṭivirato hoti piṣuṇāya vācāya veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena anabhijjhāna hoti anabhijjhāpaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena abyāpānaccitto hoti abyāpādapaccayā ca sukham somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena sammādiṭṭhi hoti sammādiṭṭhi-paccayā ca sukham somanassam paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokam upapajjati. Idam vuccati bhikkhave dhammasamādhānam paccuppanna-sukhaṃ 'c' eva āyatīṃ ca sukhavipākam. Imāni kho bhikkhave cattāri dhammasamādhānāni.

Seyyathā pi bhikkhave tittakālābu visena saṃsaṭṭho, uttaṃ puriso āgaccheyya jivitukāmo amaritukāmo, sukhakāmo dukkhapaṭikkūlo, tam-enam evam vadeyyum: Ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, nace ākaṅkhasi pipa.

tassa te pipato c' eva na- cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ- ti. So taṃ apaṭisaṅkhāya pipeyya, na- ppaṭinissajeyya; tassa taṃ pipato c' eva na- cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yaṃ- idaṃ dhammasamādānaṃ paccuppannadukkhā- c' eva āyatiṃ- ca dukkhavipākāṃ.

Seyyathā pi bhikkhave āpāṇiyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, atha puriso āgaccheyya jīvutukāmo amaritukāmo, sukhakāmo dukkhapaṭikkūlo, taṃ- enaṃ evaṃ vadeyyuṃ: Ambho purisa, nyaṃ āpāṇiyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi pipa, tassa te pipato hi kho cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ- ti. So taṃ apaṭisaṅkhāya pipeyya, na- ppaṭinissajeyya; tassa taṃ pipato hi kho cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yaṃ- idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Seyyathā pi bhikkhave pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, atha puriso āgaccheyya pandurogī, taṃ- enaṃ evaṃ vadeyyuṃ: Ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi pip-, tassa te pipato hi kho na- cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhi bhavissasīti. So taṃ paṭisaṅkhāya pipeyya, na- ppaṭinissajeyya; tassa taṃ pipato hi kho na- cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhi assa. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yaṃ- idaṃ dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ sukhavipākāṃ.

Seyyathā pi bhikkhave dadhiṃ- ca madhuṃ- ca sappiṃ- ca phāpitaṃ- ca ekajjhāṃ saṃsaṭṭhaṃ, atha puriso āgaccheyya lohitapakkhandiko, taṃ- enaṃ evaṃ vadeyyuṃ: Ambho purisa,

idaṃ dadhiṃ - ca madhuṃ - ca sappiṃ - ca phāṇitaṃ - ca ekaj-
jhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi pipa, tassa te pipato e'
eva chādeyya vappena pi gandhena pi rasena pi, pītvā ca
pana sukhī bhavissasīti. So taṃ paṭisaṅkhāya pīpeyya, na-
ppaṭimissajeyya; tassa taṃ pipato e' eva chādeyya vappena
pi gandhena pi rasena pi, pītvā ca pana sukhī assa. Tathū-
pamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam'
idaṃ dhammasamādānaṃ paccuppannasukhaṃ - e' eva āyatiṃ
ca sukhavipākam. Seyyathā pi bhikkhave vassānaṃ pacchime
māse saradasamaye viddhe vigatavalāhake deve ādioco na-
bhaṃ abbhussakkamāno sabbaṃ ākāsagataṃ tamagataṃ
abhivihacca bhāsati ca tapati ca virocati ca, evaṃ - eva kho
bhikkhave yam' idaṃ dhammasamādānaṃ paccuppannasukhaṃ
e' eva āyatiṃ - ca sukhavipākam tad' añño puṭṭhasamaṇabrāh-
maṇū(naṃ) parappavāde abhivihacca bhāsati ca tapati ca
virocati cāti.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhaga-
vato bhāsitaṃ abhinandun - ti.

MAHĒDHAMMASAMĀDĀNASUTTAM CHATṬHAM.

47.

Evam' me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ
viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bha-
gavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhik-
khū Bhagavato paccassomū. Bhagavā etad' avoca:

Vimaṇsakena bhikkhave bhikkhunaṃ parassa cetopariyā-
yam' ājānantena Tathāgato sammānesaṇā kātabhā, sammā-
sambuddho vā no vā iti viññāpayāti. — Bhagavaṃmūlakā
no bhante dhammā Bhagavaṃmettikā Bhagavaṃpaṭisaraṇā.
Sādhu vata bhante Bhagavantaṃ yeva paṭibbātu otassa
bhāsitaṃ attho, Bhagavato sutaṃ bhikkhū dhāressanti. —
Tena hi bhikkhave supātha, sādhukaṃ manasikarotha,

bhāsisāṃditi. Evam-bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad-avoca:

Vimamsakena bhikkhave bhikkhunā parassa cetopariyāyam ājñantena dvisu dhammesu Tathāgato samannesitabbo, cakkhusotaviññeyyesu dhammesu: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam-enañ samannesamāno evaṁ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Yato naṁ samannesamāno evaṁ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti, tato naṁ uttariṁ samannesati: ye vītimissā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam-enañ samannesamāno evaṁ jānāti: ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Yato naṁ samannesamāno evaṁ jānāti: ye vītimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti, tato naṁ uttariṁ samannesati: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam-enañ samannesamāno evaṁ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassāti. Yato naṁ samannesamāno evaṁ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassāti, tato naṁ uttariṁ samannesati: dīgharattaṁ samāpanno ayaṁ āyasmā imañ kusalaṁ dhammaṁ udāhu ittarasamāpanno ti. Tam-enañ samannesamāno evaṁ jānāti: dīgharattaṁ samāpanno ayaṁ āyasmā imañ kusalaṁ dhammaṁ, nāyaṁ āyasmā ittarasamāpanno ti. Yato naṁ samannesamāno evaṁ jānāti: dīgharattaṁ samāpanno ayaṁ āyasmā imañ kusalaṁ dhammaṁ, nāyaṁ āyasmā ittarasamāpanno ti, tato naṁ uttariṁ samannesati: nāttajjhāpanno ayaṁ āyasmā bhikkhu yasam-patto, saṁvijjant' assa idh' ekacce ādinavā ti. Na tāva bhikkhave bhikkhuno idh' ekacce ādinavā saṁvijjanti yāva na nāttajjhāpanno hoti yasam-patto. Yato ca kho bhikkhave bhikkhu nāttajjhāpanno hoti yasam-patto ath' assa idh' ekacce ādinavā saṁvijjanti. Tam-enañ samannesamāno evaṁ jānāti: nāttajjhāpanno ayaṁ āyasmā bhikkhu yasam-patto, nāssa idh' ekacce ādinavā saṁvijjantīti. Yato naṁ samannesamāno evaṁ jānāti: nāttajjhāpanno

ayam-āyasmā bhikkhu yasam-patto, nāssa idh' ekacce ādinavā saṁvijjantīti, tato naṁ uttarim samannesatī: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassatī. Tam-enaṁ samannesamāno evaṁ jānāti: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassatī. Tañ-ce bhikkhave bhikkhuṁ pare evaṁ puccheyyūṁ: Ke pan' āyasmato ākāra ke anvayā yen' āyasmā evaṁ vadesi: abhayūparato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarāgattā kāme na sevati khayā rāgassatī, sammā byākaramāno bhikkhave bhikkhu evaṁ byākareyya: Tathā hi pana ayam-āyasmā saṅghe vā viharanto eko vā viharanto ye ca tattha sugatā ye ca tattha duggatā ye ca tattha gaṇam-annāsanti ye ca idh' ekacce āmisesu sandissanti ye ca idh' ekacce āmisena anupalittā, nāyam-āyasmā taṁ tena avajānāti; sammukhā kho pana mētaṁ Bhagavato suttaṁ sammukhā paṭiggahitaṁ: Abhayūparato 'ham-asmi, nāham-asmi bhayūparato, vitarāgattā kāme na sevāmi khayā rāgassatī.

Tatra bhikkhave Tathāgato va uttarim paṭipucchitabbo: Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Ye vitimissā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye vitimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byākareyya: Ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassa; etappatho 'ham-asmi etagocaro, no ca tena tammayo ti. Evaṁvādiṁ kho bhikkhave satthāraṁ arabati sāvako upa-saṅkamituṁ dhammasavanāya, tassa satthā dhammaṁ deseti uttaruttarim paṇṭapanātaṁ kaṇhasukkasappaṭibhāgaṁ. Yathā yathā kho bhikkhave bhikkhuṁ satthā dhammaṁ deseti uttaruttarim paṇṭapanātaṁ kaṇhasukkasappaṭibhāgaṁ, tathā tathā so tasmim dhamme abhināya idh' ekaccaṁ dhammaṁ

dhammesu nittham gacchati, satthari pasidati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Tañ ce bhikkhave bhikkhum pare evaṃ puccheyyūṃ: Ke pan' āyasmato ākāra ke 'anvayā yen' āyasmā evaṃ vadesi: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti, sammā byākaramāno bhikkhave bhikkhu evaṃ byākareyya: Idhāham āvuso yena Bhagavā ten' upasāṅkamiṃ dhammasavanāya, tassa me Bhagavā dhammaṃ deseti uttarattariṃ paṇitapaṇitaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me āvuso Bhagavā dhammaṃ deseti uttaruttariṃ paṇitapaṇitaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathā 'haṃ tasmīṃ dhamme abhināya idh' ekaccaṃ dhammaṃ dhammesu nittham agamaṃ, satthari pasidiṃ: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

Yassa kassaci bhikkhave imehi ākārehi imehi padehi imehi byañjanehi Tathāgate saddhā nivittā hoti mūlajātā patitthitā, ayaṃ vuccati bhikkhave ākāravati saddhā daasana-mūlikā dalhā, asambhāriyā samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ. Evaṃ kho bhikkhave Tathāgate dhammasamānnesaṇā hoti, evaṃ ca pana Tathāgato dhammatā susamannittho hoti.

Idam āvoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitam abhinandan ti.

VINAYASAMUTTAM SATTAMAM

48.

Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati Ghositarāme. Tena kho pana samayena Kosambiyaṃ bhikkhū bhaddanajātā kalahajātā vivādāpanā aññamaññaṃ mukhasattihī vitadanta viharanti; te na c' eva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī na ca nijjbattim upenti. Atha kho

aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad'avoca: Idha bhante Kosambiyam bhikkhū bhaṇḍanaajātā kalahaajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti; te na c' eva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nījjhāpentī na ca nījjhattim upentīti. Atha kho Bhagavā aññatarāṃ bhikkhūṃ āmantesi: Ehi tvaṃ bhikkhu mama vacanena te bhikkhū āmantehi: satthāyasmante āmantetīti. Evam' bhante ti kho so bhikkhu Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad'avoca: Satthāyasmante āmantetīti. Evam' avuso ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad'avoca: Saccam kira tumhe bhikkhave bhaṇḍanaajātā kalahaajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha; te na c' eva aññamaññaṃ saññāpetha na ca saññattim upetha, na ca aññamaññaṃ nījjhāpetha na ca nījjhattim upethāti. — Evam' bhante. — Tam' kim' maññatha bhikkhave: yasmiṃ tumhe samaye bhaṇḍanaajātā kalahaajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha, api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupatṭhitam' hoti sabrahmacārisu āvī c' eva raho ca, mettaṃ vacikammaṃ paccupatṭhitam' hoti sabrahmacārisu āvī c' eva raho ca, mettaṃ manokammaṃ paccupatṭhitam' hoti sabrahmacārisu āvī c' eva raho cāti. — Na h' etam' bhante. — Iti kira bhikkhave yasmiṃ tumhe samaye bhaṇḍanaajātā kalahaajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharatha, n' eva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupatṭhitam' hoti sabrahmacārisu āvī c' eva raho ca, na mettaṃ vacikammaṃ paccupatṭhitam' hoti sabrahmacārisu āvī c' eva raho ca, na mettaṃ manokammaṃ paccupatṭhitam' hoti sabrahmacārisu āvī c' eva raho ca. Atha kiṃ carahi tumhe moghapurisā kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahaajātā vivādāpannā añña-

maññaṃ mukhasattibhi vitudantā viharattha; te na c' eva añña-
maññaṃ saññāpetha na ca saññattim upetha, na ca añña-
maññaṃ nijjhāpetha na ca nijjhattim upetha. Tam hi tumbhākam
moghapurisā bhavissati digharattaṃ abhīyā dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: (Oha h' ime bhik-
khave dhammā sārāṇiṃ piyakaraṇā garukaraṇā saṅgahāya
avivādāya sāmaggīyā ekibhāvāya samvattanti, katame cha: Idha
bhikkhave bhikkhuno mettaṃ kāyakammaṃ paccupatthitaṃ
hoti sabrahmacārisu āvī c' eva raho ca. Ayam - pi dhammo
sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sām-
ggiyā ekibhāvāya samvattati. Puna ca paraṃ bhikkhave bhik-
khuno mettaṃ vacikammaṃ p. h. ... raho ca. Ayam - pi
dhammo ... ekibhāvāya samvattati. Puna ca paraṃ bhik-
khave bhikkhuno mettaṃ manokammaṃ p. h. ... raho ca.
Ayam - pi dhammo ... ekibhāvāya samvattati. Puna ca
paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā,
antamaso pattapariyāpannamattam - pi, tathārūpehi lābhehi
appaṭivibhattabhogī hoti silavantehi sabrahmacārihi sādharana-
bhogī. Ayam - pi dhammo ... ekibhāvāya samvattati. Puna
ca paraṃ bhikkhave bhikkhu yāni tāni silāni akhaṇḍāni
acchiddāni asabalāni akammāsāni bhujiṣṣāni viññuppasatthāni
aparāmatthāni sammādhisaṃvattanikāni, tathārūpesu silesu
silasāmaññagato viharati sabrahmacārihi āvī c' eva raho ca.
Ayam - pi dhammo ... ekibhāvāya samvattati. Puna ca
paraṃ bhikkhave bhikkhu yā 'yaṃ dīṭṭhi ariyā niyyānikā
niyyāti takkarassa sammādukkhakkhayāya, tathārūpāya dīṭṭhiyā
dīṭṭhisāmaññagato viharati sabrahmacārihi āvī c' eva raho
ca. Ayam - pi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅ-
gahāya avivādāya sāmaggīyā ekibhāvāya samvattati. Ime kho
bhikkhave cha sārāṇiṃ dhammā piyakaraṇā garukaraṇā saṅ-
gahāya avivādāya sāmaggīyā ekibhāvāya samvattanti. Imesaṃ
kho bhikkhave channaṃ sārāṇiṃ dhammānaṃ etaṃ aggaṃ
etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yā 'yaṃ dīṭṭhi
ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya.
Seyyathā pi bhikkhave kūṭāgārassa etaṃ aggaṃ etaṃ saṅgāhi-
kaṃ etaṃ saṅghātanikaṃ yadidaṃ kūṭaṃ, evam - eva kho

bhikkhave imesaṃ channaṃ sārāṇīyaṇaṃ dhammānaṃ —pe— sammādukkhakkhayāya.

Kathaṃ ca bhikkhave yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgārāgato vā iti paṭisaṅcikkhati: Atthi nu kho me taṃ pariyutṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ - ti. Sace bhikkhave bhikkhu kāmarāgapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu byāpādapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu thīnaṃiddhapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu uddhaecakukuccapariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu vicikicchāpariyutṭhito hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu idhalokacintāya pasuto hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu paralokacintāya pasuto hoti pariyutṭhitacitto va hoti. Sace bhikkhave bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno mukhasattihi vitudanto viharati pariyutṭhitacitto va hoti. So evaṃ pajānāti: Na - tthi kho me taṃ pariyutṭhānaṃ ajjhattaṃ appahīnaṃ yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ, suppaṇihitaṃ me mānaṃ saccānaṃ bodhāyāti. Idam - assa paṭhamāṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanaṃ.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Imāṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ - ti. So evaṃ pajānāti: Imāṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ - ti. Idam - assa dutiyaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanaṃ.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṅcikkhati: Yathārūpāyāhaṃ diṭṭhiyā samannāgato atthi nu kho ito bahiddhā aṇño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato ti. So evaṃ pajānāti: Yathārūpāyāhaṃ diṭṭhiyā samannāgato na - tthi ito bahiddhā aṇño samaṇo vā brāhmaṇo

vā tathārūpāya dīṭṭhiyā samannāgato ti. Idam-assa tatiyaṃ sūpaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti patisaṅcikkhati: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham-pi tathārūpāya dhammatāya samannāgato ti. Kathārūpāya ca bhikkhave dhammatāya dīṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave dīṭṭhisampannassa puggalassa: kiñcāpi tathārūpim āpattiṃ āpajjati yathārūpāya āpattiyā rutthānaṃ pañāyati, atha kho naṃ khippam-eva satthari vā viñāṇu vā sabrahmacārisu deseti vivarati uttānikaroti, desetvā vivaritvā uttānikatvā āyatim saṃvaraṃ āpajjati. Seyyathā pi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippam-eva paṭisaṃharati, evaṃ-eva kho bhikkhave dhammatā esā dīṭṭhisampannassa puggalassa — pe — saṃvaraṃ āpajjati. So evaṃ pajānāti: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham-pi tathārūpāya dhammatāya samannāgato ti. Idam-assa catuttham sūpaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti patisaṅcikkhati: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham-pi tathārūpāya dhammatāya samannāgato ti. Kathārūpāya ca bhikkhave dhammatāya dīṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave dīṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacāriṇaṃ uccāvacāni kiṃkaraṇiyanī tattha usukkāṃ āpanno hoti, atha khvāssa tibbāpekhaṃ hoti adhisīlasikkhāya adhicitasikkhāya adhipaññāsikkhāya. Seyyathā pi bhikkhave gāvi taruṇavacchā thambaṃ ca ālumpati vacchakaṃ ca apavinati, evaṃ-eva kho bhikkhave dhammatā esā dīṭṭhisampannassa puggalassa — pe — adhipaññāsikkhāya. So evaṃ pajānāti: Yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato aham-pi tathārūpāya dhammatāya samannāgato ti. Idam-assa pañcamaṃ sūpaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti patisañcikkhati: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathārūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave diṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne atthikatvā manasikatvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti. So evaṃ pajānāti: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa chaṭṭhaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca param bhikkhave ariyasāvako iti patisañcikkhati: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathārūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave diṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasanñhitaṃ pāmujaṃ. So evaṃ pajānāti: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa sattamaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakassa dhammatā susamannitthā hoti sotāpattiṭṭhalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiṭṭhalasamannāgato hoti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

KOSAMBIYASUTTAM ATTHAMAM

49.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Ekam idāhaṃ bhikkhave samayaṃ Ukkatthāyaṃ viharāmi Subhagavane sālārājamūle. Tena kho pana bhikkhave samayena Bakassa brahmuno evarūpaṃ pūpakam ditthigataṃ uppannaṃ hoti: Idam niccaṃ idam dhuvaṃ idam sassataṃ idam kevalaṃ idam acavanadhammaṃ, idam hi na jāyati na jiyati na miyati na cavati na upapajjati, ito ca pan' aññaṃ uttariṃ nissaraṇaṃ na tthīti. Atha khvāhaṃ bhikkhave Bakassa brahmuno cetasa cetoparivitakkam aññāya seyyathā pi nāma balavā puriso samājitam vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samājeyya evam evam Ukkatthāyaṃ Subhagavane sālārājamūle antarāhito tasmim brahmaloke pāturahosiṃ. Addasā kho maṃ bhikkhave Bako brahmā dūrato va āgacchantaṃ, disvāna maṃ etad avoca: Ehi kho mārisa, sāgataṃ mārisa, cirassaṃ kho mārisa imaṃ pariyāyam akāsi yadidaṃ idh' āgamanāya. Idam hi mārisa niccaṃ idam dhuvaṃ idam sassataṃ idam kevalaṃ idam acavanadhammaṃ, idam hi na jāyati na jiyati na miyati na cavati na upapajjati, ito ca pan' aññaṃ uttariṃ nissaraṇaṃ na tthīti. Evam vutte aham bhikkhave Bakaṃ brahmānaṃ etad avocaṃ: Avijjāgato vata bho Bako brahmā, avijjāgato vata bho Bako brahmā, yatra hi nāma aniccaṃ yeva samānaṃ niccaṃ ti vakkhati, addhuvaṃ yeva samānaṃ dhuvaṃ ti vakkhati, asassataṃ yeva samānaṃ sassataṃ ti vakkhati, akevalaṃ yeva samānaṃ kevalaṃ ti vakkhati, acavanadhammaṃ yeva samānaṃ acavanadhammaṃ ti vakkhati, yattha ca pana jāyati ca jiyati ca miyati ca cavati ca upapajjati ca taṃ tathā vakkhati: idam hi na jāyati na jiyati na miyati na cavati na upapajjatīti, santaṃ ca pan' aññaṃ uttariṃ nissaraṇaṃ na tth' aññaṃ uttariṃ nissaraṇaṃ ti vakkhatīti.

Atha kho bhikkhave Māro pāpimā aññataraṃ Brahma-pārisajjaṃ anvāvisitvā maṃ etad avoca: Bhikkhu bhikkhu, mētaṃ āsado, mētaṃ āsado, eso hi bhikkhu brahmā Mahā-

brahmā abhībhū anabhībhūto aññadatthudaso vasavatti issaro
 kattā nimnātā seṭṭho sanjitā vasi pitā bhūtabhabyānaṃ.
 Ahesuṃ kho bhikkhu tayā pubbe samanabrāhmaṇā lokasmiṃ
 paṭhavigarahakā paṭhavijugucchakā, āpagarahakā āpajiguc-
 chakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajiguc-
 chakā, bhūtagarahakā bhūtajigucchakā, devagarahakā deva-
 jigucchakā, Pajāpatigarahakā Pajāpatijigucchakā, Brahma-
 garahakā Brahmajigucchakā, te kāyassa bhedaṃ pāṇupacchedā
 hīne kāye patitṭhitā. Ahesuṃ pana bhikkhu tayā pubbe
 samaṇabrāhmaṇā lokasmiṃ paṭhavipasaṃsakā paṭhavābhinan-
 dino, āpapasāṃsakā āpābhinandino, tejapasāṃsakā tejābhi-
 nandino, vāyapasāṃsakā vāyābhinandino, bhūtapasaṃsakā
 bhūtābhinandino, devapasāṃsakā devābhinandino, Pajāpati-
 pasāṃsakā Pajāpatābhinandino, Brahmapasaṃsakā Brahmā-
 bhinandino, te kāyassa bhedaṃ pāṇupacchedā paṇite kāye
 patitṭhitā. Tan tāhaṃ bhikkhu evaṃ vadāmi: Ingha tvaṃ
 mārisa yad-eva te Brahmā āha tad-eva tvaṃ karohi, mā
 tvaṃ Brahmuno vacanaṃ upātivattittho. Sace kho tvaṃ
 bhikkhu Brahmuno vacanaṃ upātivattissasi, seyyathā pi
 nāma puriso siriṃ āgacchantiṃ dandena paṭippaṇāmeyya,
 seyyathā pi vā pana bhikkhu puriso narakappapāte papa-
 tanto hatthehi ca pādehi ca paṭhaviṃ virāgeyya, evaṃsāmpadam-
 idaṃ bhikkhu tuyhaṃ bhavissati. Ingha tvaṃ mārisa yad-
 eva te Brahmā āha tad-eva tvaṃ karohi, mā tvaṃ Brah-
 muno vacanaṃ upātivattittho. Nannu tvaṃ bhikkhu passasi
 brahmaṃ parisāṃ sannisinnan - ti. Iti kho maṃ bhikkhave
 Māro pāpimā brahmaṃ parisāṃ upanesi. Evaṃ vutte ahaṃ
 bhikkhave Māraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho
 tāhaṃ pāpima, mā tvaṃ maññittho: na maṃ jānātīti, Māro
 tvaṃ - si pāpima, yo c' eva pāpima Brahmā yā ca Brahma-
 parisā ye ca Brahmapārisajjā sabbe va tava hatthagatā,
 sabbe va tava vasagatā. Tuyhaṃ hi pāpima evaṃ hoti: Eso
 pi me assa hatthagato, eso pi me assa vasagato ti. Ahaṃ
 kho pana pāpima n' eva tava hatthagato, n' eva tava
 vasagato ti.

Evaṃ vutte bhikkhave Bako brahmā maṃ etad - avoca:
 Ahaṃ hi mārisa niccaṃ yeva samānaṃ niccan - ti vadāmi,

dhuvam̐ yeva samānam̐ dhuvan̐ - ti vadāmi, sassatam̐ yeva samānam̐ sassatan̐ - ti vadāmi, kevalam̐ yeva samānam̐ kevalan̐ - ti vadāmi, acavanadhammam̐ yeva samānam̐ acavanadhamman̐ - ti vadāmi, yattha ca pana na jāyati na jiyati na miyati na cavati na upapajjati tad' evāham̐ vadāmi: idam̐ hi na jāyati na jiyati na miyati na cavati na upapajjati, asantañ' ca pan' aññam̐ uttarim̐ nissaraṇam̐: na - tth' aññam̐ uttarim̐ nissaraṇan̐ - ti vadāmi. Ahesum̐ kho bhikkhu tayā pubbe samapabrāhmaṇā lokasmiṃ, yāvatakaṃ tuyham̐ kasipam̐ āyu tāvatakaṃ tesam̐ tapokammam̐ - eva ahosi, te kho evam̐ jāneyyum̐: santam̐ vā aññam̐ uttarim̐ nissaraṇam̐: atth' aññam̐ uttarim̐ nissaraṇan̐ - ti, asantañ' vā aññam̐ uttarim̐ nissaraṇam̐: na - tth' aññam̐ uttarim̐ nissaraṇan̐ - ti. Tan - tāhañ' bhikkhu evam̐ vadāmi: Na c' ev' aññam̐ uttarim̐ nissaraṇam̐ dakkhissasi, yāvad' eva ca pana kilamathassa vighātassa bhāgi bhavissasi. Sace kho tvam̐ bhikkhu pathaviṃ ajjhossissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpaṃ — tejaṃ — vāyam̐ — bhūte — deve — Pajāpatim̐ — Brahmañ' ajjhossissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo ti. — Aham̐ pi kho etaṃ Brahme jānāmi: sace pathaviṃ ajjhossissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpaṃ — tejaṃ — vāyam̐ — bhūte — deve — Pajāpatim̐ — Brahmañ' ajjhossissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo. Api ca te aham̐ Brahme gatiñ' ca pajānāmi jutiñ' ca pajānāmi: evam̐ mahiddhiko Bako brahmā, evam̐ mahānubhāvo Bako brahmā, evam̐ mahesakkho Bako brahmā ti. — Yathākathaṃ pana me tvam̐ mārisa gatiñ' ca pajānāsi jutiñ' ca pajānāsi: evam̐ mahiddhiko Bako brahmā, evam̐ mahānubhāvo Bako brahmā, evam̐ mahesakkho Bako brahmā ti. —

Yāvata candimasuriyā pariharanti disā bhanti virocanaṃ tāva sahasadhaṃ loko, ettha te vattatī vāso.

Paroparañ' ca jānāsi atho rāgavirāginam̐.

ūthabbhāvāññathābhāvaṃ sattānam̐ āgatiṃ gatin̐ - ti.

Evam̐ kho te aham̐ Brahme gatiñ' ca pajānāmi jutiñ' ca pajānāmi: evam̐ mahiddhiko Bako brahmā, evam̐ mahānubhāvo

Bako brahmā, evaṃ mahesakkho Bako brahmā ti. Atthi kho Brahme aññe tayo kāyū, tattha tvaṃ na jānāsi na passasi, tyāhaṃ jānāmi passāmi. Atthi kho Brahme Ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno, tassa te aticiranivāseṇa sū sati mutthā, tena taṃ tvaṃ na jānāsi na passasi, taṃ ahaṃ jānāmi passāmi. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyo. Atthi kho Brahme Subhakiṇṇā nāma kāyo - Vehapphalā nāma kāyo, taṃ tvaṃ na jānāsi na passasi, taṃ ahaṃ jānāmi passāmi. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyo. Pathaviṃ kho ahaṃ Brahme pathavito abhiññāya yāvataṃ pathaviyā pathavattena ananubhūtaṃ tad - abhiññāya pathavi nāhosi, pathaviyā nāhosi, pathavito nāhosi, pathavi me ti nāhosi, pathaviṃ nābhivadiṃ. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyo. Āpam kho ahaṃ Brahme - tejaṃ kho ahaṃ Brahme - vāyaṃ kho ahaṃ Brahme - bhūte kho ahaṃ Brahme - deve kho ahaṃ Brahme - Pajāpatiṃ kho ahaṃ Brahme - Brahmaṃ kho ahaṃ Brahme - Ābhassare kho ahaṃ Brahme - Subhakiṇṇe kho ahaṃ Brahme - Vehapphale kho ahaṃ Brahme - Abhibhuṃ kho ahaṃ Brahme - sabbaṃ kho ahaṃ Brahme sabbato abhiññāya yāvataṃ sabbaṃ sabbattena ananubhūtaṃ tad - abhiññāya sabbaṃ nāhosi, sabbasmiṃ nāhosi, sabbato nāhosi, sabbaṃ me ti nāhosi, sabbaṃ nābhivadiṃ. Evam - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyo ti. — Sace kho te mārisa sabbaṃ sabbattena ananubhūtaṃ, mā h' eva te rittakam - eva ahoṃ tucchakam - eva ahoṃ. Vināpam anidassanaṃ anantaṃ sabbatopabhaṃ, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtāpam bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, Pajāpatissa Pajāpatattena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, Ābhassarānaṃ Ābhassarattena ananubhūtaṃ, Subhakiṇṇānaṃ Subhakiṇṇattena ananubhūtaṃ, Vehapphalānaṃ Vehapphalat-

tena ananubhūtaṃ, Abhibbussa Abhibhattena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ. Handa ca hi te mārisa antara-dhāyāmiti. — Handa ca hi me tvaṃ Brahme antaradhāyassu sace visahasiti. Atha kho bhikkhave Bako brahmā: antaradhāyissāmi samāpassa Gotamassa, antaradhāyissāmi samāpassa Gotamassā-ti n' eva ssu me sakkoti antaradhāyitum. Evaṃ vutte ahaṃ bhikkhave Bakaṃ brahmānaṃ etad avocaṃ: Handa ca hi te Brahme antaradhāyāmiti. — Handa ca hi me tvaṃ mārisa antaradhāyassu sace visahasiti. Atha khvāhaṃ bhikkhave tathā-rūpaṃ iddhiabhisaṅkhāraṃ abhisāṅkhāsīm: ettāvataṃ Brahmā ca Brahmapārisā ca Brahmapārisajjā ca saddaṃ ca me sossanti na ca maṃ dakkhintiti antarahito imaṃ gāthaṃ abhāsīm:

Bhave vāhaṃ bhayaṃ disvā bhavaṃ ca vibhavesinaṃ
bhavaṃ nābhivadim kañci nandim ca na upādiyim-ti.

Atha kho bhikkhave Brahmā ca Brahmapārisā ca Brahma-pārisajjā ca acchariyabbhutatājjātā ahesunī: Acchariyaṃ vata bho, abbhutaṃ vata bho samāpassa Gotamassa mahiddhikatā mahānubhāvata, na vata no ito pubbe diṭṭho vā suto vā aṇño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathā 'yaṃ samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Bhavarūmāya vata bho pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahiti.

Atha kho bhikkhave Māro pāpimā sānātaraṃ Brahma-pārisajjaṃ anuvāsisitvā maṃ etad avoca: Sace kho tvaṃ mārisa evaṃ jānāsi, sace tvaṃ eyaṃ anubuddho, mā sāvake upanesi mā pabbajite, mā sāvakanāṃ dhammaṃ desesi mā pabbajitānaṃ, mā sāvakesu gedhim-akāsi mā pabbajitesu. Ahesunī kho bhikkhu tayā pubbe samānabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā, te sāvake upanesun pabbajite, sāvakanāṃ dhammaṃ desesun pabbajitānaṃ, sāvakesu gedhim-akāsesu pabbajitesu. Te sāvake upanetvā pabbajite, sāvakanāṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhikatacittā pabbajitesu, kāyassa bheda pāṇu-pacchedā hīne kāye patiṭṭhitā. Ahesunī pana bhikkhu tayā pubbe samānabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā

paṭijānamānā, te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na pabbajitānaṃ, na sāvakesu gedhim - akaṃsu na pabbajitesu. Te na sāvake upanetvā na pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhikatacittā na pabbajitesu, kāyassa bhedaṃ pānupacchedā paṇite kāye paṭiṭṭhitā. Tan - tāhaṃ bhikkhu evaṃ vadāmi: Iṅha tvaṃ mārisa appossukko diṭṭhadhammasukhavihāraṃ anuyutto viharassu, anakkhātāṃ kusalaṃ hi mārisa, mā paraṃ ovaḍāhiti. Evaṃ vutte ahaṃ bhikkhave Māraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho tāhaṃ pāpima, mā tvaṃ maññittho: na maṃ jānātīti, Māro tvaṃ - asi pāpima, na maṃ tvaṃ pāpima hitānukampī evaṃ vadesi, ahitānukampī maṃ tvaṃ pāpima evaṃ vadesi, tuyhaṃ hi pāpima evaṃ hoti: yesaṃ samaṇo Gotamo dhammaṃ desissati te me visayaṃ upātivattissanti. Asammāsambuddhā ca pana te pāpima samānabrāhmaṇā samānā: sammāsambuddh' amhāti paṭijānimsu. Ahaṃ kho pana pāpima sammāsambuddho va samāno: sammāsambuddho 'mhitī paṭijānāmi. Desento pi hi pāpima Tathāgato sāvakānaṃ dhammaṃ tādiso va, adesento pi hi pāpima Tathāgato sāvakānaṃ dhammaṃ tādiso va; upanento pi hi pāpima Tathāgato sāvake tādiso va, anupanento pi hi pāpima Tathāgato sāvake tādiso va; taṃ kissa hetu: Tathāgatassa pāpima ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraṇiṃ te pahīnā uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Seyyathā pi pāpima tālo matthakācohiano abhabbo puna virūhiyā, evaṃ - eva kho pāpima Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraṇiṃ te pahīnā uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā ti.

Itih' idaṃ Mārassa ca anālapanatāya Brahmuno ca abhinimantanatāya tasmā imassa veyyakaraṇassu Brahma - nimantanikaṃ - t' eva adhivacanaṃ - ti.

50.

Evam me sutam. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharanti Suṇsumāragire Bhesakalāvane migadāye. Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmoggallānassa kucchigato hoti kotṭham-anupaviṭṭho. Atha kho āyasmato Mahāmoggallānassa etad-ahosi: Kin nu kho me kucchi garugaru viya māśācitāṃ maññe ti. Atha kho āyasmā Mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paṇḍatte āsane nisīdi. Nisajja kho āyasmā Mahāmoggallāno paccattaṃ yoniso manasikāsi. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ kucchigataṃ kotṭham-anupaviṭṭhaṃ, disvāna Māraṃ pāpimantaṃ etad-avoca: Nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ viheseṣi mā Tathāgatasāvakāṃ, mā te ahosi digharattaṃ ahitāya dukkhāyāti. Atha kho Mārassa pāpimato etad-ahosi: Ajānam eva kho maṃ ayaṃ samaṇo apassaṃ evam-āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ viheseṣi mā Tathāgatasāvakāṃ, mā te ahosi digharattaṃ ahitāya dukkhāyāti. Yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ etad-avoca: Evam-pi kho tāhaṃ pāpima jānāmi, mā tvaṃ maṇḍittho: na maṃ jānātīti, Māro tvaṃ-asi pāpima. Tuyhaṃ hi pāpima evaṃ hoti: ajānam eva kho maṃ ayaṃ samaṇo apassaṃ evam-āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ viheseṣi mā Tathāgatasāvakāṃ, mā te ahosi digharattaṃ ahitāya dukkhāyāti; yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho Mārassa pāpimato etad-ahosi: Jānam eva kho maṃ ayaṃ samaṇo passaṃ evam-āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ viheseṣi mā Tathāgatasāvakāṃ, mā te ahosi digharattaṃ ahitāya dukkhāyāti. Atha kho Māro pāpimā

āyasmato Mahāmoggallānassa mukhato uggantvā paccaggale atthāsi.

Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ paccaggale tītaṃ, disvāna Māraṃ pāpimantaṃ etad-avoca: Ettha pi kho tāhaṃ pāpima passāmi, mā tvaṃ maññittho: na maṃ passatīti, eso tvaṃ pāpima paccaggale tīto. Bhūtapubbāhaṃ pāpima Dūsī nāma māro ahoṣiṃ, tassa me Kālī nāma bhagini, tassā tvaṃ putto, so me tvaṃ bhāgi-neyyo hoṣi. Tena kho pana pāpima samayena Kakusandho bhagavā arahaṃ sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana pāpima bhagavato arahato sammāsambuddhassa Vidhura-Saṅjivāṃ nāma sāvakayugaṃ ahoṣi aggaṃ bhaddayugaṃ. Yāvata kho pana pāpima Kakusandhassa bhagavato arahato sammāsambuddhassa sāvakā nāssu dha koci āyasmatā Vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho etaṃ pāpima pariyāyena āyasmato Vidhuraṃ Vidhuro Vidhuro ' eva samaññā udapādi. Āyasmā pana pāpima Saṅjivo araññagato pi rukkhamaḷagato pi saññāgārāgato pi appakasiren' eva saññāvedayitanirodhaṃ samāpajjati. Bhūta-pubbaṃ pāpima āyasmā Saṅjivo aññatarasmiṃ rukkhamaḷe saññāvedayitanirodhaṃ samāpanno nisinnō hoti. Addasāsuṃ kho pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjivāṃ aññatarasmiṃ rukkhamaḷe saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ, disvāna nesaṃ etad-ahoṣi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, haṇḍa naṃ dahāmāti. Atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṃ ca kaṭṭhaṃ ca gomayaṃ ca saṅkaddhivā āyasmato Saṅjivassa kaye upacinitvā aggaṃ datvā pakkaminṃsu. Atha kho pāpima āyasmā Saṅjivo tassā rattiyaṃ accayena tāya samāpat-tiyaṃ vutthahivā civarāṇi papphotetvā pubbanhasamayaṃ nivāsetvā pattacivarāṃ ādāya gāmaṃ piṇḍāya pāvīsi. Ad-dasāsuṃ kho te pāpima gopālakā pasupālakā kassakā pathā-vino āyasmantaṃ Saṅjivāṃ piṇḍāya carantaṃ, disvāna nesaṃ etad-ahoṣi: Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako va kālakato, avāyaṃ patisaṅjivito

ti. Iminā kho etaṃ pāpima pariyāyena āyasmato Saṅgīvassa Saṅgīvo Saṅgīvo t' eva samaṇṇā udapādi.

Atha kho pāpima Dūsisea mārassa etad'abosi: Imesaṃ kho uhaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yaṃ-nūnāhaṃ brāhmaṇa-gahapatike anvāvisēyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsaṭṭha rosetha vihesetha, app' eva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittaṃsa aṇṇathattāṃ yathā naṃ Dūsi māro labbetha otāraṃ ti. Atha kho te pāpima Dūsi māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū sīlavante —pe— aṇṇathattāṃ yathā naṃ Dūsi māro labbetha otāraṃ ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitṭhā Dūsinā mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāssanti rosentī vihesenti: Ime pana mundaḥkā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma ulūko rukkhasākhāyaṃ mūsikarī magaya-māno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ 'ev' ime mundaḥkā samaṇakā itthā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma kotthu naditire macche magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ 'ev' ime mundaḥkā —pe— apajjhāyanti. Seyyathā pi nāma bilāro sandhisamālasaṇṇakāṭṭhe mūsikarī magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ 'ev' ime mundaḥkā —pe— apajjhāyanti. Seyyathā pi nāma gadrabho vabacchinno sandhisamālasaṇṇakāṭṭhe jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ 'ev' ime mundaḥkā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Ye kho pana pāpima tena samayena mamassā kalam karonti yebhuyyena kāyassa bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātaṃ nīrayaṃ upapajjanti.

Atha kho pāpima Kakusandho bhagavā araham sammā-sambuddho bhikkhū āmantesi: Anvāvitthā kho bhikkhave brāhmaṇagahapatikā Dūsina mārena: etha tumhe bhikkhū silavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, app - eva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṃ - ti. Etha tumhe bhikkhave mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha; karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathāti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammāsam-buddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamaṇḍagatā pi sunnāgāragatā pi mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu, karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

Atha kho pāpima Dūsissa mārasa etad - ahosi: Evaṃ - pi kho ahaṃ karonto inesaṃ bhikkhūnaṃ silavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yaṃ nūnāhaṃ brāhmaṇagahapatike anvāvisēyyam - etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha

pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittaṣṣa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Atha kho te pāpima Dūsi māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittaṣṣa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitthā Dūsinā mārena bhikkhū silavante kalyāṇadhamme sakkaronti garukaronti mānenti pūjenti. Ye kho paṇa pāpima teṇa samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedaṃ param - maraṇā sugatiṃ saggaṃ lokāṃ upapajanti.

Atha kho pāpima Kakusandho bhagavā arahāṃ sammā - sambuddho bhikkhū āmantesi: Anvāvitthā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittaṣṣa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Etha tumhe bhikkhave asubhānupassī kāye viharatha, āhāre patikkūlasaṇṇino, sabbaloke anabhirata - saṇṇino, sabbasaṅkhāresu aniccānupassino ti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammā - sambuddhena evaṃ ovādiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamūlagatā pi suñṇāgāragatā pi asubhānupassī kāye viharimsu, āhāre patikkūlasaṇṇino, sabbaloke anabhiratasāṇṇino, sabbasaṅkhāresu aniccānupassino.

Atha kho pāpima Kakusandho bhagavā arahāṃ sammā - sambuddho pubbanhasamayam nivāsetvā pattacivaraṃ ādāya āyasmatū Vidhurena pacchāsamapeṇa gāmaṃ piṇḍāya pāvisi. Atha kho pāpima Dūsi māro aññataraṃ kumāraṃ anvāvisitvā sakkharaṃ gahetvā āyasmato Vidhuraṃ sise pahāraṃ adāsi, sīsaṃ robhindī. Atha kho pāpima āyasmā Vidhuro bhinnena sīseṇa lohiteṇa gaḷantena Kakusandhaṃ yeva

bhagavantam arahantam sammāsambuddham piṭṭhito piṭṭhito
 anubandhi. Atha kho pāpima Kakusandho bhagavā araham
 sammāsambuddho nāgūpalokitam apalokesi: na vāyam Dūsi
 mūro mattam - aññāsīti. Sahāpalokanāya ca pana pāpima
 Dūsi mūro tambā ca ṭhānā cavi mahānirayañ - ca upapajji.
 Tassa kho pana pāpima mahānirayassa tayo nāmadheyyā
 honti: chaphassāyataniko iti pi, saṅkusamāhato iti pi,
 paścattavedaniyo iti pi. Atha kho mam pāpima niraya-
 pālā upasaṅkamitvā etad - avocum: Yādā kho te mārisa saṅ-
 kunā saṅku hadaye samāgaccheyya, atha nañ ūpāneyyāsi:
 vassasahassam - me niraye paścamanāssāti. So kho abham
 pāpima bahūni vassāni bahūni vassasatāni bahūni vassa-
 sahassāni taamim mahāniraye apaccim, dasa vassasahassāni
 tass' eva mahānirayassa assade apaccim vutṭhānimam nāma
 vedanam vediyamāno. Tassa mayham pāpima evarūpo kāyo
 hoti seyyathā pi manussassa, evarūpañ sisam hoti seyyathā
 pi macchassa.

Kidiso nirayo āsi yattha Dūsi apaccatha
 Vidhurañ sāvakam - āsajja Kakusandhañ - ca brāhmaṇam.

Satañ āsi ayosaṅkū, sabbe paścattavedanā,
 idiso nirayo āsi yattha Dūsi apaccatha

Vidhurañ sāvakam - āsajja Kakusandhañ - ca brāhmaṇam.

Yo etam abhiññānti bhikkhu Buddhassa sāvako,
 tādisañ bhikkhum - āsajja Kaṇha dukkham nigacchasi.

Majjhe sarassa tiṭṭhanti vimānā kappathāyino,
 veḷuriyavaṇṇā rucirā accimanto pabbhassarā,
 accharā tattha naccanti puthu nānattavaṇṇiyo.

Yo etam abhiññānti bhikkhu Buddhassa sāvako,
 tādisañ bhikkhum - āsajja Kaṇha dukkham nigacchasi.

Yo ve Buddhena eudito bhikkhusaṅghassa pekkhato
 Migāramātu pāsādam pādaṅgutṭhena kampayī,

Yo etam abhiññānti bhikkhu Buddhassa sāvako,
 tādisañ bhikkhum - āsajja Kaṇha dukkham nigacchasi.

Yo Vejyantañ pāsādam pādaṅgutṭhena kampayī
 iddhibalen' upatthaddho samvejesi ca devatā,

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vejayanta pāsāde Sakkaṃ so paripucchati:
api āvuso jānāsi tanhakkhayavimuttiyo,
tassa Sakko viyākāsi paṇhaṃ puṭṭho yathātathaṃ.

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Brahmānaṃ paripucchati Sudhammāyaṃ abhito
sabhaṃ:

ajjāpi te āvuso ditṭhi yā te ditṭhi pure ahū,
passasi vitivattantaṃ Brahmaloce pabbassaraṃ.

Tassa Brahmā viyākāsi ampubhaṃ yathātathaṃ:
na me mārisa vā ditṭhi yā me ditṭhi pure ahū,

Passaṃ vitivattantaṃ Brahmaloce pabbassaraṃ,
so haṃ aṇṇa kathaṃ vajiṇa: ahaṃ nicce 'mhi sassato.

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Mahāneruno kūṭaṃ vimokhena aphasayi,
vanaṃ Pubbavidehūnaṃ, ye ca bhūmisayā narā.

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Na ve aggi cetayati: ahaṃ bālaṃ dahāmi ti,
bālo ca jalitaṃ aggiṃ āsajjanta so dīyhati.

Evam eva tvaṃ Māra āsajjanta Tathāgataṃ
sayāṃ dahissasi attānaṃ, bālo aggiṃ va samphusaṃ.

Apuṇṇaṃ pasavi Māro āsajjanta Tathāgataṃ;
kin nu maññasi pāpina: na me pāpaṃ vipaccati.

Karoto ciyati pāpaṃ cīrarattāya Antaka;
Māra nibbinda Buddhamaṃ, āsāma mā kāsi bhikkhusu.

Iti Māraṃ aghattesi bhikkhu Bhesakajjvāno,
tato so dummaṇo yakkho tatth' ev' antaradhāyathāti.

MĀRATAZZANITASUTTAM DASAṆAM.

CŪLAYAMAKAVAGGO PAŪCAMA.

MŪLAPANĪSĀM NITTĪHITAM.

51.

Evam - me sutam. Ekam samayam Bhagavā Campāyam viharati Gaggarāya pokkharaniyā tīre mahatā bhikkhusaṅghena saddhim. Atha kho Pusso ca hatthārohaputto Kandarako ca paribbājako yena Bhagavā ten' upasāṅkamimsu, upasāṅkamitvā Pusso hatthārohaputto Bhagavantam abhivādetvā ekamantam nisīdi, Kandarako pana paribbājako Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantam atthāsi. Ekamantam tīto kho Kandarako paribbājako tuṇhībūtam tuṇhībūtam bhikkhusaṅgham anuvileketvā Bhagavantam etad - avoca: Acchariyam bho Gotama, abhutam bho Gotama, yāvaṃ - o' idam bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama ahesuṃ atītam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādesuṃ seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama bhavissanti anāgatam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādessanti seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito ti. — Evam - etam Kandaraka - evam - etam Kandaraka: ye pi te Kandaraka ahesuṃ atītam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādesuṃ seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito; ye pi te Kandaraka bhavissanti anāgatam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādessanti seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Santi hi Kandaraka bhikkhū imasmiṃ bhikkhusaṅgho arahanto klīṇāsavā vusitavanto katakaraṇiyyā ohitabbārā anuppattasadatthā parikkhīna - bhavasamyojanā samma - d - ānā vimuttā. Santi pana Kandaraka bhikkhū imasmiṃ bhikkhusaṅgho sekha santatasilā santatavuttino nipakā nipakavuttino, te catūsu satipaṭṭhānesu supatṭhitacittā viharanti, katamesu catūsu: Idha Kandaraka

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, citte cittaṇupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ ti.

Evam vutte Pessa hatthārohaputto Bhagavantaṃ etad-avoca: Acchariyaṃ bhante, abbhutaṃ bhante, yāva supaṇṇattā e' ime bhante Bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhādomanassaṃ atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya. Mayam pi hi bhante gihī odātavasanaṃ kālena kālaṃ imesu catūsu satipaṭṭhānesu supaṭṭhitacittā viharāma: idha mayam bhante kāye kāyānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassaṃ, vedanāsu vedanānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassaṃ, citte cittaṇupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharāma ātāpino sampajānā satimanto vineyya loke abhiññhādomanassaṃ. Acchariyaṃ bhante, abbhutaṃ bhante, yāva e' idaṃ bhante Bhagavā evaṃ manussagahane evaṃ manussakasūte evaṃ manussa-sūtheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanaṃ h' etaṃ bhante yadidaṃ manussā, uttānakaṃ h' etaṃ bhante yadidaṃ pasavo. Ahaṃ hi bhante pahomi hatthidammaṃ sāretuṃ, yāvatakena antārena Campaṃ gatāgataṃ karissati sabbāni tāni sūtheyyāni kūṭeyyāni vaṇkeyyāni jūmheyāni pātukarissati. Ambhakaṃ pana bhante dāsū ti vā pessū ti vā kammakarā ti vā aṇṇathā ca kāyena samudācaranti aṇṇathā vācāya aṇṇathā ca nesaṃ cittaṃ hoti. Acchariyaṃ bhante, abbhutaṃ bhante, yāva e' idaṃ bhante Bhagavā evaṃ manussagahane evaṃ manussakasūte evaṃ manussa-sūtheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanaṃ h' etaṃ bhante yadidaṃ manussā, uttānakaṃ h' etaṃ bhante yadidaṃ pasavo ti. — Evam etaṃ Pessa, evam etaṃ Pessa,

gahanam h' etam Pessa yadidaṃ manussā, uttānakam h' etam Pessa yadidaṃ pasavo. Cattāro 'me Pessa puggalā santo suvivijjamānā lokasmim, katame cattāro: Idha Pessa ekacco puggalo attantapo hoti attaparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo parantapo hoti paraparitāpanānuyogam-anuyutto. Idha Pessa ekacco puggalo attantapo ca hoti attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo n' ev' attantapo hoti nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo ditthe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ Pessa catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti.

Yvāyaṃ bhante puggalo attantapo attaparitāpanānuyogam-anuyutto ayaṃ me puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo parantapo paraparitāpanānuyogam-anuyutto ayaṃ-pi me puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto ayaṃ-pi me puggalo cittaṃ n' ārādheti. Yo ca kho ayaṃ bhante puggalo n' ev' attantapo nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo ditthe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati, ayaṃ me puggalo cittaṃ ārādheti. — Kasmā pana te Pessa ime tayo puggalā cittaṃ n' ārādhenti. — Yvāyaṃ bhante puggalo attantapo attaparitāpanānuyogam-anuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo parantapo paraparitāpanānuyogam-anuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo pāyaṃ bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto so attānaṃ ca paraṃ ca sukhakāmaṃ dukkhapaṭikkūle ātāpeti paritāpeti, iminā me ayaṃ puggalo cittaṃ n' ārādheti. Yo

ca kho ayaṃ bhante puggalo u' ev' attantapo nāttapari-
tāpanānuyogam anuyutto na parantapo na parapari-
tāpanānuyogam anuyutto, so anattantapo aparantapo diṭṭhe va dhamme
nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmalohitena
attanā viharati, iminā me ayaṃ puggalo cittaṃ ārādheti.
Handa ca dāni mayaṃ bhante pacchāma, bahukiccā mayaṃ
bahukaraṇiyyā ti. — Yassa dāni tvaṃ Pessa kālāni maṇṇa-
siti. Atha kho Pessa hatthārohaputto Bhagavato bhāsitaṃ
abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhi-
vādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Bhagavā acirapakkante Pesse hatthārohaputte
bhikkhū āmantesi; Paṇḍito bhikkhave Pessa hatthārohaputto,
mahāpaṇṇo bhikkhave Pessa hatthārohaputto; sace bhikkhave
Pessa hatthārohaputto muhuttaṃ nisīdeyya yāv' assāhaṃ ime
cattāro puggale vitthārena vibhajāmi, mahatā atthena saṃ-
yutto agamissa. Api ca bhikkhave ettāvata pi Pessa
hatthārohaputto mahatā atthena saṃyutto ti. — Etassa Bha-
gavā kālo, etassa Sugata kālo, yaṃ Bhagavā ime cattāro
puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū
dhāressantiti. — Tena hi bhikkhave supātha sādhukaṃ
manasikarotha, bhāssissāmiti. Evaṃ bhante ti kho te bhik-
khū Bhagavato paccassosun. Bhagavā etad avoca:

Katamo ca bhikkhave puggalo attantapo attapari-
tāpanānuyogam anuyutto: Idha bhikkhave ekaeco puggalo ace-
lako hoti muttacāro hatthāpalekhano, na elibhadantiko na
tiṭṭhabhadantiko, nābhīṇaṃ na uddissakaṃ na nimanta-
ṇaṃ sādīyati; so na kumbhīmukhā patigaṇhāti na kaḷopi-
mukhā patigaṇhāti, na elakamantaraṃ na dandamantaraṃ
na musalamantaraṃ, na dvinnāṃ bhūṇjamānānaṃ, na gab-
bhiniyā na pāyamānāya na purisantaragatāya, na saṅkittisa,
na yattha sū upatthito hoti, na yattha makkhikā saṇḍa-
saṇḍacārini, na macchaṃ na masasaṃ na suraṃ na mera-
yaṃ na thasodakaṃ pibati. So ekāgāriko vā hoti ekālopi-
ko, dvāgāriko vā hoti dvālopi-ko — sattāgāriko vā hoti sattā-
lopi-ko; ekissā pi dattiyā yāpeti, dvīhi pi dattihi yāpeti —
sattahi pi dattihi yāpeti; ekāhikam pi āhāraṃ āhāreti, dvī-

hikam - pi āhāraṃ āhāreti — sattābhikam - pi āhāraṃ āhāreti, itievarūpaṃ addhamāsikam - pi pariyāyabhuttābhojanānuyogam - anuyutto viharati. So sākabhakkho vā hoti sāmābhakkho vā hoti nivarabhakkho vā hoti daddulabhakkho vā hoti latabhakkho vā hoti kaṇabhakkho vā hoti ācāmabhakkho vā hoti piṇṇākabhakkho vā hoti tinabhakkho vā hoti gomaya-bhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphala-bhojī. So sūnāṇi pi dhāreti masānāṇi pi dhāreti chava-dussāṇi pi dhāreti paṃsukūlāṇi pi dhāreti tiritāṇi pi dhāreti ajināṇi pi dhāreti ajinakkhipam - pi dhāreti kusacīram - pi dhāreti vākacīram - pi dhāreti phalakacīram - pi dhāreti kesa-kambalam - pi dhāreti vālakambalam - pi dhāreti ulūka-pakkham - pi dhāreti. Kesamassulocako pi hoti kesamassu-locanānuyogam - anuyutto, ubbhatthako pi hoti āsanapaṭik-khitto, ukkuṭiko pi hoti ukkuṭikappadhānam - anuyutto, kantakā-passayiko pi hoti kantakāpassaye seyyaṃ kappeti, sāyatati-yakam - pi udakorohanānuyogam - anuyutto viharati. Iti eva-rūpaṃ anekavibhāṇaṃ kāyaṃ ātāpanaparitāpanānuyogam - anuyutto viharati. Ayaṃ vuccati bhikkhave puṇṇalo attantapo attaparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puṇṇalo parantapo paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puṇṇalo orabbhiko hoti sūkariko sākuntiko māgaviko luddo maṇḍa-ghātako coro coraghātako bandhanāgāriko, ye vā paṇ' aṇṇe pi keci kurūrakammantā. Ayaṃ vuccati bhikkhave puṇṇalo parantapo paraparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puṇṇalo attantapo ca attaparitāpanānuyogam - anuyutto parantapo ca paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puṇṇalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthi-mena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājīnaṃ nivāsetvā sappitelena kāyaṃ abhāṇjitvā magavisāṇena piṭṭhiṃ kaṇḍūvamāno santhāgāraṃ pavisati saddhiṃ mahesiya brāhmaṇena ca purohitena. So tattha anantarāhitāya bhūmiyā haritupattāya seyyaṃ kappeti. Ekissā gāvīyā sarūpavacehāya yaṃ ekasmiṃ thāne khīraṃ

hoti tena ājā yāpeti, yaṃ dutiyasmīṃ thane khīraṃ hoti tena mahesi yāpeti, yaṃ tatiyasmīṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmīṃ thane khīraṃ hoti tena aggīṃ juhanti, avasesena vacchako yāpeti. So evaṃ āha: Ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettikā vacchatarīyo haññantu yaññatthāya, ettakā aṇṇā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā rukkhā chiḍḍantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyāti. Ye pi 'ssa te honti dāsā ti vā pessa ti vā kammakarā ti vā te pi dandatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccatī bhikkhave puggalo attantapo ca attaparitāpanānuyogam anuyutto parantapo ca paraparitāpanānuyogam anuyutto.

Katamo ca bhikkhave puggalo n' ev' attantapo uṭṭa-paritāpanānuyogam anuyutto na parantapo na paraparitāpanānuyogam anuyutto, so anattantapo aparantapo dīṭṭho va dhamme nicchāto nibbuto sitibhūto sukhaṇḍisaṃvedī brahmabbūtena attanā viharati: Idha bhikkhave Tathāgato loke uppajjati arahantā sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakam samārakam sabrahmakam sassamanabrāhmaṇam pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyoṇakalyāṇam sūttam sabyañjanam, kevalaparipunnam parisuddham brahmacariyam pakāseti. Taṃ dhammam sunāti gahapati vā gahapati-putto vā aññatarasmīṃ vā kule paccājāto. So taṃ dhammam sutvā Tathāgato saddham paṭilabhati. So tena saddhūpaṭilābhena samannāgato iti paṭisañeikkhati: Sambādhō gharāvāso rajāpatho, abbhokāso pabbajjā, na y'idaṃ sukaram agāram ajjhāvasatū ekantaparipunnam ekantaparissuddham saṅkhalikhitam brahmacariyam cāritum, yaṃ nūnāhaṃ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyam ti. So aparena samayena appam vā bhogakkhandham pabhāya mahantaṃ vā bhogakkhandham pabhāya,

appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ
pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā
agārasmā anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājiva-
samāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti,
nihatadaṇḍo nihitasattho laj्ji dayāpanno sabbapānabhūta-
hitānukampī viharati. Adinnādānaṃ pahāya adinnādānā
paṭivirato hoti, dinnādāyī dinnapāṭikānkhī athenena suci-
bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-
cāri hoti ārācāri, virato methunā gāmadhammā. Musāvādaṃ
pahāya musāvādā paṭivirato hoti, saccavādī saccasandho
theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pa-
hāya piṣuṇāya vācāya paṭivirato hoti, ito sutvā na amutra
akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ
akkhātā amūsaṃ bhedāya, iti bhinnūnaṃ vā sandhūtā sa-
hitānaṃ vā anuppadātā, samaggārāmo samaggarato sam-
aggaṇandi samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāṃ
vūcaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā
nelā kaṇṇasukkhā pemaṇiyā hadayaṅgamā porī bahujanakantā
bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphap-
palāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī
bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ
vācaṃ bhāsītā kilena sūpadesaṃ pariyantavatiṃ atthasaṃ-
hitaṃ. So bijagāmaabhūtagāmasamārambhā paṭivirato hoti.
Ekabhattiko hoti rattūparato, virato vikālabhojanā. Nacca-
gīta-vādita-visūkadassanā paṭivirato hoti. Mālā-gandha-vile-
panadhāraṇa-maṇḍana-vibhūsanattthānā paṭivirato hoti. Uccā-
sayana-mahāsayanā paṭivirato hoti. Jātarūparaṇatapaṭigga-
haṇā paṭivirato hoti. Āmakadhaṇṇapaṭiggahaṇā paṭivirato
hoti. Āmakamaṇṇapaṭiggahaṇā paṭivirato hoti. Itthi-
kumārīkapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā
paṭivirato hoti. Ajelakapaṭiggahaṇā paṭivirato hoti. Kuk-
kūṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthi-gavāssa-valavā-
paṭiggahaṇā paṭivirato hoti. Khettavattthupaṭiggahaṇā paṭi-
virato hoti. Dūteyyapahinagamaṇāṇuyogā paṭivirato hoti.
Kayavikkayā paṭivirato hoti. Talakūṭa-kamīsakūṭa-mānakūṭā

paṭivirato hoti. Ukkotana-vaṇcana-nikati-sāciyogā paṭivirato hoti. Chedana-vaḍḍha-bandhana-viparāmōsa-ālopa-sahasākārā paṭivirato hoti. So santutṭho hoti kāyaparihārikena cīvarena kucchiparihārikena pīṇapātena, yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhi sakuno yena yen' eva deṭi sapattabhāro va deṭi, evaṃ - evaṃ bhikkhu santutṭho hoti kāyaparihārikena cīvarena kucchiparihārikena pīṇapātena, yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti. So cakkhuna rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yadvādhikaraṇaṃ - enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghāṇena gandhaṃ ghāyitvā — jīvāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yadvādhikaraṇaṃ - enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakāri hoti, ālokithe vilokite sampajānakāri hoti, saṃvūjite pasārite sampajānakāri hoti, saṅghātipattacivaradhāraṇe sampajānakāri hoti, asite pīte khāyite sāyite sampajānakāri hoti, uccārapassāvakaṃme sampajānakāri hoti gate thite nisinne sutte jāgarite bhāsīte tuṭṭhibhāve sampajānakāri hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vitattaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ su-sānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ pīṇapāṭapaṭikkante nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇḍhāya, parimukhaṃ satim upatthapetvā.

So abhiññham loke pahāya vigatābhijñhena cetasā viharati, abhiññhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāpabhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokaśāññi sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathāmkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkam avicāram samādhiyaṃ pītisukham dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kīyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkham asukham upekkhāsati paṇisuddhīṃ catutthaṃ jhānaṃ upasampajja viharati.

So evaṃ samāhite cित्ते parisuddhe pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye tūte ānejaṇṇapatte pubbenivāsānussatināpāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe: amutr' āsīm evaṃnāmo evaṇigotto evaṇivanno evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra uppādiṃ, tatrāp' āsīm evaṃnāmo evaṇigotto evaṇivanno evamāhāro evaṃ sukhadukkhapaṭisaṃvedī

evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ saṃdhesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite cित्ते parisuddhe pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye thite ānejjappatte sattānaṃ cutūpapātaṇṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusaṅkena satte passati cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti; ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḷā micchādīttikā micchādīttikakammasaṃmādanā, te kāyassa bhedaḷā param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaḷ; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḷā sammādīttikā sammādīttikakammasaṃmādanā, te kāyassa bhedaḷā param-maraṇā sugatiṃ saggaṃ lokaṃ upapannaḷ ti. Iti dibbena cakkhunā visuddhena atikkantamānusaṅkena satte passati cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti.

So evaṃ samāhite cित्ते parisuddhe pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye thite ānejjappatte āsavānaṃ khayāṇṇāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasaṃudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasasaṃudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavaḷ pi cittaṃ vimuccati, bhavāsavaḷ pi cittaṃ vimuccati, avijjāsavaḷ pi cittaṃ vimuccati, vimuttaṃsiṃ vimuttanaḷ itī nāpaṃ hoti; khipā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave puggalo n' ev' attantaṇṇo nātta-paritāpanānnyogam-anayutto na parantaṇṇo na parapari-

tāpanānuyogam-anuyutto, so anattantapo aparantapo ditthe
va dhamme nicchāto nibbuto sītibhūto sukhaṭṭhisamvedi
brahmabbhūtena attanā viharatīti.

Idam'avoca Bhagavā. Attamanā te bhikkhū Bhā-
gavato bhāsitaṃ abhinandan'ti.

KANDARAKASUTTANTAM PAṬHAMAM.

52.

Evam' me sutam. Ekam samayam āyasmā Ānando
Vesāliyam viharati Beluvagāmake. Tena kho pana sama-
yena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtam anup-
patto hoti kenacid-eva karaṇiyena. Atha kho Dasamo
gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena sūnātaro
bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhum
abhiwādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho
Dasamo gahapati Aṭṭhakanāgaro taṃ bhikkhum etad'avoca:
Kham' nu kho bhante āyasmā Ānando etarahi viharati,
dassanakāmā hi mayam taṃ āyasmantaṃ Ānandan'ti. Eso
gahapati āyasmā Ānando Vesāliyam viharati Beluvagāmake
ti. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte
taṃ karaṇiyam tīretvā yena Vesālī Beluvagāmake yen'
āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ
Ānantaṃ abhiwādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno
kho Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānantaṃ
etad'avoca:

Atthi nu kho bhante Ānanda tena Bhagavatā jānatā
passatā arahatā sammāsambuddhena ekadhammo akkhāto
yattha bhikkhuno appamattassa ātāpino pahitattassa viharato
avinuttaṃ vā cittaṃ vimuccati aparikkhinā vā āsavā parikkha-
yam gacchanti ananupattaṃ vā anuttaraṃ yogakkhemaṃ
anupāpunātīti. — Atthi kho gahapati tena Bhagavatā jānatā
passatā arahatā sammāsambuddhena ekadhammo akkhāto

yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti. — Katamo pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena eka-dhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Idha gahapati bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Idam-pi kho paṭhamam jhānaṃ abhisāṅkhatam abhisāñcetayitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāñcetayitaṃ tad-aniccaṃ nirodhadhammaṃ-ti pajānāti. So tattha tūto āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatthapariniḍḍhāyi anāvattidhammo tasmā lokā. Ayam-pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañ-c' eva cittaṃ vimuccati aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattañ-ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu vitakkavicārānaṃ rūpasamā ajjhataṃ sampasādanaṃ — pe — dutiyaṃ jhānaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Idam-pi kho dutiyaṃ jhānaṃ abhisāṅkhatam abhisāñcetayitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāñcetayitaṃ tad-aniccaṃ nirodhadhammaṃ-ti pajānāti. So tattha tūto āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatthapariniḍḍhāyi anāvattidhammo tasmā lokā. Ayam-pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammā-

sambuddhena ekadhammo akkhāto yattha bhikkhuno appa-
mattassa ātāpino pahitattassa viharato avimuttaṃ c' eva
cittaṃ vimuccati aparikkhiṇa ca āsavā pariikkhayaṃ ga-
cchanti ananupattaṃ ca anuttaraṃ yogakkhemaṃ anupāpunāti.

Puna ca paraṃ gahapati bhikkhu pitiyā ca viragā — pe —
tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisaṅcikkhati:
Idam pi kho tatiyaṃ jhānaṃ abhisāṅkhatam abhisāṅceta-
yitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāṅceta-
yitaṃ tad aniccaṃ nirodhadhammaṃ ti pajānāti. So tatha tūto
— pe — anuttaraṃ yogakkhemaṃ anupāpunāti.

Puna ca paraṃ gahapati bhikkhu sukhasa ca pahānā
dukkhasa ca pahānā — pe — catuttham jhānaṃ upasampajja
viharati. So iti paṭisaṅcikkhati: Idam pi kho catuttham
jhānaṃ abhisāṅkhatam abhisāṅceta-
yitaṃ, yaṃ kho pana kiñci abhisāṅkhatam abhisāṅceta-
yitaṃ tad aniccaṃ nirodha-
dhammaṃ ti pajānāti. So tatha tūto — pe — anuttaraṃ
yogakkhemaṃ anupāpunāti.

Puna ca paraṃ gahapati bhikkhu mettāsahagatena
cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā
tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi
sabbattatāya sabbāvantam lokam mettāsahagatena cetasā
vipulena mahaggatena appamāṇena averena abyābhajjena
pharivā viharati. So iti paṭisaṅcikkhati: Ayam pi kho
mettā cetovimutti abhisāṅkhatā abhisāṅceta-
yitā, yaṃ kho pana kiñci abhisāṅkhatam abhisāṅceta-
yitaṃ tad aniccaṃ nirodhadhammaṃ ti pajānāti. So tatha tūto — pe — anut-
taraṃ yogakkhemaṃ anupāpunāti.

Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena
cetasā — pe — muditāsahagatena cetasā — pe — upekkhāsaha-
gatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ
tathā tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ
sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena
cetasā vipulena mahaggatena appamāṇena averena abyā-
bhajjena pharivā viharati. So iti paṭisaṅcikkhati: Ayam pi
kho upekkhā cetovimutti abhisāṅkhatā abhisāṅceta-
yitā, yaṃ kho pana kiñci abhisāṅkhatam abhisāṅceta-
yitaṃ tad aniccaṃ

nīrodhadhamman - ti pajānāti. So tattha t̥hito — pe — anuttaram̐ yogakkhemam̐ anupāpupāti.

Puna ca param̐ gahapati bhikkhu sabbaso rūpasānñānam̐ samatikkamā patighasaññānam̐ atthagamā nñuattasaññānam̐ amanasikārū ananto ākāso ti ākāsañāncāyatanam̐ upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho ākāsañāncāyatanasamāpatti abhisankhatā abhisāncetayitā, yaṁ kho pana kiñci abhisankhatam̐ abhisāncetayitam̐ tad - aniccam̐ nīrodhadhamman - ti pajānāti. So tattha t̥hito — pe — anuttaram̐ yogakkhemam̐ anupāpupāti.

Puna ca param̐ gahapati bhikkhu sabbaso ākāsañāncāyatanam̐ samatikkamma anantam̐ viññānam̐ ti viññānañcāyatanam̐ upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho viññānañcāyatanasamāpatti abhisankhatā abhisāncetayitā, yaṁ kho pana kiñci abhisankhatam̐ abhisāncetayitam̐ tad - aniccam̐ nīrodhadhamman - ti pajānāti. So tattha t̥hito — pe — anuttaram̐ yogakkhemam̐ anupāpupāti.

Puna ca param̐ gahapati bhikkhu sabbaso viññānañcāyatanam̐ samatikkamma na - t̥thi kiñciti ākiñcaññāyatanam̐ upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho ākiñcaññāyatanasamāpatti abhisankhatā abhisāncetayitā, yaṁ kho pana kiñci abhisankhatam̐ abhisāncetayitam̐ tad - aniccam̐ nīrodhadhamman - ti pajānāti. So tattha t̥hito āsavānam̐ khayam̐ pāpupāti: no ce āsavānam̐ khayam̐ pāpupāti ten' eva dhammarāgena tāya dhammanandiyā pañcannam̐ oram̐ bhūgiyānam̐ saṁyojanānam̐ parikkhayā opapātiko hoti tattha parinibbāyi anāvattidhammo tasmā lokā. Ayam̐ kho gahapati tena Bhagavatā jānatā passatā arahatā sammā - sambuddhena ekadhammo akkhāto yattha bhikkhumo appamattassa ātāpino pahitattassa viharato avimuttān - e' eva cittam̐ vimuccati aparikkhīpā ca āsavā parikkhayaṁ gacchanti ananoppattān - ca anuttaram̐ yogakkhemam̐ anupāpupāti.

Evam̐ vutte Dasamo gahapati Atthakanāgaro āyasmantam̐ Ānandam̐ etad - avoca: Seyyathā pi bhante Ānanda puriso ekaṁ nidhimukham̐ gavesanto sakid - eva ekādasa

nīdhimukhāni adhigaccheyya, evam-eva kho ahaṃ bhante
ekam amatadvārāṃ gavesanto sakid-eva ekādasā amata-
dvārāni alattthaṃ savanāya. Seyyathā pi bhante purisassa
agārāṃ ekādasadvārāṃ, so tasmīṃ agāre āditte ekamekena
pi dvārena sakkuneyya attānaṃ sotthiṃ kātuṃ, evam-eva
kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ
ekamekena pi amatadvārena sakkunissāmi attānaṃ sotthiṃ
kātuṃ. Ime hi nāma bhante aññatitthiyā ācariyassa ācariya-
dhanāni pariyesissanti, kiṃ paṇāhaṃ āyasmato! Ānandassa
pūjāṃ na karissāmi. Atha kho Dasamo gahapati Atthaka-
nāgaro Pāṭaliputtakaṃ-ca Vesālīkaṃ-ca bhikkhusaṅghaṃ
sannipātāpetvā paṇītena khādanīyena bhojanīyena sahatthā
santappesi sampavāresi ekamekaṃ-ca bhikkhuṃ paccokadussa-
yugena acchādesi, āyasmantaṃ Ānandaṃ ticivarena acchādesi
āyasmato-ca Ānandassa pañcasataṃ vihāraṃ kārāpesi.

ATTHAKANĀGABASUTTANTAM DUTIYAM.

53.

Evam-me sutāṃ. Ekam samayaṃ Bhagavā Sakkesu
viharati Kapilavatthusmīṃ Nigrodhārāme. Tena kho pana
samayena Kāpilavatthavānaṃ Sakyānaṃ navāṃ saṅthāgārāṃ
acirakāritaṃ hoti anajjhāvutthaṃ samaṇena vā brāhmaṇena
vā kenaci vā manussabhūtena. Atha kho Kāpilavatthavā
Sakyā yena Bhagavā ten' upasaṅkamissa, upasaṅkamitvā
Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ
nisinnā kho Kāpilavatthavā Sakyā Bhagavantaṃ etad-avo-
cun: Idha bhante Kāpilavatthavānaṃ Sakyānaṃ navāṃ
saṅthāgārāṃ acirakāritaṃ anajjhāvutthaṃ samaṇena vā brāh-
maṇena vā kenaci vā manussabhūtena. Taṃ bhante Bha-
gavā paṭhamāṃ paribhuñjatu, Bhagavatā paṭhamāṃ pari-
bhuttaṃ paccāha Kāpilavatthavā Sakyā paribhuñjissanti, tad-
assa Kāpilavatthavānaṃ Sakyānaṃ dīgharattaṃ hitāya

sukhāyāti. Adhivāsesi Bhagavā [tunhībhāvena. Atha kho Kāpilavatthavā Sakyā Bhagavato adhivāsanaṃ viditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena santhāgāraṃ ten' upasaṅkamimsu, upasaṅkamitvā sabba-santharim santhāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā telappadipam āropetvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atthaṃsu. Ekamantaṃ tthitā kho Kāpilavatthavā Sakyā Bhagavantam etad'avocum: Sabba-santharim santhataṃ bhante santhāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpito, telappadipo āropito; yassa dāni bhante Bhagavā kalam mañnatīti. Atha kho Bhagavā nivāsetvā pattacivaraṃ ādāya saddhim bhikkhusaṅghena yena santhāgāraṃ ten' upasaṅkami, upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisidi. Bhikkhusaṅgho pi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhittim nissāya puratthābhimukho nisidi Bhagavantam yeva purakkhatvā, Kāpilavatthavā pi kho Sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhittim nissāya pacchāmukhā nisidimsu Bhagavantam yeva purakkhatvā. Atha kho Bhagavā Kāpilavatthave Sakke bahu'deva rattiṃ dhammiyā kathāya sandāassetvā samādapetvā samuttejetvā sampahamsetvā āyasmantaṃ Ānandaṃ āmantesi: Patibhātu taṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekho pātipado; piṭṭhim me agilāyati, taṃ ahaṃ āyamissāmiti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā catuggunā saṅghātiṃ paññāpetvā dakkhiṇena passena sīhaseyyam kappesi pāde pādam accādhāya sato sampajāno utthāna-saṅgaṃ manasikaritvā.

Atha kho āyasmā Ānando Mahānāmaṃ Sakyam āmantesi: Idha Mahānāma ariyasāvako silasampanno hoti, indriyesu guṭṭadvāro hoti, bhojane maddānū hoti, jāgariyam anuyutto hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ jhānaṇaṃ abhicetasikānaṃ ditṭhadhammasukkhavīhārānaṃ nikāmalābhi hoti akicchalābhi akasirālābhi. Kathaṃ ca

Mahānāma ariyasāvako silasampanno hoti: Idha Mahānāma ariyasāvako silavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadeau. Evañ kho Mahānāma ariyasāvako silasampanno hoti. Kathaṇ-ca Mahānāma ariyasāvako indriyesu guttadvāro hoti: Idha Mahānāma ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikarapaṃ-enañ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghānena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikarapaṃ-enañ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evañ kho Mahānāma ariyasāvako indriyesu guttadvāro hoti. Kathaṇ-ca Mahānāma ariyasāvako bhojane mattaññū hoti: Idha Mahānāma ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad-eva imassa kāyassa thitīyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṇ-ca vedanaṃ paṭisaṅkhāmi navaṇ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti. Evañ kho Mahānāma ariyasāvako bhojane mattaññū hoti. Kathaṇ-ca Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti: Idha Mahānāma ariyasāvako divasaṃ cañkamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ paṭhamāṃ yāmaṃ cañkamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimāṃ yāmaṃ dakkhiṇena passena sihasēyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikaritrā, rattiyaṃ pacchimaṃ yāmaṃ paccutthāya cañkamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti. Evañ kho Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti. Kathaṇ-ca Mahānāma

ariyasāvako sattahi saddhammehi samannāgato hoti: Idha Mahānāma ariyasāvako saddho hoti, saddahati Tathāgataṣṣa bodhiṃ: iti pi so Bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. Hirimā hoti, hiriyati kāyaduccaritena vaciduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Ottāpi hoti, ottapati kāyaduccaritena vaciduccaritena manoduccaritena, ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanaṃ kevalaparipunnāṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhātā vacasā paricitā manasā 'nupekkhitā dītthiya suppatividdhā. Āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃva dāḷha-parakkamo anikkhittadhuro kusalesu dhammesu. Satimā hoti paramena satinepakkena samannāgato, cirakatam pi cirabhāsitaṃ pi saritā anussaritā. Paññāvā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagaminiyā. Evaṃ kho Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti. Kathaṃ ca Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi: Idha Mahānāma ariyasāvako vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ — pe — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi.

Yato kho Mahānāma ariyasāvako evaṃ silasampanno hoti, evaṃ indriyessu guttadvāro hoti, evaṃ bhojane mattaññu hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi

samānāgato hoti, evaṃ catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukkhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati Mahānāma ariyasāvako sekho paṭipado apuccandātāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathā pi Mahānāma kukkuṭiyā aṇḍāni atṭha vā dasa vā dvādasa vā, tān' assu kukkuṭiyā sammā adhi-savitāni sammā pariseditāni sammā paribhāvitāni; kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyuntīti, atha kho bhabbā va te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evam eva kho Mahānāma yato ariyasāvako evaṃ silasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaṇṇu hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samānāgato hoti, evaṃ catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukkhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati Mahānāma ariyasāvako sekho paṭipado apuccandātāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhigamāya. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsati paṇisuddhiṃ āgamaṃ anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo — pe — iti sakāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati; ayaṃ assa paṭhamā 'bhinibbhidā hoti kukkuṭacchāpakassōva aṇḍakosaṃhā. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsati paṇisuddhiṃ āgamaṃ dībbaṃ cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamaṇe, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate — pe — yathā-kammūpage satte pajānāti; ayaṃ assa duttiyā 'bhinibbhidā hoti kukkuṭacchāpakassōva aṇḍakosaṃhā. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsati paṇisuddhiṃ āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paṇṇāvimuttiṃ dīṭṭhe va dhamme sayāṃ abhiññā sacchikatvā

upasampajja viharati; ayam'assa tatiyā 'bhinibbhidā hoti kukkutaacchāpakassēva aṇḍakosambhū.

Yam'pi Mahānāma ariyasāvako sīlasampanno hoti idam'pi 'ssa hoti caranasmim. Yam'pi Mahānāma ariyasāvako indriyesu guttadvāro hoti idam'pi 'ssa hoti caranasmim. Yam'pi Mahānāma ariyasāvako bhojane matthanū hoti idam'pi 'ssa hoti caranasmim. Yam'pi Mahānāma ariyasāvako jāgariyam anuyutto hoti idam'pi 'ssa hoti caranasmim. Yam'pi Mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti idam'pi 'ssa hoti caranasmim. Yam'pi Mahānāma ariyasāvako catunnam jhānam abhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī idam'pi 'ssa hoti caranasmim. Yañ'ca kho Mahānāma ariyasāvako anekavibhitaṃ pubbenivāsaṃ anussarati, seyyathidam' ekam'pi jātim dve pi jātiyo — pe — iti sūkāraṃ sanddesaṃ anekavibhitaṃ pubbenivāsaṃ anussarati, idam'pi 'ssa hoti vijjāya. Yam'pi Mahānāma ariyasāvako dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavaṃāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti, idam'pi 'ssa hoti vijjāya. Yam'pi Mahānāma ariyasāvako āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ dīṭṭhe va dhamme sayam' abhiññā sacchikatvā upasampajja viharati, idam'pi 'ssa hoti vijjāya. Ayam' vuccati Mahānāma ariyasāvako vijjāsampanno iti pi, caranasampanno iti pi, vijjācaranasampanno iti pi. Brahmunā p' esā Mahānāma Sanaṅkumārena gāthā bhāsītā:

Khattiyo seṭṭho jane tasmim' ye gottapatisārino,
vijjācaranasampanno so seṭṭho devamanuse ti.

Sā kho pañ' esā Mahānāma Brahmunā Sanaṅkumārena gāthā sugītā na duggītā, subhāsītā na dubbhāsītā, atthasamhītā na anatthasamhītā, anumatā Bhagavatā ti.

Atha kho Bhagavā utthahitvā āyasmantaṃ Ānandaṃ āmantesi: Sādhū sādhū Ānanda, sādhū kho tvam' Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekhāṃ pātipadaṃ abhāsīti.

Idam avoca āyasmā Ānando, samanubbāso satthā ahosi. Attamanā Kāpilavattihavā Sakyā āyasmato Ānandassa bhāsitaṃ abhinandun ti.

SEKHASUTTANTAM TATIYAM.

54.

Evam me sutam. Ekam samayam Bhagavā Aṅguttarāpesu viharati; Āpaṇam nāma Aṅguttarāpaṇam nigamo. Atha kho Bhagavā pūbbanhasamayam nivāsetvā pattācivarāni ādāya Āpaṇam piṇḍāya pavisi. Āpaṇo piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yen' aññataro vanasando ten' upasaṅkami divāvihārāya, tam vanasandaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe nisīdi. Potaliyo pi kho gahapati sampannanivāsapāvurano chātupāhanāhi jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena so vanasando ten' upasaṅkami, tam vanasandaṃ ajjhogāhitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ tītaṃ kho Potaliyam gahapatim Bhagavā etad avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano tuṇhi ahosi. Dutiyam pi kho Bhagavā Potaliyam gahapatim etad avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Dutiyam pi kho Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano tuṇhi ahosi. Tatiyam pi kho Bhagavā Potaliyam gahapatim etad avoca: Samvijjante kho gahapati āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gahapativādena maṃ samaṇo Gotamo samudācaratīti kupito anattamano Bhagavantam etad avoca: Ta y idam

bho Gotama na cchannaṃ, ta-y-idaṃ na ppatirūpaṃ, yaṃ maṃ tvaṃ gahapativādena samudācarasīti. — Te hi te gahapati ākāra te līṅgā te nimittā yathā taṃ gahapatissāti. — Tathā hi pana me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Yathākathaṃ pana te gahapati sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Idha me bho Gotama yaṃ ahosi dhanāṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādi anupavādi ghāsa-chādanaparamo viharāmi. Evaṃ kho me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinā ti. — Aññathā kho tvaṃ gahapati vohārasamucchedaṃ vadasi aññathā ca pana ariyassa vinaye vohārasamucchedo hotīti. — Yathākathaṃ pana bhante ariyassa vinaye vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hotīti. — Tena hi gahapati suñāhi sādhukaṃ manasikarohi, bhāsissāmi ti. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad avoca:

Attha kho ime gahapati dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti, katame attha: Apāṇāpātaṃ nissāya pāṇātipāto pahātabbo, dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ, saccaṃ vācaṃ nissāya musāvādo pahātabbo, apisunaṃ vācaṃ nissāya pisunaṃ vācā pahātabbā, agiddhiloḥhaṃ nissāya giddhiloḥho pahātabbo, anindārosaṃ nissāya nindāroso pahātabbo, akodhupāyāsaṃ nissāya kodhupāyāso pahātabbo, anatimānaṃ nissāya atimāno pahātabbo. / Ime kho gahapati attha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattantīti. — Ye 'me bhante Bhagavatā attha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhu me bhante Bhagavā ime attha dhamme vitthārena vibhajatu anukampaṃ upādāyāti. — Tena hi gahapati suñāhi sādhukaṃ manasikarohi, bhāsissāmi ti. Evaṃ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad avoca:

Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiṃ - c' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu pānātipātī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ - c' eva kho pana pānātipātī assaṃ, attā pi maṃ upavadeyya pānātipātapaccayā, anuvicca viññū garaheyyuṃ pānātipātapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā pānātipātapaccayā. Etad - eva kho pana saṃyojanānaṃ etaṃ nīvaraṇaṃ yadidaṃ pānātipāto, ye ca pānātipātapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā pānātipātā pativiratassa evaṃ - sa te āsavā vighātapariḷāhā na honti. Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti yaṃ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti kho pan' etaṃ vuttaṃ, kiṃ - c' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ - c' eva kho pana adinnādāyī assaṃ, attā pi maṃ upavadeyya adinnādānapaccayā, anuvicca viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā adinnādānapaccayā. Etad - eva kho pana saṃyojanānaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ, ye ca adinnādānapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā adinnādānā pativiratassa evaṃ - sa te āsavā vighātapariḷāhā na honti. Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti yaṃ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Saccaṃ vācaṃ nissāya musāvādo pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiṃ - c' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādi assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ - c' eva kho pana musāvādi assaṃ, attā pi maṃ upavadeyya musāvādapaccayā, anuvicca viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ param - maraṇā duggati paṭikaṅkhā musāvādapaccayā. Etad - eva kho pana saṃyojanānaṃ etaṃ nīvaraṇaṃ yadidaṃ musā-

vādo, ye ca musāvādapaccayā uppajjeyyuntā āsavā vighātā-parilāhā musāvādā paṭiviratassa evaṃ-sa te āsavā vighātā-parilāhā na honti. Saccaṃ vācaṃ nissāya musāvādo pahātabbo ti iti yaṇ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Apisunaṃ vācaṃ nissāya piṣunā vācā pahātabbā ti iti kho paṇ' etaṃ vuttaṃ, kiṇ-c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu piṣunāvāco assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ-c' eva kho pana piṣunāvāco assaṃ, attā pi maṃ upavadeyya piṣunāvācāpaccayā, anuvicca viññū garaheyyuntā piṣunāvācāpaccayā, kāyassa bhedaṃ parame maraṇā duggati paṭikaṅkhā piṣunāvācāpaccayā. Etad-eva kho pana saṃyojanānaṃ etaṃ nīvaranaṃ yadidaṃ piṣunā vācā, ye ca piṣunāvācāpaccayā uppajjeyyuntā āsavā vighātā-parilāhā piṣunāya vācāya paṭiviratassa evaṃ-sa te āsavā vighātā-parilāhā na honti. Apisunaṃ vācaṃ nissāya piṣunā vācā pahātabbā ti iti yaṇ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Agiddhilobhaṃ nissāya giddhilobho pahātabbo ti iti kho paṇ' etaṃ vuttaṃ, kiṇ-c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhā assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ-c' eva kho pana giddhilobhā assaṃ, attā pi maṃ upavadeyya giddhilobhapaccayā, anuvicca viññū garaheyyuntā giddhilobhapaccayā, kāyassa bhedaṃ parame maraṇā duggati paṭikaṅkhā giddhilobhapaccayā. Etad-eva kho pana saṃyojanānaṃ etaṃ nīvaranaṃ yadidaṃ giddhilobho, ye ca giddhilobhapaccayā uppajjeyyuntā āsavā vighātā-parilāhā agiddhilobhissa evaṃ-sa te āsavā vighātā-parilāhā na honti. Agiddhilobhaṃ nissāya giddhilobho pahātabbo ti iti yaṇ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Anindārosaṃ nissāya nindāroso pahātabbo ti iti kho paṇ' etaṃ vuttaṃ, kiṇ-c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosā assaṃ tesāhaṃ saṃyojanānaṃ

pahānāya samucchedāya patipanno; ahañ 'e' eva kho pana nindārosi assaṃ, attā pi maṃ upavadeyya nindārosapaccayā, anuvicca viññū garaheyyum nindārosapaccayā, kāyassa bhedaṃ param-maraṇā duggatī paṭikaṅkhā nindārosapaccayā. Etad-eva kho pana saṃyojanam etaṃ nivaranaṃ yadidaṃ nindāroso, ye ca nindārosapaccayā uppajjeyyum āsavā vighātaparijāhā anindārosissa evaṃ sa te āsavā vighātaparijāhā na honti. Anindārosam nissāya nindāroso pahātabbo ti iti yaṃ tam vuttam idam etaṃ paṭicca vuttam.

Akodhupāyāsam nissāya kodhupāyāso pahātabbo ti iti kho pan' etaṃ vuttam, kiñ 'o' etaṃ paṭicca vuttam: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesam kho aham saṃyojanānam hetu kodhupāyāsi assaṃ tesāham saṃyojanānam pahānāya samucchedāya patipanno; ahañ 'e' eva kho pana kodhupāyāsi assaṃ, attā pi maṃ upavadeyya kodhupāyāsapaccayā, anuvicca viññū garaheyyum kodhupāyāsapaccayā, kāyassa bhedaṃ param-maraṇā duggatī paṭikaṅkhā kodhupāyāsapaccayā. Etad-eva kho pana saṃyojanam etaṃ nivaranaṃ yadidaṃ kodhupāyāso, ye ca kodhupāyāsapaccayā uppajjeyyum āsavā vighātaparijāhā akodhupāyāsissa evaṃ sa te āsavā vighātaparijāhā na honti. Akodhupāyāsam nissāya kodhupāyāso pahātabbo ti iti yaṃ tam vuttam idam etaṃ paṭicca vuttam.

Anatimānam nissāya atimāno pahātabbo ti iti kho pan' etaṃ vuttam, kiñ 'o' etaṃ paṭicca vuttam: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesam kho aham saṃyojanānam hetu atimāni assaṃ tesāham saṃyojanānam pahānāya samucchedāya patipanno; ahañ 'e' eva kho pana atimāni assaṃ, attā pi maṃ upavadeyya atimānapaccayā, anuvicca viññū garaheyyum atimānapaccayā, kāyassa bhedaṃ param-maraṇā duggatī paṭikaṅkhā atimānapaccayā. Etad-eva kho pana saṃyojanam etaṃ nivaranaṃ yadidaṃ atimāno, ye ca atimānapaccayā uppajjeyyum āsavā vighātaparijāhā anatimānissa evaṃ sa te āsavā vighātaparijāhā na honti. Anatimānam nissāya atimāno pahātabbo ti iti yaṃ tam vuttam idam etaṃ paṭicca vuttam.

Ime kho gahapati attha dhammā saṅkhittena vuttā vitthārena vibhattā ye ariyassa vinaye vohārasamucchedāya saṁvattanti, na tv'eva tāva ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hotiti. — Yathākaṭham pana bhante ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṁ desetu yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hotiti. — Tena hi gahapati supāhi sādhukaṁ manasikarohi, bhāsissāmi. Evaṁ bhante ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etad' avoca:

/ Seyyathā pi gahapati kukkuro jighacchādubbalyapareto goghātakasūnaṁ paccupatthito assa, tam' enaṁ dakkho goghātako vā goghātakantevāsi vā atthikaṅkalāṁ sunikantaṁ nikantaṁ nimmanisaṁ lohitamakkhitaṁ upacchubheyya; tam' kim' maññasi gahapati: apī nu so kukkuro amuṁ atthikaṅkalāṁ sunikantaṁ nikantaṁ nimmanisaṁ lohitamakkhitaṁ palikhādanto jighacchādubbalyaṁ paṭivineyyāti. — No h' etaṁ bhante, tam' kissa hetu: aduṁ hi bhante atthikaṅkalāṁ sunikantaṁ nikantaṁ nimmanisaṁ lohitamakkhitaṁ, yāva-eva ca pana so kukkuro kilamathassa vighātassa bhāgi assāti. — Evaṁ-eva kho gahapati ariyasāvako iti paṭisañcikkhati: Atthikaṅkalūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evaṁ-etaṁ yathābhūtaṁ sammappaññāya disvā yā 'yaṁ upekkhā nānattā nānattasitā tam' abhinivajjetvā yā 'yaṁ upekkhā ekattā ekattasitā yattha sabbaso lokāmisapādānā aparisesā nirujjhanti tam' ev' upekkhāṁ blāveti.

Seyyathā pi gahapati gijjho vā kaṅko vā kulalo vā maṁsapesuṁ ādāya uddayeyya, tam' enaṁ gijjhā pi kaṅkā pi kulalā pi anupatitvā anupatitvā vitacehyyaṁ virājeyyūṁ; tam' kim' maññasi gahapati: sace so gijjho vā kaṅko vā kulalo vā tam' maṁsapesuṁ na khippam' eva paṭinissajeyya so tatonidānaṁ maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ ti. — Evaṁ bhante. — Evaṁ-eva kho gahapati ariyasāvako iti paṭisañcikkhati: Maṁsapesūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti

evam'etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā nirujjhaṃti taṃ 'ev' upekkhāṃ bhāveti.

Seyyathā pi gaḥapati puriso ādittaṃ tiṇukkāṃ ādāya paṭivātaṃ gaccheyya; taṃ kim'maññasi gaḥapati: sace so puriso taṃ ādittaṃ tiṇukkāṃ na khippam'eva paṭinissajeyya tassa sū ādittā tiṇukkā hatthaṃ vā daheyya bāhaṃ vā daheyya aññatarāṃ vā aṅgapaccaṅgaṃ daheyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ'ti. — Evam'bhante. — Evam'eva kho gaḥapati ariyasāvako iti paṭisañcikkhati: Tiṇukkūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam'etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ 'ev' upekkhāṃ bhāveti.

Seyyathā pi gaḥapati aṅgarakāsu sādhiḥaporisā purā aṅgarānaṃ vitaccikānaṃ vitadhūmaṇaṃ, atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkha-paṭikkūlo, taṃ'enaṃ dve halavanto purisā nānābāhasu ga-hetvā aṅgarakāsuṃ upakaddheyyuṃ; taṃ kim'maññasi gaḥapati: api nu so puriso iti c' iti c' eva kāyaṃ sammameyyāti. — Evam'bhante, taṃ kiṃsa hetu: vidditaṃ hi bhante tassa purisassa: imaṃ'ce ahaṃ aṅgarakāsuṃ papatissāmi tato nidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ'ti. — Evam'eva kho gaḥapati ariyasāvako iti paṭisañcikkhati: Aṅgarakāsūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam'etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ 'ev' upekkhāṃ bhāveti.

Seyyathā pi gaḥapati puriso supinaṃ passeyya, āramāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharapirāmaṇeyyakaṃ, so paṭibuddho na kiñci passeyya, evam'eva kho gaḥapati ariyasāvako iti paṭisañcikkhati: Supinakūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam'etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ 'ev' upekkhāṃ bhāveti.

Seyyathā pi gaḥapati puriso yācitakaṃ bhogaṃ yācitvā

yānam poroseyyam pavaramaṇikuṇḍalam so tehi yācitagehi bhogehi parakkhato parivuto antarāpanam paṭipajjeyya, tam enaṃ jano disvā evaṃ vadeyya: bhogi vata bho puriso, evaṃ kira bhogino bhogaṇi bhuñjantīti, tam enaṃ sāmikā yattha yatth' eva passeyyum tattha tatth' eva sāni hareyyum; tam kim maññasi gaḥapati: alan nu kho tassa purisaassa aññathattāyāti. — Evaṃ bhante, tam kissa hetu: sāmīno hi bhante sāni harantīti. — Evaṃ eva kho gaḥapati ariya-sāvako itī paṭisañeikkhati: Yācitakūpamā kāmā vuttā Bhagavatā bahudokkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam etam yathābhūtam sammappaññāya disvā — pe — tam ev' upekkham bhāveti.

Seyyathā pi gaḥapati gāmassa vā nigamassa vā avidūre tibbo vanasando, tatr' assa rukkho sampannaphalo ca upapannaphalo ca, na cāssu kāñci phalāni bhūmiyam patitāni, atha puriso āgaccheyya phalatthiko phalagavesi phalapariyesanam caramāno, so tam vanasandam ajjhogāhitvā tam rukkham passeyya sampannaphalaṃ ca upapannaphalaṃ ca, tassa evam assa: ayam kho rukkho sampannaphalo ca upapannaphalo ca, na tthi ca kāñci phalāni bhūmiyam patitāni, jānāmi kho panāham rukkham ārohitum, yaṃ nūnāham imam rukkham ārohitvā yāvadatthaṃ ca khādeyyam ucchaṅgaṃ ca pūreyyan ti; so tam rukkham ārohitvā yāvadatthaṃ ca khādeyya ucchaṅgaṃ ca pūreyya. Atha dutiyo puriso āgaccheyya phalatthiko phalagavesi phalapariyesanam caramāno tiṇham kuthāriṃ ādāya, so tam vanasandam ajjhogāhitvā tam rukkham passeyya sampannaphalaṃ ca upapannaphalaṃ ca, tassa evam assa: ayam kho rukkho sampannaphalo ca upapannaphalo ca, na tthi ca kāñci phalāni bhūmiyam patitāni, na kho panāham jānāmi rukkham ārohitum, yaṃ nūnāham imam rukkham mūlato chetvā yāvadatthaṃ ca khādeyyam ucchaṅgaṃ ca pūreyyan ti; so tam rukkham mūlato chindeyya. Tam kim maññasi gaḥapati: asu yo so puriso paṭhamam rukkham ārūḷho sace so na khippam eva oroheyya tassa so rukkho papatanto hattham vā lhañjeyya pādāni vā bhañjeyya aññataram vā aṅgapaccaṅgam bhañjeyya, so tato-

nidānaṃ maraṇaṃ va nigaccheyya maraṇamattaṃ vā dukkhaṃ
ti. — Evaṃ bhante. — Evaṃ eva kho gahapati ariyasāvako
iti patisaṃcikkhati: Rukkhaṃphalūpamaṃ kāmā vuttā Bhaga-
vatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti evaṃ
etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekhā
nānattā nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekhā
ekattā ekattasitā yattha sabbaso lokāmisupādānā aparisesā
nirujjhanti tam ev' upekhaṃ bhāveti.

Sa kho so gahapati ariyasāvako imaṃ yeva anuttaraṃ
upekhāsatiṭṭhissaddhīm āgamaṃ anekavihitaṃ pubbenivāsaṃ
anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso
pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbe-
nivāsaṃ anussarati. Sa kho so gahapati ariyasāvako imaṃ
yeva anuttaraṃ upekhāsatiṭṭhissaddhīm āgamaṃ dibbena cak-
khuṇā visuddhena atikkantamānusakena satte passati cava-
māne upapajjamāne, hīne paṇite suvanne dubbanne sugate
duggate — pe — yathākammūpage satte pajānāti. Sa kho so
gahapati ariyasāvako imaṃ yeva anuttaraṃ upekhāsatiṭṭhi-
saddhīm āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā
upasampajja viharati.

Ettāvatā kho gahapati ariyassa vinaye sabbena sabbhaṃ
sabbathā sabbhaṃ vohārasamucchedo hoti. Taṃ kim maññasi
gahapati: yathā ariyassa vinaye sabbena sabbhaṃ sabbathā
sabbhaṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vo-
hārasamucchedaṃ attani samanupassasīti. — Ko cāhaṃ
bhante ko ca ariyassa vinaye sabbena sabbhaṃ sabbathā
sabbhaṃ vohārasamucchedo. Ārakā haṃ bhante ariyassa
vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchedā.
Mayaṃ hi bhante pubbe aññatitthiye paribbājake anājāniye
va samāne ājāniyā ti amaññimha, anājāniye va samāne
ājāniyabhojanaṃ bhojimha, anājāniye va samāne ājāni-
yatthāne ṭhapimha; bhikkhū pana mayāṃ bhante ājāniye va
samāne anājāniyā ti amaññimha, ājāniye va samāne
anājāniyabhojanaṃ bhojimha, ājāniye va samāne anā-
jāniyatthāne ṭhapimha. Idāni pana mayāṃ bhante añña-

tiṭṭhiye paribbajake anājāniye va samāne anājāniyā ti jānissāma, anājāniye va samāne anājāniyabhojanam bhojissāma, anājāniye va samāne anājāniyatṭhāne ṭhapissāma; bhikkhū pana mayam bhante ājāniye va samāne ājāniyā ti jānissāma, ājāniye va samāne ājāniyabhojanam bhojissāma, ājāniye va samāne ājāniyatṭhāne ṭhapissāma. Ajanesi vuta me bhante Bhagavā samānesu samānapemaṃ, samānesu samānappasādaṃ, samānesu samānagāravaṃ. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā nkujjeyya, paticchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhinti, evaṃ evaṃ Bhagavatā anekapariyāyena dhamme pakāseto. Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakam maṃ Bhagavā dhāretu ajjatagge pānupetaṃ saraṇagataṃ ti.

POTALIYASUTTANTAṆ CATUTTHAṆ.

55.

Evam me sutam. Ekam samayaṃ Bhagavā Rājagṛhe viharati Jivakaṃsa Komārabhaccaṃsa ambavaṇe. Atha kho Jivako Komārabhacco yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Jivako Komārabhacco Bhagavantaṃ etad avoca: Sutam meṭam bhante: samānaṃ Gotamaṃ uddissa pānaṃ ārabhanti, taṃ samānaṃ Gotamaṃ jānaṃ uddissakaṃ taṃ maṃsaṃ paribhuñjati paṭiccekammaṃ ti. Ye te bhante evaṃ āhāreṃ: samānaṃ Gotamaṃ uddissa pānaṃ ārabhanti, taṃ samānaṃ Gotamaṃ jānaṃ uddissakaṃ taṃ maṃsaṃ paribhuñjati paṭiccekammaṃ ti, kacci te bhante Bhagavato vuttavādino, na ca Bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatīti. —

Ye te Jivaka evam āhamsu: samānam Gotamañ uddissa pānam ārabhanti, tam samano Gotamo jānañ uddissakatañ māṃsañ paribhujati paṭiccekammañ ti, na me te vuttavādino, abbhācikkhanti ca pana mañ te asatā abhūtena. Tili kho ahañ Jivaka thānehi māṃsañ aparibhogan ti vadāmi: diṭṭhañ suttañ parisāṅkitañ. Imehi kho ahañ Jivaka tili thānehi māṃsañ aparibhogan ti vadāmi. Tili kho ahañ Jivaka thānehi māṃsañ paribhogan ti vadāmi: adiṭṭhañ suttāñ aparisaṅkitañ. Imehi kho ahañ Jivaka tili thānehi māṃsañ paribhogan ti vadāmi.

Idha Jivaka bhikkhu aññatarāṃ gāmañ vā nigamañ vā upanissāya viharati. So mettāsahagatena cetasā ekañ disaṃ pharitvā viharati, tathā dutiyañ tathā tatiyañ tathā catutthiñ, iti uddham adho tiriyañ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokāñ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjena pharitvā viharati. Tam enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhāttena nimanteti. Akaṅkhamāno va Jivaka bhikkhu adhiyāseti. So tassa rattiya accayena pubbanhasamayañ nivāsetvā pattacivaram ādāya yena tassa gahapatiṃ vā gahapatiputtaṃ vā nivesanañ ten' upasaṅkamati, upasaṅkamitvā pañnatte āsane nisidati, tam enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapāṭena parivisati. Tassa na evaṃ hoti: sādhu vata māyañ gahapati vā gahapatiputto vā paṇitena piṇḍapāṭena parivisati, aho vata māyañ gahapati vā gahapatiputto vā āyatim pi evarūpeṇa paṇitena piṇḍapāṭena pariviseyyāti, evaṃ pi ssa na hoti. So tam piṇḍapāṭaṃ agathito amuechito anajjhopanno ādinavaddassāvī nissaraṇapaṇṇo paribhujati. Tam kiñ maññasi Jivaka: api nu so bhikkhu tasmim samaye attabyābādhaṃ vā ceteti parabyābādhaṃ vā ceteti ubhayabyābādhaṃ vā cetetiti. — No h' etaṃ bhante. — Nānu so Jivaka bhikkhu tasmim samaye anavajjaṃ yeva āhārañ āhāretiti. — Evaṃ bhante. Suttañ mētaṃ bhante: Brahmā mettāvihāri ti. Tam me idaṃ bhante Bhagavā sakkhi diṭṭho, Bhagavā hi bhante mettāvihāri ti. — Yena kho Jivaka rāgena yena

dosena yena mohena byāpādavā assa so rāgo so doso so moho Tathāgatassa pahīno uccinnamūlo tālāvattukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idaṃ sandhāya bhāsitaṃ anujānāmi te etaṃ ti. — Etad eva kho pana me bhante sandhāya bhāsitaṃ.

Idha Jīvaka bhikkhu aññatarāṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — pe — upekhāsahagatena cetasā ekaṃ disuṃ pharitvā viharati. tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti oddham adho tiriyaṃ sabbadhi sabbhattatāya sabbāvaṃtaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjena pharitvā viharati. Tam enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamāno va Jīvaka bhikkhu adhivāseti. So tassā rattiyaṃ accayena pubbanhasamayāṃ nivāsetvā pattacivaram ādāya yena tassā gahapatissa vā gahapatiputtassa vā nivesanaṃ ten' upasaṅkamati, upasaṅkamitvā paṇṇatte āsane nisidati, tam enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evaṃ hoti; sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, aho vata māyaṃ gahapati vā gahapatiputto vā āyatim pi evarūpena paṇitena piṇḍapātena pariviseyyāti, evaṃ pi 'ssa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādinavaddassāvī nissaraṇapaṇṇo paribhuñjati. Tam kim maññasi Jīvaka: api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetiti. — No h' etaṃ bhante. — Nānu so Jīvaka bhikkhu tasmim samaye anavajjaṃ yeva āhāraṃ āhāretiti. — Evaṃ bhante. Sutaṃ me taṃ bhante: Brahmā upekhāvihārī ti. Tam me idaṃ bhante Bhagavā sakki dīṭṭho, Bhagavā hi bhante upekhāvihārī ti. — Yena kho Jīvaka rāgena yena dosena yena mohena vihesāvā assa aratīvā assa paṭighavā assa so rāgo so doso so moho Tathāgatassa pahīno uccinnamūlo tālāvattukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idaṃ sandhāya bhāsitaṃ anujānāmi

te etan - ti. — Etad - eva kho pana me bhante sandhāya bhāsitaṃ.

Yo kho Jivaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāpaṃ ārabhati so pañcahi thānehi bahum apuññaṃ pasavati: Yam - pi so evam - āha: gacchatha amukaṃ nāma pāpaṃ ānethāti, iminā pathamena thānena bahum apuññaṃ pasavati; yam - pi so pāpo galappavedhakena āsiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena thānena bahum apuññaṃ pasavati; yam - pi so evam - āha: gacchatha imeṃ pāpaṃ ārabhathāti, iminā tatiyena thānena bahum apuññaṃ pasavati; yam - pi so pāpo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena thānena bahum apuññaṃ pasavati; yam - pi so Tathāgataṃ vā Tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena thānena bahum apuññaṃ pasavati. Yo kho Jivaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāpaṃ ārabhati so imehi pañcahi thānehi bahum apuññaṃ pasavatīti. Evam vutte Jivako Komārabhaeco Bhagavantaṃ etad - avoca: Acchariyaṃ bhante, abhutaṃ bhante. Kappiyaṃ vata bhante bhikkhū āhāraṃ āhārenti, anavaḍḍhaṃ vata bhante bhikkhū āhāraṃ āhārenti. Abhikkantaṃ bhante, abhikkantaṃ bhante — pe — upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pūṇupetaṃ saraṇagataṃ - ti.

JĪVAKASUTTANTAM PAŚCAMAN.

56.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Nālandāyaṃ viharati Pāvārikambavane. Tena kho pana samayena Nigāṇṭho Nātaputto Nālandāyaṃ paṭivasati mahatiyā nigāṇṭha-parisāya saddhīm. Atha kho Dighatapassī nigāṇṭho Nālandāyaṃ pindāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena Pāvārikambavanaṃ yena Bhagavā ten' upasaṅkami,

upasaṅkamitvā Bhagavatā saddhīm sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitāṃ kho Dighatapassīṃ nigaṇṭhaṃ Bhagavā etad'avoca: Samvijjante kho Tapassī āsanāni, sace ākaṅkhasi nisidāti. Evaṃ vutte Dighatapassī nigaṇṭho aññatarāṃ nīcaṃ āsanāṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dighatapassīṃ nigaṇṭhaṃ Bhagavā etad'avoca:

Katī pana Tapassī Nigaṇṭho Nātaputto kammāni paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Na kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa kammaṃ kamman'ti paṇṇāpetuṃ, dandaṃ dandaṃ'ti kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa paṇṇāpetuṃ'ti. — Katī pana Tapassī Nigaṇṭho Nātaputto dandaṃ paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Tiṇi kho āvuso Gotama Nigaṇṭho Nātaputto dandaṃ paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ kāyadandaṃ vacidandaṃ manodandaṃ'ti. — Kiṃ pana Tapassī aññad'eva kāyadandaṃ aññaṃ vacidandaṃ aññaṃ manodandaṃ'ti. — Aññad'eva āvuso Gotama kāyadandaṃ aññaṃ vacidandaṃ aññaṃ manodandaṃ'ti. — Imesaṃ pana Tapassī tiṇṇaṃ dandaṇaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kataṃ dandaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyadandaṃ yadi vā vacidandaṃ yadi vā manodandaṃ'ti. — Imesaṃ kho āvuso Gotama tiṇṇaṃ dandaṇaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadandaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidandaṃ no tathā manodandaṃ'ti. — Kāyadandaṃ'ti Tapassī vadesi. — Kāyadandaṃ'ti āvuso Gotama vadāmi. — Kāyadandaṃ'ti Tapassī vadesi. — Kāyadandaṃ'ti āvuso Gotama vadāmi. — Kāyadandaṃ'ti Tapassī vadesi. — Kāyadandaṃ'ti āvuso Gotama vadāmi. Iti ha Bhagavā Dighatapassīṃ nigaṇṭhaṃ imasmiṃ kathavattṭhusmiṃ yāvattatīyakam patitṭhapesi.

Evam vutte Dīghatapassī nigaṇṭho Bhagavantam etad-
avoca: Tvaṃ paṇ' āvuso Gotama kati dandāni paññāpesi
pāpassa kammaassa kiriyāya pāpassa kammaassa pavattiyaṃ ti.
— Na kho Tapassī āciṇṇam Tathāgatassa dandaṃ dandaṃ ti
paññāpetum: kammaṃ kammaṃ ti kho Tapassī āciṇṇam
Tathāgatassa paññāpetum ti. — Tvaṃ paṇ' āvuso Gotama
kati kammāni paññāpesi pāpassa kammaassa kiriyāya pāpassa
kammaassa pavattiyaṃ ti. — Tiṇi kho ahaṃ Tapassī kammāni
paññāpemi pāpassa kammaassa kiriyāya pāpassa kammaassa
pavattiyaṃ, seyyathidaṃ kāyakammaṃ vacikammaṃ mano-
kammaṃ ti. — Kiṃ paṇ' āvuso Gotama aññad'eva kāya-
kammaṃ aññam vacikammaṃ aññam manokammaṃ ti. —
Aññad'eva Tapassī kāyakammaṃ aññam vacikammaṃ aññam
manokammaṃ ti. — Imesaṃ paṇ' āvuso Gotama tiṇṇam
kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisittihānaṃ
katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kam-
massa kiriyāya pāpassa kammaassa pavattiyaṃ, yadi vā kāya-
kammaṃ yadi vā vacikammaṃ yadi vā manokammaṃ ti. —
Imesaṃ kho ahaṃ Tapassī tiṇṇam kammānaṃ evaṃ paṭivi-
bhattānaṃ evaṃ paṭivisittihānaṃ manokammaṃ mahāsāvajja-
taraṃ paññāpemi pāpassa kammaassa kiriyāya pāpassa kam-
massa pavattiyaṃ, no tathā kāyakammaṃ no tathā vaci-
kammaṃ ti. — Manokammaṃ ti āvu-o Gotama vadesi. —
Manokammaṃ ti Tapassī vadāmi — pe —. Manokammaṃ ti
āvuso Gotama vadesi. — Manokammaṃ ti Tapassī vadāmi.
Itiha Dīghatapassī nigaṇṭho Bhagavantam imasmiṃ kathā-
vatthussmiṃ yāvatatīyakarū patitthāpetvā utthāy' āsanā yena
Nigaṇṭho Nātaputto ten' upasaṅkami.

Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā
mahatiyā gihīparisāya saddhiṃ nisīno hoti bālakiniyā Upāli-
panukhāya. Addasā kho Nigaṇṭho Nātaputto Dīgha-
tapassīṃ nigaṇṭhaṃ dūrato va āgacchantaṃ, divāna Dīgha-
tapassīṃ nigaṇṭhaṃ etad-avoca: Handa kuto nu tvaṃ Tapassī
āgacchasi divā divassāti. — Ito hi kho ahaṃ bhante āga-
cchāmi samanassa Gotamassa santikā ti. — Aha pana te
Tapassī samanena Gotamena saddhiṃ kociḍ'eva kathāsaṃlāpo

ti. — Ahu kho me bhante samaṇena Gotamena saddhiṃ kociḍ'eva kathāsallāpo ti. — Yathākathaṃ pana te Tapassi ahu samaṇena Gotamena saddhiṃ kociḍ'eva kathāsallāpo ti. Atha kho Dighatapassi nigaṇṭho yāvatako ahosi Bhagavatā saddhiṃ kathāsallāpo taṃ sabbam Nigaṇṭhassa Nātaputtassa ārocesi. Evaṃ vutte Nigaṇṭho Nātaputto Dighatapassinā nigaṇṭhaṃ etad'avoca: Sādhu sādhu Tapassi, yathā taṃ sutavataṃ sāvakena samma-d'eva satthu sāsanaṃ ājānantena evam-evam Dighatapassinā nigaṇṭhena samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodaṇḍo imassa evam oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti.

Evaṃ vutte Upāli gaḥapati Nigaṇṭhaṃ Nātaputtaṃ etad'avoca: Sādhu sādhu bhante Tapassi, yathā taṃ sutavataṃ sāvakena samma-d'eva satthu sāsanaṃ ājānantena evam-evam bhaddantena Tapassinā samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodaṇḍo imassa evam oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. Sace me samano Gotamo tathā patitthissati yathā bhaddantena Tapassinā patitthāpitaṃ, seyyathā pi nāma balavā puriso dighalomikaṃ elakaṃ lomesu gaḥetvā ākaddheyya parikaddheyya samparikaddheyya evam-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaddhissāmi samparikaddhissāmi; seyyathā pi nāma balavā sonḍikākammakaro mahantaṃ sonḍikākilaṇṇaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gaḥetvā ākaddheyya parikaddheyya samparikaddheyya evam-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaddhissāmi samparikaddhissāmi; seyyathā pi nāma balavā sonḍikādhutto vālaṃ kaṇṇe gaḥetvā odhuneyya niddhuneyya nicchādeyya evam-evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhu-

nissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuṣāro saṭṭhihāyano gambhīraṃ pokkharaniṃ ogāhitvā saṇḍhovikaṃ nāma kilītaṃ kilīti evaṃ evāhaṃ samanāṃ Gotamaṃ saṇḍhovikaṃ maṇe kilītaṃ kilīssāmi. Handa cāhaṃ bhante gacchāmi samanassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. — Gaccha tvaṃ gahapati samanassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samanassa Gotamassa vādaṃ āropeyyaṃ Dighatapassi vā nigaṇṭho tvaṃ vā ti.

Evam vutte Dighatapassi nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samanassa Gotamassa vādaṃ āropeyya; samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. — Atthānaṃ kho etaṃ Tapassi anavakāso yaṃ Upāli gahapati samanassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upāliassa gahapatiassa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samanassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samanassa Gotamassa vādaṃ āropeyyaṃ Dighatapassi vā nigaṇṭho tvaṃ vā ti. Dutiyam pi kho — pe — tatiyam pi kho Dighatapassi nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samanassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. — Atthānaṃ kho etaṃ Tapassi anavakāso yaṃ Upāli gahapati samanassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upāliassa gahapatiassa sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samanassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samanassa Gotamassa vādaṃ āropeyyaṃ Dighatapassi vā nigaṇṭho tvaṃ vā ti.

Evam bhante ti kho Upāli gahapati Nigaṇṭhassa Nātaputtaassa paṭissutvā utthāy' āsanaṃ Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanaṃ

yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Upāli gahapati Bhagavantam etad' avoca: Āgamā nu khv' idha bhante Dighatapassī nigaṇṭho ti. — Āgamā khv' idha gahapati Dighatapassī nigaṇṭho ti. — Ahu pana te bhante Dighatapassinā nigaṇṭhena saddhiṃ kociḍ' eva kathāsallāpo ti. — Ahu kho me gahapati Dighatapassinā nigaṇṭhena saddhiṃ kociḍ' eva kathāsallāpo ti. — Yathākathaṃ pana te bhante ahu Dighatapassinā nigaṇṭhena saddhiṃ kociḍ' eva kathāsallāpo ti. Atha kho Bhagavā yāvatako abosi Dighatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ Upālissa gahapatissa ārocesi. Evaṃ vutte Upāli gahapati Bhagavantam etad' avoca: Sādhū sādhū bhante Tapassī, yathā taṃ sutavatā sāvakena samma' d' eva satthu sāsanaṃ sījānantaṃ evaṃ evaṃ Dighatapassinā nigaṇṭhena Bhagavato byākataṃ, kiṃ hi soḷhati chayo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. — Sacce kho tvaṃ gahapati sacce patitthāya manteyyāsi siyā no ettha kathāsallāpo ti. — Sacce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti.

Taṃ kim' maññasi gahapati; idh' assa nigaṇṭho ābādhiko dukkhito bāḷhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī, so sītodakam alabhamāno kālaṃ kareyya. Imassa pana gahapati Nigaṇṭho Nātaputto katthūpapattiṃ paññāpetiti. — Atthi bhante Manosattā nāma devā, tattha so upapajjati, taṃ kiṃsa hetu: asu hi, bhante manopaṭibaddho kālaṃ karotiti. — Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimāni pacchimena vā purimaṃ. Bhāsita kho pana te gahapati esā vāca: sacce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiṃcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. — Taṃ kim' maññasi

gahapati: idh' assa nigantho cātuyāmasamvarasamvuto sabba-
vāriyārito sabbavāriyuto sabbavāridhuto sabbavāriphuṭo, so
abhiikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ
āpādeti. Imassa pana gahapati Nigantho Nātaputto kaṃ
vipākaṃ paññāpetitti. — Asañcetanikaṃ bhante Nigantho
Nātaputto no mahāsāvajjaṃ paññāpetitti. — Sacce pana gaha-
pati cetetitti. — Mahāsāvajjaṃ bhante hotitti. — Cetanaṃ
pana gahapati Nigantho Nātaputto kismiṃ paññāpetitti. —
Manodaṇḍasmiṃ bhante ti. — Gahapati gahapati, manas-
karitvā kho gahapati byākarohi, na kho te sandhiyati puri-
mena vā pacchimāṃ pacchimena vā purimaṃ. Bhāsitaṃ kho
pana te gahapati esā vācā; sacce ahaṃ bhante patitthāya
mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi
bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahā-
sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa
pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti.

Taṃ kim-maññasi gahapati: ayaṃ Nālandā iddhā e'
eva phitā ca, bahujanā ākinnamanussā ti. — Evaṃ bhante,
ayaṃ Nālandā iddhā e' eva phitā ca, bahujanā ākinna-
manussā ti. — Taṃ kim-maññasi gahapati: idha puriso
āgaccheyya nkkhittāsiko, so evaṃ vadeyya: Ahaṃ yāvatikā
imissā Nālandāya pāṇā te ekena khaṇena ekena muhuttena
ekamaṃsakhalāṃ ekamaṃsapuñjaṃ karissāmiti. Taṃ kim-
maññasi gahapati: pahoti nu kho so puriso yāvatikā imissā
Nālandāya pāṇā te ekena khaṇena ekena muhuttena eka-
maṃsakhalāṃ ekamaṃsapuñjaṃ kātun ti. — Dasa pi bhante
purisā vīsatiṃ pi purisā tiṃsam pi purisā cattārisam pi
purisā paññāsam pi purisā na ppahonti yāvatikā imissā
Nālandāya pāṇā te ekena khaṇena ekena muhuttena eka-
maṃsakhalāṃ ekamaṃsapuñjaṃ kātun, kiṃ hi sobhati eko
chavo puriso ti. — Taṃ kim-maññasi gahapati: idh' āga-
cheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto, so
evaṃ vadeyya: Ahaṃ imaṃ Nālandaṃ ekena manopadosena
bhasmaṃ karissāmiti. Taṃ kim-maññasi gahapati: pa-
hoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ ceto-
vasippatto imaṃ Nālandaṃ ekena manopadosena bhasmaṃ

kāṭun-ti. — Dasa pi bhante Nālandā viṣaṭṭim pi Nālandā tiṃsaṃ pi Nālandā cattārisaṃ pi Nālandā paññāsaṃ pi Nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ ceto-vasippatto ekena manopadosena bhasmaṃ kātum, kiṃ hi so bhūti ekā chavā Nālandā ti. — Gahapati gahapati, manasikarivā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho pana te gahapati esā vācā: saṃce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahā-sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vaciḍaṇḍo no tathā manodaṇḍo ti. — Taṃ kim mañasi gahapati: sutam te: Daṇḍakāraṇṇaṃ Kālīṅgāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan-ti. — Evaṃ bhante, sutam me: Daṇḍakāraṇṇaṃ Kālīṅgāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan-ti. — Taṃ kim mañasi gahapati: kinti te sutam: kena taṃ Daṇḍakāraṇṇaṃ Kālīṅgāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan-ti. — Sutam meṭam bhante: isiṇaṃ manopadosena taṃ Daṇḍakāraṇṇaṃ Kālīṅgāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan-ti. — Gahapati gahapati, manasikarivā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho pana te gahapati esā vācā: saṃce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti.

Parimen' evāhaṃ bhante opammaṇa Bhagavato attamaṇo abbiraddho, api cāhaṃ imāni Bhagavantaṃ vicitrāni paṭhapatiḥhānāni sotukāmo evāhaṃ Bhagavantaṃ paccanīkātabhaṃ amaññissaṃ. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeya, paticchantaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, ndhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintiti, evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantaṃ sarapaṃ gacchāmi

dhammañ-ca bhikkhusaṅghañ-ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇagatan-ti.

Anuviccakāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. — Iminā p' ahaṃ bhante Bhagavato bhūyosomattāya attamaṇo abhiraddho yaṃ maṃ Bhagavā evaṃ āha: Anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. Maṃ hi bhante aṇṇatitthiyā sāvakaṃ labhivā kevalakappaṃ Nālandaṃ paṭākaṃ parihareyyuṃ: Upāl' amhākaṃ gahapati sāvakattūpagato ti. Atha ca pana maṃ Bhagavā evaṃ āha: Anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. Esāhaṃ bhante dutiyam-pi Bhagavantam saraṇaṃ gacchāmi dhammañ-ca bhikkhusaṅghañ-ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇagatan-ti.

Digharattaṃ kho te gahapati niganthānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbhaṃ maññeyyāsi. — Iminā p' ahaṃ bhante Bhagavato bhūyosomattāya attamaṇo abhiraddho yaṃ maṃ Bhagavā evaṃ āha: Digharattaṃ kho te gahapati niganthānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbhaṃ maññeyyāsi. Sutaṃ mūtaṃ bhante: Samaṇo Gotamo evaṃ āha: mayham-eva dānaṃ dātabbhaṃ na aṇṇesaṃ dānaṃ dātabbhaṃ, mayham-eva sāvakaṇaṃ dānaṃ dātabbhaṃ na aṇṇesaṃ sāvakaṇaṃ dānaṃ dātabbhaṃ, mayham-eva dinnam mahapphalaṃ na aṇṇesaṃ dinnam mahapphalaṃ, mayham-eva sāvakaṇaṃ dinnam mahapphalaṃ na aṇṇesaṃ sāvakaṇaṃ dinnam mahapphalaṃ-ti. Atha ca pana maṃ Bhagavā niganthesu-pi dāne samādapeti. Api ca bhante mayam-ettha kulāṃ jānissāma. Esāhaṃ bhante tatiyam-pi Bhagavantam saraṇaṃ gacchāmi dhammañ-ca bhikkhusaṅghañ-ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇagatan-ti.

Atha kho Bhagavā Upālissa gahapatissa ānupubbikathaṃ kathesi, seyyathidaṃ dānakathaṃ silakathaṃ saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aṇṇāsi Upālissa gahapatin

kallacittāṃ mudhecittāṃ vinivaragacittāṃ udaggacittāṃ pasannacittāṃ atha yā buddhānaṃ sāmuccāmsikā dhammadesanā taṃ pakāsesi: dukkhāṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhāṃ vatthāṃ apagatakāḷakaṃ samma d'eva rajanāṃ patigaṇheyya, evaṃ evaṃ Upālissa gahapatissa taṃ iṃsaṃ yeva āsane virajāṃ vītamalaṃ dhammacakkhuṃ udapādi; yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. Atha kho Upālī gahapati ditthadhammo pattadhammo viditadhammo pariyogūhadhammo tinnaviññicceho vigatakathaṃ-katho vesārajappatto aparappaccayo satthusāsana Bhagavantāṃ etad'avoca: Handa ca dāni mayāṃ bhante gacchāma, bahukiccā mayāṃ bahukaraṇiyyā ti. — Yassa dāni tvaṃ gahapati kālaṃ maññasīti.

Atha kho Upālī gahapati Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā Bhagavantāṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ ten' upasaṅkami, upasaṅkamitvā dovārikaṃ āmantesi: Ajjatagge samma dovārika āvarāmi dvāraṃ nī-
 aṭṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace koci nigaṇṭho āgacchati taṃ enaṃ tvaṃ evaṃ vadeyyāsi: tiṭṭha bhante, mā pāvisi, ajjatagge Upālī gahapati samapassa Gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena aṭṭho etth' eva tiṭṭha, etth' eva te āharissantīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paccassosi.

Assosi kho Dighatapassī nigaṇṭho: Upālī kira gahapati samapassa Gotamassa sāvakattaṃ upagato ti. Atha kho Dighatapassī nigaṇṭho yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etad'avoca: Sutaṃ mētaṃ bhante: Upālī kira gahapati samapassa Gotamassa sāvakattaṃ upagato ti. — Aṭṭhānaṃ kho etaṃ Tapassī anavakāso yaṃ Upālī gahapati samapassa Gotamassa sāvakattaṃ upagaccheyya, tūhaṃ ca kho etaṃ vijjati yaṃ samāno Gotamo Upālissa gahapatissa sāvakattaṃ upagacchey-

yāti. Dutiyam pi kho — pe — tatiyam pi kho Dighatapassi nigantho Nigantham Nātaputtam etad avoca: Sutam mētam bhante: Upāli kira gahapati samanassa Gotamassa sāvakattam upagato ti. — Atthānam kho etam Tapassi anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya, thāna ca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. — Handāham bhante gacchāmi yāva jānāmi yadi vā Upāli gahapati samanassa Gotamassa sāvakattam upagato yadi vā no ti. — Gaccha tvam Tapassi jānāhi yadi vā Upāli gahapati samanassa Gotamassa sāvakattam upagato yadi vā no ti.

Atha kho Dighatapassi nigantho yena Upālissa gahapatissa nivesanam ten' upasaṅkami. Addasā kho dovāriko Dighatapassim nigantham dūrato va āgacchantam, disvāna Dighatapassim nigantham etad avoca: Titttha bhante, mā pavisi, ajjatagge Upāli gahapati samanassa Gotamassa sāvakattam upagato, āvataṃ dvāram niganthānam niganthinam, anāvataṃ dvāram Bhagavato bhikkhūnam bhikkhūnam upāsakūnam upāsikūnam; sacc' te bhante piṇḍakena attho etth' eva titttha, etth' eva te āharissantiti. Na me āvuso piṇḍakena attho ti vatvā tato paṇivattitvā yena Nigantho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigantham Nātaputtam etad avoca: Saccam yeva kho bhante yam Upāli gahapati samanassa Gotamassa sāvakattam upagato. Etam kho te aham bhante nālattham: na kho mētam bhante ruocati yam Upāli gahapati samanassa Gotamassa vādam āropēyya, samaṇo hi bhante Gotamo māyāvi, āvattaniṃ māyam jānāti yāya aññatitthiyānam sāvake āvattetiti. Āvatto kho te bhante Upāli gahapati samanassa Gotamassa āvattaniyū māyāyati. — Atthānam kho etam Tapassi anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya, thāna ca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Dutiyam pi kho — pe — tatiyam pi kho Dighatapassi nigantho Nigantham Nātaputtam etad avoca: Saccam yeva kho bhante yam Upāli gahapati samanassa Gotamassa sāvakattam

upagato. Etam kho te aham bhante nālattham: na kho mētam bhante raccati yam Upāli gahapati samanassa Gotamassa vādam āropeyya, samaṇo hi bhante Gotamo māyāvi, āvattanim māyam jānāti yāya aññatitthiyānam sāvake āvatteti. Āvaṭṭo kho te bhante Upāli gahapati samanena Gotamena āvattaniyā māyāyati. — Atthānam kho etam Tapassi anuvakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya, thānam ca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyya. Handa cāham Tapassi gacchāmi yāva samam yeva jānāmi yadi vā Upāli gahapati samanassa Gotamassa sāvakattam upagato yadi vā no ti.

Atha kho Nigantho Nātaputto mahatiyā niganthaparisāya saddhiṃ yena Upālissa gahapatissa nivesanam ten' upasaṅkami. Addasā kho dovāriko Nigantham Nātaputtam dūrato va āgacchantam, disvāna Nigantham Nātaputtam etad'avoca: Titttha bhante, mā pāvisi, ajjatagge Upāli gahapati samanassa Gotamassa sāvakattam upagato, āvaṭṭam dvāram niganthānam niganthīnam, anāvaṭṭam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikūnam; sace te bhante piṇḍakena attho etth' eva titttha, etth' eva te āharissantiti. — Tena hi samma dovārika yena Upāli gahapati ten' upasaṅkama, upasaṅkamitvā Upālīm gahapatīm evam vadehi: Nigantho bhante Nātaputto mahatiyā niganthaparisāya saddhiṃ bahidvārakotthake thito, so te dassanakāmo ti. Evaṃ bhante ti kho dovāriko Niganthassa Nātaputtassa paṭissutvā yena Upāli gahapati ten' upasaṅkami, upasaṅkamitvā Upālīm gahapatīm etad'avoca: Nigantho bhante Nātaputto mahatiyā niganthaparisāya saddhiṃ bahidvārakotthake thito, so te dassanakāmo ti. — Tena hi samma dovārika majjhimāya dvārasālāya āsanāni paññāpehiti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññāpetvā yena Upāli gahapati ten' upasaṅkami, upasaṅkamitvā Upālīm gahapatīm etad'avoca: Paññattāni kho te bhante majjhimāya dvārasālāya āsanāni, yassa dāni kalam maññasiti. Atha kho Upāli gahapati yena

majjhimā dvārasālā ten' upasaṅkami, upasaṅkamitvā yaṃ tattha āsanam aggaṃ - ca seṭṭhaṃ - ca uttamaṃ - ca paṇitaṃ - ca tattha nisīditvā dovārikam āmantesi: Tena hi samma dovārika yena Nigaṇṭho Nātaputto ten' upasaṅkama, upasaṅkamitvā Nigaṇṭham Nātaputtam evaṃ vadehi: Upāli bhante gahapati evam - āha: Pavissa kira bhante sace ākaṅkhasīti. Evam bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etad - avoca: Upāli bhante gahapati evam - āha: Pavissa kira bhante sace ākaṅkhasīti. Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhapaṇisāya saddhim yena majjhimā dvārasālā ten' upasaṅkami.

Atha kho Upāli gahapati yaṃ sudam pubbe va yato passati Nigaṇṭham Nātaputtam dūrato va āgacchantam divāna tato pacceggantvā yaṃ tattha āsanam aggaṃ - ca seṭṭhaṃ - ca uttamaṃ - ca paṇitaṃ - ca tam uttarāsaṅgena pamañjitvā pariggahetvā nisīdāpeti, so dāni yaṃ tattha āsanam aggaṃ - ca seṭṭhaṃ - ca uttamaṃ - ca paṇitaṃ - ca tattha sāmam nisīditvā Nigaṇṭham Nātaputtam etad - avoca: Saṃvijjante kho bhante āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Nigaṇṭho Nātaputto Upālīm gahapatīm etad - avoca: Ummatto si tvaṃ gahapati, datto si tvaṃ gahapati: gacchām' ahaṃ bhante samaṇassa Gotamassa vādam āropessāmīti gantvā mahatā si vādasanṅghātena paṭimukko āgato. Seyyathā pi gahapati puriso andahārako gantvā ubbhatehi andehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evam - eva kho tvaṃ gahapati: gacchām' ahaṃ bhante samaṇassa Gotamassa vādam āropessāmīti gantvā mahatā si vādasanṅghātena paṭimukko āgato. Āvaṭṭo si kho tvaṃ gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti.

Bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā. Piya me bhante nātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyūṃ piyānam - pi me assa nātisālohitānaṃ digharattam hitāya sukhāya. Sabbe ce pi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyūṃ sabbesaṇaṃ p' assa khattiyānaṃ digharattam

hitāya sukhāya. Sabbe ce pi bhante brāhmaṇā — pe — vessā — pe — suddā imāya āvaṭṭaniyā āvaṭṭeyyuṃ sabbesūnaṃ p' assa suddānaṃ digharattaṃ hitāya sukhāya. Sadevako ce pi bhante loko samārako sabrahmakako sassamaṇabrāhmaṇi pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇi pajāya sadevamanussāya digharattaṃ hitāya sukhāya. Tena hi bhante upamaṇ-te karissāmi, upamāya p' idh' ekacce viṇṇū purisā bhāsitaṃ attamaṃ ājānanti.

Bhūtapubbaṃ bhante aññatarassa brāhmaṇassa jippassa vuddhassa mahallakassa daharā māṇavikā pajāpati ahoṣi gabbhini upavijaññā. Atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakaṃ kiṇtvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Evaṃ vutte bhante so brāhmaṇo taṃ māṇavikaṃ etad'avoca: Agamehi tvaṃ bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpakaṃ kiṇtvā ānissāmi yo te kumārakassa kilāpanako bhavissatīti. Evaṃ pana tvaṃ bhoti kumārikaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpikaṃ kiṇtvā ānissāmi yā te kumārīkāya kilāpanikā bhavissatīti. Dutiyam-pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakaṃ kiṇtvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Dutiyam-pi kho bhante so brāhmaṇo taṃ māṇavikaṃ etad'avoca: Agamehi tvaṃ bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpakaṃ kiṇtvā ānissāmi yo te kumārakassa kilāpanako bhavissatīti; sace pana tvaṃ bhoti kumārikaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpikaṃ kiṇtvā ānissāmi yā te kumārīkāya kilāpanikā bhavissatīti. Tatiyam-pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakaṃ kiṇtvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkatacchāpakaṃ kiṇtvā ānetvā taṃ māṇavikaṃ etad'avoca: Ayaṇ-te bhoti āpaṇā makkatac-

chāpako kīritvā ānito yo te kumārakassa kilāpanako bhavissatīti. Evaṃ vutte bhante sā mānavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa imaṃ makkatacchāpakam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama, upasaṅkamitvā Rattapāṇim rajakaputtaṃ evaṃ vadehi: Iecchāmi' ahaṃ samma Rattapāṇi imaṃ makkatacchāpakam pitāvalepanam nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhato bhāgavimattṭhan'ti. Atha kho bhante so brāhmaṇo tassa mānavikāya sāratto paṭibaddhacitto taṃ makkatacchāpakam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama, upasaṅkamitvā Rattapāṇim rajakaputtaṃ etad'avoca: Iecchāmi' ahaṃ samma Rattapāṇi imaṃ makkatacchāpakam pitāvalepanam nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhato bhāgavimattṭhan'ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etad'avoca: Ayam kho te bhante makkatacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo ti. Evaṃ eva kho bhante bālānaṃ niganthānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo no vimajjanakkhamo. Atha kho bhante so brāhmaṇo aparena samayena navam dussayugam ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama, upasaṅkamitvā Rattapāṇim rajakaputtaṃ etad'avoca: Iecchāmi' ahaṃ samma Rattapāṇi imaṃ navam dussayugam pitāvalepanam nāma raṅgajātaṃ raṅjitaṃ ākoṭitapaccākoṭitaṃ ubhato bhāgavimattṭhan'ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇaṃ etad'avoca: Idam kho te bhante navam dussayugam raṅgakkhamaṃ c' eva ākoṭanakkhamaṃ ca vimajjanakkhamaṃ cāti. Evaṃ eva kho bhante tassa Bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo c' eva paṇḍitānaṃ no bālānaṃ anuyogakkhamo ca vimajjanakkhamo cāti.

Sarājikā kho taṃ gahapati parisā evaṃ jānāti: Upāli gahapati Niganthassa Nātaputtassa sāvako ti; kassa taṃ gahapati sāvakaṃ dhāremāti. Evaṃ vutte Upāli gahapati utthāy' āsanā ekaṃsaṃ uttarāsaṅgam karitvā yena Bhagavā

ten' añjaliṃ paṇāmetvā Nigaṇṭhah Nāṭayuttamī etad-avoca:
Tena hi bhante sunohi yassāham sāvako:

Dhīrassa vigatamohassa pabbinnakhilassa vijitavijayassa
anighassa susamaccittassa vuddhasilassa sādhu-paññassa
vessantarassa vimlassa Bhagavato tassa sāvako 'ham' asmi.

Akathamkathissa tusitassa vantalokāmisassa muditaassa
katasamanassa manujassa antimasārirassa narassa
anomanassa virajassa Bhagavato tassa sāvako ham-asmi

Asaṁsayassa kuḷassa venayikassa sārathivarassa
anuttarassa raciradhammassa nikkāṅkhassa paḥāsakarassa
mānucchidaassa virassa Bhagavato tassa sāvako Naṁ asmi.

Nisabhassa appameyyassa gambhirassa monaputtassa
khemamkarassa vedassa dhammatthassa samivutattassa
sugātiṇassa muttassa Bhagavato tassa sāvako 'ham-asmi.

Nāgassa pāntasenassa khīpasamīyojanassa muttasā
paṭimantakassa dhonassa pāmadhājassa vītārūgassa
dantassa nippapañcassa Bhagavato tassa sāvakō 'ham-asmi.

Iśaśattamassa akūḥassa tevijjassa brahmapattassa
nāhiṭṭakassa padakassa paṇṇaddhassa viditavedassa
purindadassa saṅkassa Bhagavato tassa sāvako 'ham' asmi.

Ariyassa bhāvitattassa paṭtipattassa veyyakaraṇassa
saṁmato vipassīssa anabhinatassa no apanataṇṇa
anujassa vasippattassa Bhagavato tassa sāvako 'ham' asmi.

Sammagatassa jhāyissa ananugatantarassa suddhassa
 asitassa appahinassa pavivittassa aggapattassa
 tinnassa taravantassa Bhagavato tassa sāvako 'ham'-sami

Santassa bhūripaññassa mahāpaññassa vitalohassa.
tathāgatassa sugatassa appatipuggalassa aamassa
visāradassa nipunassa Bhagavato tassa sāvako 'ham' aami.

Tanhuccchidassa buddhassa vitadhūmassa anupalittassa
 ālunneyyassa yakkhassa uttamapuggalassa atulassa
 mahato vasaggapattissa Bhagavato tassa sāyako ham-asmiti.

Kadā saññūhā pana te gahapati ime samāṇassa Gota-
massa vaṇṇū ti. — Sevyaṭṭhā pi bhaṇte pāṇāpupphānaṃ mahā

puppharūsi, tam enaṃ dakkho mālākāro vā mālākārantevāsi
vā vicitraṃ mālāṃ gantheyya, evaṃ eva kho bhante so
Bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi bhante vaṇṇā-
rūhassa vaṇṇaṃ na karissatīti.

Atha kho Nigāṇṭhassa Nātaputtassa Bhagavato sakkāraṃ
ssahamānassa tatthi' eva uḥhaṃ lobitaṃ mukhato uggaṇṇhīti.

UPĀLISUTTANTAM CHATTHAM.

57.

Evam me sutaṃ. Ekam sammyaṃ Bhagavā Koliyēsu
viharaṭi; Haliddavasaṇaṃ nāma Koliyānaṃ nigamo. Atha
kho Puṇṇo ca Koliyaputto govatiko acelo ca Seniyo kukkura-
vatiko yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā
Puṇṇo Koliyaputto govatiko Bhagavantaṃ abhivādetvā ekam-
antaṃ nisīdi, acelo pana Seniyo kukkuravatiko Bhagavatā
saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ viti-
sāretvā kukkuro va paṭikujjivā ekamantaṃ nisīdi. Ekam-
antaṃ nisinna kho Puṇṇo Koliyaputto govatiko Bhaga-
vantaṃ etad' avoca: Ayaṃ bhante acelo Seniyo kukkura-
vatiko dukkarakārako, chamānikkhitaṃ bhaṇjati, tassa taṃ
kukkuravataṃ diḡharattaṃ samattaṃ samādiṇṇaṃ, tassa kā
gati ko abhisamparāyo ti. — Alaṃ Puṇṇa, tiṭṭhat' etaṃ,
mā maṃ etaṃ pucchīti. — Dutiyam' pi kho — pe — tati-
yam' pi kho Puṇṇo Koliyaputto govatiko Bhagavantaṃ etad'-
avoca: Ayaṃ bhante acelo Seniyo kukkuravatiko dukkara-
kārako, chamānikkhitaṃ bhaṇjati, tassa taṃ kukkuravataṃ
diḡharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gati ko abhi-
samparāyo ti. — (Addhā kho te ahaṃ Puṇṇa na labhāmi:
alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti, api ca te
ahaṃ byākarissāmi. Idha Puṇṇa ekacco kukkuravataṃ
bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasilaṃ bhāveti
paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ

abbokinnam, kukkurākappam bhāveti paripunnam abbokinnam. So kukkuravatam bhāvetvā paripunnam abbokinnam, kukkurasilam bhāvetvā paripunnam abbokinnam, kukkuracittam bhāvetvā paripunnam abbokinnam, kukkurākappam bhāvetvā paripunnam abbokinnam, kāyassa bheda parammarapā kukkurānam saḥabyatam upapajjati. Sace kho pañassa evaṃ dīṭṭhi hoti: iminā 'haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviṣṣāmi devanātarō vā tisāssa hoti micchādīṭṭhi. Micchādīṭṭhissa kho ahaṃ Puṇṇa dvinnam gatinam aṅghataram gatiṃ vadāmi: nirayam vā tiracchānāyoniṃ vā. Iti kho Puṇṇo sampajjamānam kukkuravatam kukkurānam saḥabyatam upaneti, vipajjamānam nirayaṃ ti.

Evaṃ vutte acelo Seniyo kukkuravatiko parodi assūni pavattesi. Atha kho Bhagavā Puṇṇam Koliyaputtam govatikam etaḍ'avoca: Etaṃ kho te ahaṃ Puṇṇa nālattham: alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti. — Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evaṃ āha. Api ca me idaṃ bhante kukkuravatam dīgharattam samattam samādiṇṇam. Ayaṃ bhante Puṇṇo Koliyaputto govatiko, tassa taṃ govatam dīgharattam samattam samādiṇṇam, tassa kā gati ko abhisamparāyo ti. — Alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti. Dutiyam pi kho — pe — tatiyam pi kho acelo Seniyo kukkuravatiko Bhagavantam etaḍ'avoca: Ayaṃ bhante Puṇṇo Koliyaputto govatiko, tassa taṃ govatam dīgharattam samattam samādiṇṇam, tassa kā gati ko abhisamparāyo ti. — Addhā kho te ahaṃ Seniya na labhāmi: alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti, api ca te ahaṃ byākarissāmi. Idha Seniya ekacco govatam bhāveti paripunnam abbokinnam, gosilam bhāveti paripunnam abbokinnam, gocittam bhāveti paripunnam abbokinnam, gavākappam bhāveti paripunnam abbokinnam. So govatam bhāvetvā paripunnam abbokinnam, gosilam bhāvetvā paripunnam abbokinnam, gocittam bhāvetvā paripunnam abbokinnam, gavākappam bhāvetvā paripunnam abbokinnam, kāyassa bheda parammarapā gunnam saḥabyatam upapajjati. Sace

kho pan' assa evaṃ dīṭṭhi hoti: iminā 'haṃ sileṇa vā vatena vā tapeṇa vā brahmacariyena vā devo yā bhavissāmi devaṇṇatara vā ti, sā 'ssa hoti micchādīṭṭhi. Micchādīṭṭhiṣṣa kho ahaṃ Seniya dvinnāṃ gatināṃ aṇṇatarāṃ gatiṃ vadāmi: nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho Seniya sampajjamānaṃ govataṃ gunnaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayaṃ ti.

Evam' rutte Puṇṇo Koliyaputto govatiko parodi assūni pavatessi. Atha kho Bhagavā acelaṃ Seniyaṃ kukkuravatikaṃ etad' avoca: Etaṃ kho te ahaṃ Seniya nālatthaṃ: alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchhi. — Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evam' āha. Api ca me idaṃ bhante govataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ. Evam' passanno ahaṃ bhante Bhagavati: pahoti Bhagavā tathā dhammaṃ desetum' yathā ahaṃ 'c' ev' imaṃ govataṃ pajahēyyaṃ nyaṃ ca acelo Seniya kukkuravatiko taṃ kukkuravataṃ pajahēyyāti. — Tena hi Puṇṇa supāhi sūdhukaṃ manasikarohi, bhāsissāmi ti. Evam' bhante ti kho Puṇṇo Koliyaputto govatiko Bhagavato pacassesi. Bhagavā etad' avoca:

Cattār' imāni Puṇṇa kammāni mayā sayāṃ abhiññā sacchikavā payeditāni, katamāni cattārī: Atthi Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi Puṇṇa kammaṃ sukkaṃ sukkavipākaṃ, atthi Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi Puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkavipākaṃ kammaṃ kammakkhayaṃ samvattati. Katamaṃ ca Puṇṇa kammaṃ kaṇhaṃ kaṇhavipākaṃ: Idha Puṇṇa ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti sabyābajjhaṃ vacisaṅkhāraṃ abhisāṅkharoti sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ vacisaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhaṃ lokaṃ upapajjati. Tam' enaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassa phusanti. So sabyābajjheli phassehi phutṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekantadukkhāṃ seyyathā pi sattā

nerayikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam'enaṃ phassā plusanti. Evaṃ p' abhāṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idam vuccati Puṇṇa kammaṃ kaṇham kaṇhavipākam. Katamaṃ' ca Puṇṇa kammaṃ sukkaṃ sukkavipākam: Idha Puṇṇa ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti abyābajjhaṃ vacisaṅkhāraṃ abhisaṅkharoti abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ vacisaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ lokam upapajjati. Tam'enaṃ abyābajjhaṃ lokam upapannam samānam abyābajjhā phassā plusanti. So abyābajjhehi phassehi phuttho samāno abyābajjhaṃ vedanaṃ vedeti ekāntasukham seyyathā pi devā Subhakiṇṇā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam'enaṃ phassā plusanti. Evaṃ p' abhāṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idam vuccati Puṇṇa kammaṃ sukkaṃ sukkavipākam. Katamaṃ' ca Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkvipākam: Idha Puṇṇa ekacco sabyābajjham'pi abyābajjham'pi kāyasaṅkhāraṃ abhisaṅkharoti sabyābajjham'pi abyābajjham'pi vacisaṅkhāraṃ abhisaṅkharoti sabyābajjham'pi abyābajjham'pi manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjham'pi abyābajjham'pi kāyasaṅkhāraṃ abhisaṅkharitvā sabyābajjham'pi abyābajjham'pi vacisaṅkhāraṃ abhisaṅkharitvā sabyābajjham'pi abyābajjham'pi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjham'pi abyābajjham'pi lokam upapajjati. Tam'enaṃ sabyābajjham'pi abyābajjham'pi lokam upapannam samānam sabyābajjhā pi abyābajjhā pi phassā plusanti. So sabyābajjhehi pi abyābajjhehi pi phassehi phuttho samāno sabyābajjham'pi abyābajjham'pi vedanaṃ vedeti yokiṇṇam sukhadukkham seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam'enaṃ phassā plusanti. Evaṃ p' abhāṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idam vuccati Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkvipākam. Kata-

mañ-ca Punna kammañ akanhañ asukkañ akanhāsukka-
vipākañ kammañ kammakkhayaṃ saṁvattati: Tatra Punna
yam-idañ kammañ kaṇhañ kaṇhavipākañ tassa pahānāya
yā cetanā, yam-p' idañ kammañ sukkañ sukkavipākañ
tassa pahānāya yā cetanā, yam-p' idañ kammañ kaṇha-
sukkañ kaṇhasukkvipākañ tassa pahānāya yā cetanā, idañ
vuccati Punna kammañ akanhañ asukkañ akanhāsukka-
vipākañ kammañ kammakkhayaṃ saṁvattati. Imāni kho
Punna cattāri kammāni mayā sayam abhinnaṃ sacchikātvā
paveditāni.

Evam vutte Punno Koliyaputto govatiko Bhagavantañ
etaḍ avoca: Abhikkantañ bhante, abhikkantañ bhante,
Seyyathā pi bhante — pe — upāsakañ-maṃ Bhagavā dhā-
retu ajjatagge pāṇapetañ sarapagatañ-ti. Acelo pana Seniyo
kukkuravatiko Bhagavantañ etaḍ avoca: Abhikkantañ
bhante, abhikkantañ bhante. Seyyathā pi bhante nikojjitañ
vā ukkujjeya, paṭiechannañ vā vivareyya, mūlhassa vā
maggañ ācikkheyya, andhakāro vā telapajjotañ dhāreyya:
cakkhumanta rūpāni dakkhenti, evaṃ evaṃ Bhagavatā
anekapariyāyena dhammo pakāsito. Esāhañ bhante Bhaga-
vantañ sarapañ gacchāmi dhammañ-ca bhikkhusaṅghañ-ca.
Labheyyāhañ bhante Bhagavato santike pabbajjañ labhe-
yam upasampadan-ti. — Yo kho Seniya añnatitthiyapubbo
imasmim dhammavinaye ākaṅkhati pabbajjañ ākaṅkhati
upasampadañ so cattāro māse parivasati, catunnañ māsānañ
accayena ārad dhacittā bhikkhū pabbajenti upasampādentī
bhikkhubhāvāya; api ca m' ettha puggalavemattatā viditā ti.
— Sace bhante añnatitthiyapubbā imasmim dhammavinaye
ākaṅkhañ pabbajjañ ākaṅkhañ upasampadañ cattāro
māse parivasanti, catunnañ māsānañ accayena ārad dhacittā
bhikkhū pabbajenti upasampādentī bhikkhubhāvāya, ahañ
cattāri vassāni parivasissāmi, catunnañ mañ vassānañ acca-
yena ārad dhacittā bhikkhū pabbajentu upasampādentu
bhikkhubhāvāyāti. Alattha kho acelo Seniyo kukkuravatiko
Bhagavato santike pabbajjañ alattha upasampadañ. Acirū-
pasampanno kho pan' ayasmā Seniyo eko vūpakattho appa-

matto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ ditthe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattā - yāti abbhāññāsi. Aññataro kho pan' āyasmā Seniya ara - hataṃ abositi.

KUKKURAVATIKASUTTANTAM SATTAMAṆ.

58.

Evam - me sutāṃ. Ekam - samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Atha kho Abhayo rājakumāro yena Nigantho Nātaputto ten' upasaṅkami. upa - saṅkamitvā Niganthaṃ Nātaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Abhayaṃ rājakumāraṃ Nigantho Nātaputto etad - avoca: Ehi tvaṃ rājakumāra samagassa Gotamassa vādaṃ āropeti, evaṃ te kalyāṇo kittisaddo abbhuggaṃcchīti: Abhayena rājakumārena sa - maṇassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. — Yathākathaṃ panāhaṃ bhante samagassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi ti. — Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiṇā amanāpā ti. Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Bhāseyya rājakumāra Tathā - gato taṃ vācaṃ yā sā vācā paresaṃ appiṇā amanāpā ti, taṃ - enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ - carahi te bhante puthujjanena nānākarāṇaṃ, puthujjano pi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiṇā amanāpā ti. Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācaṃ bhāseyya yā sā vācā

paresaṃ appiyā amanāpā ti. tam 'enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ carahi te bhante Devadatto byākato: āpāyiko Devadatto, nerayiko Devadatto, kappattho Devadatto, atakiceho Devadatto ti. tāya ca pana te vācāya Devadatto kupito ahosi anattamano ti. Imam kho te rājakumāra samaṇo Gotamo ubhatokotikam paṇham puttḥo samāno n' eva sakkhiti uggilituṃ n' eva sakkhiti ogilituṃ. Seyyathā pi nūma purissassa ayosiṅghātakaṃ kaṇṭhe vilaggaṃ, so n' eva sakkuneyya nggilituṃ n' eva sakkuneyya ogilituṃ, evam-eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokotikam paṇham puttḥo samāno n' eva sakkhiti uggilituṃ n' eva sakkhiti ogilituṃ ti.

Evam bhante ti kho Abhayo rājakumāro Niganthassa Nātaputtassa paṭissutvā utthāy' āsanā Niganthaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho Abhayassa rājakumārassa suriyāṃ oloketvā etad' ahosi: Akālo kho ajja Bhagavato vādaṃ āropetaṃ, aye dānāhaṃ sake nivesane Bhagavato vādaṃ āropessāmi ti Bhagavantaṃ etad' avoca: Adhivāsetu me bhante Bhagavā evātenāya attacattṭho bhanta ti. Adhivāsesi Bhagavā tuṃhībāvena. Atha kho Abhayo rājakumāro Bhagavato adhivāsanam viditvā utthāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Bhagavā tassā rattiyā accayena pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Abhayassa rājakumārassa nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paṇṇatte āsane nisīdi. Atha kho Abhayo rājakumāro Bhagavantaṃ paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Abhayo rājakumāro Bhagavantaṃ bhuttāvaṃ onitapattapāṇaṃ aṇṇataraṃ nicaṃ āsanam gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisīno kho Abhayo rājakumāro Bhagavantaṃ etad' avoca: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā ti. — Na kho ttha rājakumāra ekamsenāti. — Ettha bhante anassuṃ rigaṇṭhā ti. — Kiṃ pana tvaṃ rājakumāra evaṃ vadesi:

ettha bhante anassuṃ niganthā ti. — Idhāhaṃ bhante yena Nigantho Nātaputto ten' upasaṅkamim, upasaṅkamitvā Nigantham Nātaputtam abhivādetvā ekamantaṃ nisīdim. Ekamantaṃ nisinnam kho maṃ bhante Nigantho Nātaputto etad'avoca: Ehi tvaṃ rājakumāra samāssa Gotamassa vādaṃ āropehi, evaṃ te kalyāṇo kiṭṭhisaddo abbhuggaṇṇhiti: Abhayena rājakumārena samāssa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. Evaṃ rutte ahaṃ bhante Nigantham Nātaputtam etad'avocaṃ: Yathā-katham pañāsam bhante samāssa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi. Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇam Gotamam evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato tuṃ vācam yā sā vācā paresaṃ appiṃ āmanāpā ti. Sace te samaṇo Gotamo evaṃ puttḥo evaṃ byākaroti: Bhāseyya rājakumāra Tathāgato taṃ vācam yā sā vācā paresaṃ appiṃ āmanāpā ti, taṃ enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ carahi te bhante puthujjanena nānākarapaṃ, puthujjano pi hi taṃ vācam bhāseyya yā sā vācā paresaṃ appiṃ āmanāpā ti. Sace pana te samaṇo Gotamo evaṃ puttḥo evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācam bhāseyya yā sā vācā paresaṃ appiṃ āmanāpā ti, taṃ enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ carahi te bhante Devadatto byākato: āpūyiko Devadatto, nerayiko Devadatto, kappattḥo Devadatto, atekiccho Devadatto ti, tāya ca pana te vācāya Devadatto kupito ahesi anattamano ti. Imaṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭṭikam pañāsam puttḥo samāno n' eva sakkhiti uggitum n' eva sakkhiti ogilitum. Seyyathā pi nāma purisassa ayosiṅghātakam kaṇthe vilaggaṃ, so n' eva sakkuṇeyya uggitum n' eva sakkuṇeyya ogilitum, evaṃ eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭṭikam pañāsam puttḥo samāno n' eva sakkhiti uggitum n' eva sakkhiti ogilitum ti.

Tena kho pana samayena dāhara kumāro mando uttāna-seyyako Abhayassa rājakumārassa aṅke nisīno hoti. Atha kho Bhagavā Abhayam rājakumāram etad'avoca: Taṃ kim-

maññasi rājakumāra: sacāyāṃ kumāro tuyhaṃ vā pamādam-
 anvāya dhātīyā vā pamādam-ansāya kaṭṭhaṃ vā kaṭṭhalāṃ
 vā mukhe āhareyya: kinti naṃ kareyyāsīti. — Āhareyy' assā-
 haṃ bhante. Sace ahaṃ bhante na sakkuṇeyyāṃ ādiken'
 eva āhattuṃ, vāmena hatthena vīsaṃ pariggahetvā dakkhiṇema
 hatthena vaṅkaṅgulim karitvā salohitani-^{pi} ābareyyāṃ, taṃ
 kissa hetu: atthi me bhante kumāro anukampā ti. — Eva-
 ma kho rājakumāra yaṃ Tathāgato vācāṃ jānāti abhūtaṃ
 ataccamaṃ anattasamūhitaṃ, sā ca paresaṃ appiyā amanāpā,
 na taṃ Tathāgato vācāṃ bhāsati; yaṃ-^{pi} Tathāgato vācāṃ
 jānāti bhūtaṃ taccamaṃ anattasamūhitaṃ, sā ca paresaṃ
 appiyā amanāpā, taṃ-^{pi} Tathāgato vācāṃ na bhāsati; yaṃ-
 ca kho Tathāgato vācāṃ jānāti bhūtaṃ taccamaṃ attasamū-
 hitaṃ, sā ca paresaṃ appiyā amanāpā, tatra kālānū Tathā-
 gato hoti tassā vācāya veyyākaraṇāya. (Yaṃ Tathāgato
 vācāṃ jānāti abhūtaṃ ataccamaṃ anattasamūhitaṃ, sā ca pare-
 saṃ piyā manāpā, na taṃ Tathāgato vācāṃ bhāsati; yaṃ-
^{pi} Tathāgato vācāṃ jānāti bhūtaṃ taccamaṃ anattasamūhitaṃ,
 sā ca paresaṃ piyā manāpā, taṃ-^{pi} Tathāgato vācāṃ na
 bhāsati; yaṃ-^{ca} kho Tathāgato vācāṃ jānāti bhūtaṃ taccamaṃ
 attasamūhitaṃ, sā ca paresaṃ piyā manāpā, tatra kālānū
 Tathāgato hoti tassā vācāya veyyākaraṇāya, taṃ kissa hetu:
 Atthi rājakumāra Tathāgatassa sattesu anukampā ti.

Ye 'me bhante khattiyapaṇḍitā-^{pi} brāhmaṇapaṇḍitā-^{pi}
 gaḥapatipapaṇḍitā-^{pi} samaṇapaṇḍitā-^{pi} paṇhaṃ abhisaṅkharitvā
 Tathāgataṃ upasaṅkamitvā pucchanti, pubbe va na kho
 etaṃ bhante Bhagavato cetaso parivitakkitaṃ hoti: ye maṃ
 upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puttḥo evaṃ
 byākarissāmi, udāhu tūhāso v' etaṃ Tathāgataṃ pati-
 bhātīti. — Tena hi rājakumāra taṃ-^{āev'} ettha paṭipucchi-
 sāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ
 kim-^{maññasi} rājakumāra: kusalo tvaṃ rathassa aṅgapaccaṅ-
 gānaṃ-^{ti}. — Evaṃ bhante, kusalo ahaṃ rathassa aṅga-
 paccāṅgānaṃ-^{ti}. — Taṃ kim-^{maññasi} rājakumāra: ye taṃ
 upasaṅkamitvā evaṃ puccheyyuṃ: kim-^{nāṃ'} idaṃ rathassa
 aṅgapaccāṅgaṃ-^{ti}, pubbe va na kho te etaṃ cetaso pari-

vitakkitaṃ assa: ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ byākariyāmi, udāhu tñāso v' etaṃ taṃ paṭibhāseyyāti. — Ahaṃ hi bhante rathiko saṃvāto kusalo rathassa āṅgapaccanḡamaṃ, sabbhāni me rathassa āṅgapaccanḡaṇi suviditāni, tñāso v' etaṃ maṃ paṭibhāseyyāti. — Evaṃ eva kho rājakumāra ye te khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatiṇḍitā pi samaṇapaṇḍitā pi pañhaṃ abhisankharitvā Tathāgataṃ upasaṅkamitvā pucchanti, tñāso v' etaṃ Tathāgataṃ paṭibhāti, taṃ kissa hetu: Sā hi rājakumāra Tathāgatassa dhammadhātū suppaṭividdhā yassa dhammadhātuyā suppaṭividdhattā tñāso v' etaṃ Tathāgataṃ paṭibhātīti.

Evaṃ vutte Abhaya rājakumāro Bhagavantaṃ etadavoca: Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujitaṃ vā ukkujjeyya, paṭicchannaṃ vā sivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāro vā telapajjotaṃ dhūreyya: cakkhumanto rūpāni ākakkhenti, evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantaṃ sarapaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ Bhagavā dharetu ajjatagge pāpupetaṃ sarapagataṃ ti.

ABHAYARĀJAKUMĀRASUTTANTAṃ ATTHAMAṃ

59.

Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharāti Jetavanaṃ Anāthapiṇḍikassa ārāme. Aha kho Pañcakaṅgo thapati yen' āyasmā Udāyi ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Udāyiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etadavoca: Kati nu kho bhante Udāyi vedanā vuttā Bhagavatā ti. — Tisso kho gahapati vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. — Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmiṃ eṣā paṇite sukhe vuttā Bhagavatā ti. Dutiyam pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Dutiyam pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmiṃ eṣā paṇite sukhe vuttā Bhagavatā ti. Tatiyam pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Tatiyam pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yaṃ bhante adukkhamasukhā vedanā, santasmiṃ eṣā paṇite sukhe vuttā Bhagavatā ti. N' eva kho asakkhi āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ saññāpetuṃ na pañāsakkhi Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ saññāpetuṃ.

Assosi kho āyasmā Ānando āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando yāvatako ahosi āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ kathāsallāpaṃ taṃ sabbaṃ Bhagavato ārocesi. Evaṃ vutte Bhagavā āyasmantaṃ Ānandaṃ etad avoca: Santaṃ yeva kho Ānanda pariyyāyaṃ Pañcakaṅgo thapati Udāyissa nābbhanumodī, santaṃ yeva ca pana pariyyāyaṃ Udāyi Pañcakaṅgassa thapatissa nābbhanumodī. Dve p' Ānanda vedanā vuttā mayā

pariyāyena, tisso pi vedanā vuttā mayā pariyāyena, pañca pi vedanā vuttā mayā pariyāyena, cha pi vedanā vuttā mayā pariyāyena, atthādasa pi vedanā vuttā mayā pariyāyena, chattiñsāpi vedanā vuttā mayā pariyāyena, atthasatam vedanāsatam pi vuttam mayā pariyāyena. Evañ pariyāyadesito kho Ānanda mayā dhammo. Evañ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitañ sulapitañ na samanujānissanti na samanumaññissanti na samanumodissanti tesam - etañ pāṭikañkham: bhaṇḍanaajāta kalaha-jāta vivādāpannā aññamaññam mukhasattihī vitudanta viharissanti. Evañ pariyāyadesito kho Ānanda mayā dhammo. Evañ pariyāyadesite kho Ānanda mayā dhamme ye aññamaññassa subhāsitañ sulapitañ samanujānissanti samanumaññissanti samanumodissanti tesam - etañ pāṭikañkham: samaggā sammodamānā avivadamānā khīradakibhūtā aññamaññam piyacakkuhi sampassantā viharissanti.

Pañca kho ime Ānanda kāmaguyā, katame pañca: cakkhaviññeyyā rūpā itthā kanta manāpā piyarūpā kāmūpasamhita rajaniyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kanta manāpā piyarūpā kāmūpasamhita rajaniyā. Ime kho Ānanda pañca kāmaguyā. Yam kho Ānanda ime pañca kāmaguno paticca uppajjati sukham somanassam idam vuccati kāmasukham.

Yo kho Ānanda evaṃ vadeyya: Etagaramaṃ sattā sukham somanassam paṭisaṃvedentīti, idam - assa nānujānāmi, tam kissa hetu: Attā' Ānanda etamhā sukhā aññam sukham abhikkantatarāñ - ca papītatarañ - ca. Katamañ - c' Ānanda etamhā sukhā aññam sukham abhikkantatarāñ - ca papītatarañ - ca: Idh' Ānanda bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi sāvitaṅkam savičāram vivecakam pītī-sukham paṭhamam jhānam upasampajja viharati. Idam kho Ānanda etamhā sukhā aññam sukham abhikkantatarāñ - ca papītatarañ - ca.

Yo kho Ānanda evaṃ vadeyya: Etagaramaṃ sattā sukham somanassam paṭisaṃvedentīti, idam - assa nānujānāmi,

taṃ kiṃsa hetu: Atth' Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca. Katamaṃ - e' Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca: Idh' Ānanda bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ - ca kāyena patisaṃvedeti yaṃ - taṃ ariyā ācikkhanti: upekkhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbe va somaṇassaḍḍomaṇassānaṃ atthagamaṃ adukkhaṃ asukhaṃ upekkhasatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sabbaso rūpasaññānaṃ samatikkamaṃ paṭighasaññānaṃ atthagamaṃ nānattasaññānaṃ amanasikārā: ananto ākāso ti ākāsaṇaṇcāyatanaṃ upasampajja viharati. Idaṃ kho Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sabbaso ākāsaṇaṇcāyatanaṃ samatikkamma: anantaṃ viññānaṃ - ti viññānaṇcāyatanaṃ upasampajja viharati. Idaṃ kho Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sabbaso viññānaṇcāyatanaṃ samatikkamma: na' tthi kiñciti ākiñcaṇaṇcāyatanaṃ upasampajja viharati. Idaṃ kho Ānanda etambhā sukhā aññaṃ sukhāṃ abhikkantataraṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṇ' ca: Idh' Ānanda bhikkhu sabbaso ākiṇcaṇṇāyatanaṃ samatikkamma neva-
saṇṇāsaṇṇāyatanaṃ upasampajja viharati. Idam kho Ānanda
etamhā sukhā aññaṃ sukhā abhikkantatarāṇ' ca paṇita-
tarāṇ' ca.

Yo kho Ānanda evaṃ vadeyya: Etaparamaṃ sattā
sukhaṃ somanassaṃ paṭisaṃvedentīti, idam' assa nānujānāmi,
taṃ kiṃssu hetu: Atth' Ānanda etamhā sukhā aññaṃ sukhā
abhikkantatarāṇ' ca paṇitatarāṇ' ca. Katamaṃ 'o' Ānanda
etamhā sukhā aññaṃ sukhā abhikkantatarāṇ' ca paṇita-
tarāṇ' ca: Idh' Ānanda bhikkhu sabbaso nevasaṇṇāsaṇṇā-
yatanaṃ samatikkamma saṇṇāvedayitanirodhaṃ upasampajja
viharati. Idam kho Ānanda etamhā sukhā aññaṃ sukhā
abhikkantatarāṇ' ca paṇitatarāṇ' ca.

Thānaṃ kho paṇ' etam' Ānanda vijjati yaṃ aññatitthiyā
paribbājakā evaṃ vadeyyuṃ: Saṇṇāvedayitanirodhaṃ samaṇo
Gotamo āha taṇ' ca sukhasmīṃ paññāpeti, ta' y' idam' kiṃ
su, ta' y' idam' kathaṃ sūti. Evaṃvādino Ānanda aññatitthiyā
paribbājakā evaṃ' assu vacanīyā: Na kho āvuso Bhagavā
sukhaṃ yeva vedanaṃ sandhāya sukhasmīṃ paññāpeti, api
e' āvuso yattha yattha sukhāṃ upalabbhati yaṃ yaṃ taṇ-
taṃ Tathāgato sukhasmīṃ paññāpetīti.

Idam' avoca Bhagavā. Attamaṇo āyasinā Ānando
Bhagavato bhāsitaṃ abhinandīti.

BAHUVEDANĪYASUTTANTAM NAVAMAṢ.

60.

Evaṃ' me sutāṃ. Ekam' samayaṃ Bhagavā Kosalesu
cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena Sālā
nāma Kosalanāṃ brāhmaṇagāmo tad' avasari. Assosun kho
Sāleyyakā brāhmaṇagahapatikā: Samaṇo khalu bho Gotamo
Sakyaṇputto Sakyakulā pabbajito Kosalesu cārikaṃ caramāno

maḥatā bhikkhusaṅghena saddhiṃ Sūlaṃ anuppatto. Taṃ kho pana bhavantāṃ Gotamaṃ evaṃ kalyāṇo kittiāṃdo abbhaggato: Iti pi so Bhagavā araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam̐ sadevakam̐ samāramam̐ sabrahmakaṃ sassamaṇa-brāhmaṇaṃ pajam̐ sadevamanussam̐ sayam̐ abhinñā sacchikatvā pavedeti. So dhammam̐ deseti ādikalyāṇam̐ majjhē-kalyāṇam̐ pariyosānakalyāṇam̐ sāttham̐ sabyañjanam̐, kevala-paripuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāseti. Sādhū kho pana tathārūpānam̐ arahataṃ dassanaṃ hotiti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamim̐su, upasaṅkamitvā app' ekacce Bhagavantam̐ abhivādetvā ekamantaṃ nisidim̐su, app' ekacce Bhagavatā saddhiṃ sammodim̐su, sammodaniyam̐ katham̐ sārāṇiyam̐ vītisāretvā ekamantaṃ nisidim̐su, app' ekacce yena Bhagavā ten' añjalim̐ paṇāmetvā ekamantaṃ nisidim̐su, app' ekacce Bhagavato santike nāmsgottam̐ sāvetvā ekamantaṃ nisidim̐su, app' ekacce tuṇhībhūtā ekamantaṃ nisidim̐su. Ekamantaṃ nisinne kho Sāleyyake brāhmaṇagahapatike Bhagavā etad' avoca: Atthi pana vo gahapatayo koci manāpo satthā yasmiṃ vo ākāravati saddhā paṭiladdhā ti. — Na - tthi kho no bhante koci manāpo satthā yasmiṃ no ākāravati saddhā paṭiladdhā ti. — Manāpaṃ vo gahapatayo satthāraṃ alabhantehi ayaṃ apanṇako dhammo samādāya vattitabbo. Apanṇako hi gahapatayo dhammo samatto samādinno so vo bhavissati digharattam̐ hitāya sukhāya. Katamo ca gahapatayo apanṇako dhammo:

Santi gahapatayo eke samānabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: Na - tthi dinnam̐ na - tthi yittham̐ na - tthi hutam̐, na - tthi sukaṭadukkaṭānam̐ kammānam̐ phalaṃ vipāko, na - tthi ayaṃ loko na - tthi paro loko, na - tthi mātā na - tthi pitā, na - tthi sattā opapātikā, na - tthi loke samānabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ - ca lokam̐ parāṃ - ca lokam̐ sayam̐ abhinñā sacchikatvā pavedentiti. Tesam̐ yeva kho gahapatayo samānabrāhmaṇānaṃ eke

samaṇabrāhmaṇā ujuvipaccanikavādā, te evaṃ āhaṃsu: Atthi dīnaṃ atthi yitthaṃ atthi butaṃ, atthi sukataḍḍakkaṭṭānaṃ kammaṇaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loko samaṇabrāhmaṇā sammaggatā sammūpaṭipannaṃ ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti. Tasmā kim maññatha gaḥapatayo: naṇu 'me samaṇabrāhmaṇā aññamaññassa ujuvipaccanikavādā ti. — Evaṃ bhante.

Tatra gaḥapatayo ye te samaṇabrāhmaṇā evaṃyādīno evamdittthino: Na tthi dīnaṃ na tthi yitthaṃ na tthi butaṃ, na tthi sukataḍḍakkaṭṭānaṃ kammaṇaṃ phalaṃ vipāko, na tthi ayaṃ loko na tthi paro loko, na tthi mātā na tthi pitā, na tthi sattā opapātikā, na tthi loko samaṇabrāhmaṇā sammaggatā sammūpaṭipannaṃ ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti, tesam etaṃ pātikanikhaṃ: yaṃ idaṃ kāyasucaritaṃ vaci-sucaritaṃ manasucaritaṃ ime tayo kusale dhamme abhinivajjettvā yaṃ idaṃ kāyaduccaritaṃ vaci-duccaritaṃ manoduccaritaṃ ime tayo akusale dhamme samādāya yattissanti, taṃ kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodāṇapakkhaṃ. Santaṃ yeva kho pana paraṃ lokam: na tthi paro loko ti 'ssa dittthi hoti, sā 'ssa hoti micchādittthi. Santaṃ yeva kho pana paraṃ lokam: na tthi paro loko ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana paraṃ lokam: na tthi paro loko ti vācam bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana paraṃ lokam: na tthi paro loko ti āha, ye te arahanto paralokaviduno tesam ayaṃ paccanikaṃ karoti. Santaṃ yeva kho pana paraṃ lokam: na tthi paro loko ti paraṃ saṅkappeti, sā 'ssa hoti asaddhammasaññatti, tāya ca pana asaddhammasaññattiyaṃ attān' ukkamseti paraṃ vambheti.) Iti pubbe va kho pan' assa susīlyam pahīnaṃ hoti, dussīlyam paccupatthitaṃ; ayaṃ ca micchādittthi micchāsaṅkappo micchāvācā ariyānaṃ paccanikatā asaddhammasaññatti attukkamaṇaṃ paravambhanaṃ evaṃ 's' ime aneke pāpakā akusalā dhammā sambhavanti micchādittthipaccaya.

Tatra gahapatayo viññū puriso itī paṭisañcikkhati: Sace kho na' tthi paro loko evaṃ' ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim' attānaṃ karissati, sace kho atthi paro loko evaṃ' ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātaṃ nīrayaṃ upapajjissati. Kāmaṃ kho pana mā' hu paro loko, hotu nesaṃ bhavataṃ samapabrāhmaṇānaṃ saccaṃ vacanaṃ. atha ca pañāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādīṭṭhi natthikavādo ti. Sace kho atthi' eva paro loko evaṃ imassa bhoṭo purisapuggalassa ubhayattha kaliggaho: yaṃ' ca diṭṭhe va dhamme viññūnaṃ gārayho, yaṃ' ca kāyassa bhedaṃ param' maraṇā upāyaṃ duggatiṃ vinipātaṃ nīrayaṃ upapajjissati. (Evaṃ' assāyaṃ apapaṇako dhammo dussamatto sammādingo ekamaṃsaṃ pharivā tīṭṭhati, rīṣati kusalaṃ thānaṃ.

Tatra gahapatayo ye te samapabrāhmaṇā evaṃvivādino evaṃdiṭṭhino: Atthi dīnaṃ atthi yitthaṃ atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loko samapabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ' ca lokam' paraṃ' ca lokam' sayam' abhiññā sacchikātvā pavēdentīti, tesam' etaṃ paṭikaṅkham: yaṃ' idaṃ kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yaṃ' idaṃ kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme sammādiṭṭhā vattissanti, taṃ kissa hetu: Pussanti hi te bhonto samapabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkham. Santaṃ yeva kho pana param' lokam: atthi paro loko ti 'ssa diṭṭhi hoti, sā' ssa hoti sammādiṭṭhi. Santaṃ yeva kho pana param' lokam: atthi paro loko ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santaṃ yeva kho pana param' lokam: atthi paro loko ti vācam' bhāṣati, sā' ssa hoti sammāvācā. Santaṃ yeva kho pana param' lokam: atthi paro loko ti āha, ye te arahanto paralokaviduno tesam' ayaṃ na paccanīkam' karoti. Santaṃ yeva kho pana param' lokam: atthi paro loko ti

param saṇṇapeti. sā 'ssa hoti saddhammasaṇṇatti. tāya ca pana saddhammasaṇṇattiyā n' ev' attān' ukkamseti na param vambheti. Iti pubbe va kho pan' assa dussilyaṃ pabinaṃ hoti, susilyaṃ paccupatthitaṃ; ayaṃ ca sammāditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanikatā saddhammasaṇṇatti anattukkamisaṇā aparavambhaṇā evaṃ. s' ime aneke kusala dhammā sambhavanti sammāditthipaccaya.

Tatra gahapatayo viññū puriso iti paṭisaṅkikkhati: Sace kho atthi paro loko evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana mā 'hu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, aha ca paṇāyaṃ bhavaṃ purisapuggalo ditthe va dhamme viññūnaṃ pāsāṃso; silavā purisapuggalo sammāditthi atthikavādo ti. Sace kho atth' eva paro loko evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho; yaṃ ca ditthe va dhamme viññūnaṃ pāsāṃso, yaṃ ca kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evam assāyaṃ apannaṃ dhammo susamatto samādiṇṇo ubhayaṃsaṃ pharitvā tiṭṭhati, rāceti akusalaṃ tñānaṃ.

Santi gahapatayo eke samaṇabrāhmaṇā evaṃvādiṇo evaṃditthiṇo: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāpam atimāpayato adinnaṃ ādiyato sandhiṃ chindato nilopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato parādāraṃ gacchato musā bhūpato, karato na kariyati pāpaṃ; khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāpe ekamaṃsaṃsakhalaṃ ekamaṃsapuṇṇaṃ kareyya, na tthi tattonidānaṃ pāpaṃ, na tthi pāpassa āgamo; dakkhiṇaṃ ce pi Gaṅgāya tiraṃ gaccheyya hananto ghātento chindanto chedāpento paṇṇanto pācanto, na tthi tattonidānaṃ pāpaṃ, na tthi pāpassa āgamo; uttaraṃ ce pi Gaṅgāya tiraṃ gaccheyya dadanto dāpento yajanto yājento, na tthi tattonidāna ti puṇṇaṃ, na tthi puṇṇassa āgamo; dāreṇa dāreṇa saṇḍiyameṇa saccavajjēna na tthi puṇṇaṃ, na tthi puṇṇassa āgamo ti. Tesāṃ yeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā

ujuvipaccanikavādā, te evam-āhaṃsu: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam-atimāpayato adiṇṇaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekagārikaṃ karoto pari-pante tittḥato paradāraṃ gacchato musā bhaṇato, karato kariyati pāpaṃ; khurapariyantena ce pi cakkena yo imissā pathaviyā pāṇe ekamaṃsakhalaṃ ekamaṃsapuṇṇaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo; dakkhiṇaṃ ce pi Gaṅgāya tiraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo; uttaraṃ ce pi Gaṅgāya tiraṃ gaccheyya dadanto dāpento yajanto yājento, atthi tatonidānaṃ puṇṇaṃ, atthi puṇṇassa āgamo; dānena dāmena saṃyamena saccavajjena atthi puṇṇaṃ, atthi puṇṇassa āgamo ti. Taṃ kiṃ-maññatha gaḥapatayo: nanu 'me samaṇabrāhmaṇā añña-maññassa ujuvipaccanikavādā ti. — Evaṃ bhante.

Tatra gaḥapatayo ye te samaṇabrāhmaṇā evaṃvādino evaṃditṭhino: Karato kārayato — pe — na tthi puṇṇassa āgamo ti, tesam-etaṃ pāṭikaṃkhaṃ: yam-idaṃ kāya-sucaritaṃ vacī-sucaritaṃ manō-sucaritaṃ ime tayo kusale dhamme abhūnivajjetvā yam-idaṃ kāya-duccaritaṃ vacī-duccaritaṃ manō-duccaritaṃ ime tayo akusale dhamme samādāya vattissanti, taṃ kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana kiriyaṃ: na tthi kiriyā ti 'ssa ditṭhi hoti, sā 'ssa hoti micchādītṭhi. Santaṃ yeva kho pana kiriyaṃ: na tthi kiriyā ti saṅkappeti, svāssa hoti micchā-saṅkappo. Santaṃ yeva kho pana kiriyaṃ: na tthi kiriyā ti vācam bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana kiriyaṃ: na tthi kiriyā ti āha, ye te arāhanto kiriya-vādā tesam-ayaṃ paccanikaṃ karoti. Santaṃ yeva kho pana kiriyaṃ: na tthi kiriyā ti paraṃ saṇḍapeti, sā 'ssa hoti asaddhammasaṇḍatti, tāya ca pana asaddhammasaṇḍattiyā attāṇ' ukkaṃseti paraṃ vambhetti. Iti pubbe va kho pan' assa susilyaṃ pahīnaṃ hoti, dussilyaṃ paccupatṭhitaṃ; aya-

ca micchādītthi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkataṃ asaddhammesaṇṇatti attukkamsanā paravambhanā evaṃ s' ime aneke pāpakaṃ akusalaṃ dhammā sambhavanti micchādītthipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṅcikkhati: Sace kho na itthi kiriyā evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim-attānaṃ karissati, sace kho atthi kiriyā evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paramaraṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mūhu kiriyā, hotu nesaṃ bhavataṃ samanabrāhmaṇānaṃ saccam vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo dītthe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādītthi akiriyavādo ti. Sace kho atth' eva kiriyā evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho: yaṃ ca dītthe va dhamme viññūnaṃ gārayho, yaṃ ca kāyassa bhedaṃ paramaraṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapajjissati. Evaṃ assāyaṃ apannako dhammo dussamatto samādiṇṇo ekaṃsaṃ pharitvā tiṭṭhati, rōcanti kusalaṃ tṭhānaṃ.

Tatra gahapatayo ye te samanabrāhmaṇā evaṃvādino evaṃdītthino: Karato kāraṇato — pe — atthi puññassa āgamo ti, tesam etaṃ pāṭikaṅkhaṃ: yaṃ idaṃ kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yaṃ idaṃ kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme samādāya vattissanti, taṃ kiṃsa hetu: Passanti hi te bhonto samanabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṇaṃ. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti 'ssa dītthi hoti, sā 'ssa hoti sammādītthi. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti saṅkappeti, svāssa hoti sammāsāṅkappo. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti vācuṃ bhāsati, sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti āha, ye te arahanto kiriyavādā tesam ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana kiriyāṃ: atthi kiriyā ti paraṃ saṅnapeti, sā 'ssa hoti saddhammasaṇṇatti,

tāya ca paṇa saddhammasaṇṇattiyā n' ev' attān' ukkamseti na param vambheti. Iti pubbe va kho paṇ' assa dussilyam pahīnaṃ hoti, susilyam paccupatthitaṃ: ayaṃ ca sammā-ditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaṇṇatti anattukkamsanā aparavambhanā evaṃ s' ime aneke kusalā dhammā sambhavanti sammāditthipaccayā.

Tatra gahapatayo vinnū puriso iti paṭisaṅcikkhati: Sace kho atthi kiriyā evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedā param maraṇā sugatīm saggaṃ lokam upapajjissati. Kāmaṃ kho paṇa mā 'hu kiriyā, hotu nesam bhavataṃ samanabrāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ purisapuggalo ditthe va dhamme vinnūnaṃ pāsaṃso: silavā purisapuggalo sammāditthi kiriyavādo ti. Sace kho atth' eva kiriyā evaṃ imassa bhoṭo purisapuggalassa ubhayattha kaṭaggaho: yaṃ ca ditthe va dhamme vinnūnaṃ pāsaṃso, yaṃ ca kāyassa bhedā param maraṇā sugatīm saggaṃ lokam upapajjissati. Evam assāyaṃ apānako dhammo susamatto samādiṇṇo ubhayaṃsam pharivā tiṭṭhati, rīceti akusalam tñānaṃ.

Santi gahapatayo eke samanabrāhmaṇā evaṃvādino evamditthino: Na tthi hetu na tthi paccayo sattānaṃ saṅkilesāya, ahetu appaccayā sattā saṅkilissanti; na tthi hetu na tthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; na tthi balam na tthi viriyam na tthi purisatthāmo na tthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyatisaṅgati-bhāvaparipatā chass evābhijātisu sukhadukkhāṃ paṭisaṃvedentīti. Tesam yeva kho gahapatayo samanabrāhmaṇānaṃ eke samanabrāhmaṇā njuvipaccanīkavādā, te evam āhāsisu: Atthi hetu atthi paccayo sattānaṃ saṅkilesāya, sahetu sappaccayā sattā saṅkilissanti; atthi hetu atthi paccayo sattānaṃ visuddhiyā, sahetu sappaccayā sattā visujjhanti; atthi balam atthi viriyam atthi purisatthāmo atthi purisaparakkamo, na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyatisaṅgati-bhāvaparipatā chass evābhijātisu sukhadukkhāṃ paṭisaṃvedentīti. Tam kim maññatha gahapatayo:

namu 'me samāṇabrāhmaṇā aññamaññassa ajuvippaccanikavādā ti. — Evaṃ bhante.

Tatra gahapatayo ye te samāṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: Na tthi heta na tthi paccayo — pe — sukha-dukkhaṃ paṭisaṃvedentīti, tesam etaṃ paṭikanṅkhaṃ: yam idaṃ kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme abhinivajjetvā yam idaṃ kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme samādāya vattissanti, taṃ kissa hetu: Na hi te bhonto samāṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ. Santaṃ yeva kho pana hetuṃ: na tthi hetu ti 'ssa diṭṭhi hoti, sā 'ssa hoti micchādiṭṭhi. Santaṃ yeva kho pana hetuṃ: na tthi hetūti saṅkappeti, evāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana hetuṃ: na tthi hetūti vācaṃ bhāsati, sā 'ssa hoti micchāvācā. Santaṃ yeva kho pana hetuṃ: na tthi hetūti āha, ye te arahanto hetuvādā tesam ayaṃ paccanikaṃ karoti. Santaṃ yeva kho pana hetuṃ: na tthi hetūti paraṃ saññapeti, sā 'ssa hoti asaddhammasaññatti, tāya ca pana asaddhammasaññattiyaṃ attān' ukkamseti paraṃ vambheti. Iti pubbe va kho pan' assa susīlyāṃ pahīnaṃ hoti, dussīlyāṃ paccupatṭhi-taṃ; ayaṃ ca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanikatā asaddhammasaññatti attukkamisaṇā paravambhaṇā evaṃ 's' ime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhupaccayā.

Tatra gahapatayo vinū puriso iti paṭisaṅeikkhati: Sace kho na tthi hetu evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim attānaṃ karissati, sace kho atthi hetu evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā 'hu hetu, hetu nesaṃ bhavataṃ samāṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ahu ca paṇāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme vinūnaṃ gārayho: dussilo purisapuggalo micchādiṭṭhi aheturādo ti. Sace kho atth' eva hetu evaṃ imassa bhoto purisapuggalassa ubhayattha

kaliggaḥo: yañ-ca diṭṭhe va dhamme viññūnaṃ gārayho,
yañ-ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatīṃ
vinipātāṃ nirayaṃ upapajjissati. Evaṃ-assāyaṃ apāpako
dhammo dussamatto sammādiṇṇo ekamisaṃ pharitvā tittḥati,
rūceti kusalaṃ thānaṃ.

Tatra gahapatayo ye te samaṇabrāhmaṇā evaṃvādiṇo
evaṃdiṭṭhiṇo: Atthi hetu atthi paccayo — pe — sukhadukkhaṃ
patisaṃvedentīti, tesam-etāṃ pātikanikhaṃ: yaṃ-idaṃ kāya-
duccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale
dhamme abhinivajjeyvā yaṃ-idaṃ kāyasucaritaṃ vacī-
sucaritaṃ manosucaritaṃ ime tayo kusale dhamme sammādiṇṇa
vattissanti. taṃ kissa hetu: Passanti hi te bhonto samaṇa-
brāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅ-
kilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ
vodānapakkhaṃ. Santaṃ yeva kho pana hetuṃ: atthi hetu
ti 'ssa diṭṭhi hoti, sā 'ssa hoti sammādiṭṭhi. Santaṃ yeva
kho pana hetuṃ: atthi hetūti saṅkappeti, svassa hoti sammā-
saṅkappo. Santaṃ yeva kho pana hetuṃ: atthi hetūti
vācaṃ bhāseti, sā 'ssa hoti sammāvācā. Santaṃ yeva kho
pana hetuṃ: atthi hetūti āha, ye te arahanto hetuvādā
tesam-ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana
hetuṃ: atthi hetūti paraṃ saṅṅapeti, sā 'ssa hoti saddhamma-
saṅṅatti, tūya ca pana saddhammasaṅṅattiyaṃ n' ev' attān'
ukkamseti na paraṃ vambheti. Iti pubbe va kho pan' assa
dussīlyāṃ pahinaṃ hoti, sūsiyāṃ paccupatthitaṃ: ayaṃ-ca
sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanī-
katā saddhammasaṅṅatti anattukkaṃsaṃ aparavambhānā
evaṃ-s' ime aneke kusalā dhammā sambhavanti sammā-
diṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṃcikkhati: Sace
kho atthi hetu evaṃ-ayaṃ bhavaṃ purisapuggalo kāyassa
bhedaṃ param-maraṇā sugatīṃ saggaṃ lokaṃ upapajjissati.
Kāmaṃ kho pana mā 'hu hetu, hotu nesaṃ bhavataṃ samaya-
brāhmaṇānaṃ saccaṃ vacanaṃ, atha ca paṇāyaṃ bhavaṃ
purisapuggalo diṭṭhe va dhamme viññūnaṃ pāsaṃso: silayā
purisapuggalo sammādiṭṭhi hetuvādo ti. Sace kho atth' eva

hetu evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭag-
gaho: yañ-ca diṭṭhe va dhamme viññūnaṃ pāsaṃso, yañ-ca
kāyassa bhedā param-maraṇā sugatīm saggaṃ lokāṃ upa-
pajjissati. Evaṃ-assāyaṃ apannaṃ dhammo susamatto
samādingo ubhayaṃsaṃ pharitvā tiṭṭhati, rīceti akusalaṃ
thūnaṃ.

Santi gaḥapatayo eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino: Na-tthi sabbaso āruppā ti. Tesāṃ yeva kho
gaḥapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā uju-
vipaccanikavādā, te evaṃ-āhaṃsu: Atthi sabbaso āruppā
ti. Taṃ kim-maṇṇatha gaḥapatayo: naṃ me samaṇa-
brāhmaṇā aññamaññaṃ ujuvipaccanikavādā ti. — Evaṃ
bhante. — Tatra gaḥapatayo viññū puriso iti paṭisaṅcikkhati:
Ye kho te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃ-
diṭṭhino: na-tthi sabbaso āruppā ti, idam-me aditthaṃ;
ye pi te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:
atthi sabbaso āruppā ti, idam-me aviditaṃ. Ahañ-c' eva
kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ:
idam-eva saccāṃ, moghaṃ-aññaṃ-ti, na me taṃ assa pati-
rūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino: na-tthi sabbaso āruppā ti, sace tesāṃ bha-
vataṃ samaṇabrāhmaṇānaṃ saccāṃ vacanaṃ thūnaṃ-etaṃ
vijjati ye te devā rūpino manomayā apannakam-me tatṭhū-
papatti bhavissati; ye pana te bhonto samaṇabrāhmaṇā
evaṃvādinō evaṃdiṭṭhino: atthi sabbaso āruppā ti, sace tesāṃ
bhavataṃ samaṇabrāhmaṇānaṃ saccāṃ vacanaṃ thūnaṃ-etaṃ
vijjati ye te devā arūpino saññamayā apannakam-me tatṭhū-
papatti bhavissati. Dissante kho pana rūpādhikaraṇaṃ
daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuva-
pesuṇṇa-musāvādā, na-tthi kho pañ-etaṃ sabbaso arūpe ti.
So iti paṭisaṅkhāya rūpaṇaṃ yeva nibbidāya virāgāya niro-
dhāya paṭipanno hoti.

Santi gaḥapatayo eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino: Na-tthi sabbaso bhavanirodho ti. Tesāṃ
yeva kho gaḥapatayo samaṇabrāhmaṇānaṃ eke samaṇa-
brāhmaṇā ujuvipaccanikavādā, te evaṃ-āhaṃsu: Atthi

sabbaso bhavanīrodho ti. Tam kim-mānūtha gahapatayo:
nanu 'me samanabrāhmaṇā aññamaññassa ujuvipaccanikavādā
ti. — Evaṃ bhante. — Tatra gahapatayo viññū puriso iti
paṭisaṃcikkhati: Ye kho te bhonto samanabrāhmaṇā evaṃ-
vādino evaṃdiṭṭhino: na tthi sabbaso bhavanīrodho ti, idam-
me adiṭṭhaṃ; ye pi te bhonto samanabrāhmaṇā evaṃvādino
evaṃdiṭṭhino: atthi sabbaso bhavanīrodho ti, idam-me avi-
ditāṃ. Ahañ-c'eva kho pana ajānanto apassanto ekamāsena
ādāya vohareyyaṃ: idam-eva saccaṃ mogham-aññañ-ti.
na me taṃ assa patirūpaṃ. Ye kho te bhonto samana-
brāhmaṇā evaṃvādino evaṃdiṭṭhino: na tthi sabbaso bhava-
nīrodho ti, sacce tesam bhavataṃ samanabrāhmaṇānaṃ
saccaṃ vacanaṃ ṭhānaṃ etaṃ vijjati ye te devā arūpino
saññāmayā apaṇṇakam-me tatrūpapatti bhavissati; ye pana
te bhonto samanabrāhmaṇā evaṃvādino evaṃdiṭṭhino: atthi
sabbaso bhavanīrodho ti, sacce tesam bhavataṃ samana-
brāhmaṇānaṃ saccaṃ vacanaṃ ṭhānaṃ etaṃ vijjati yaṃ
diṭṭhe va dhamme parimibbāyissāmi. Ye kho te bhonto
samanabrāhmaṇā evaṃvādino evaṃdiṭṭhino: na tthi sabbaso
bhavanīrodho ti, tesam-ayaṃ diṭṭhi sārāgāya santike saṃ-
yogāya santike abhinandanāya santike ajjhosānāya santike
anupādānāya santike; ye pana te bhonto samanabrāhmaṇā
evaṃvādino evaṃdiṭṭhino: atthi sabbaso bhavanīrodho ti,
tesam-ayaṃ diṭṭhi asārāgāya santike asāmyogāya santike
anabhinandanāya santike anajjhosānāya santike anupādānāya
santike ti. So iti paṭisaṃkhāya bhavānaṃ yeva nibbidāya
virāgāya nirodhāya paṭipanno hoti.

Cattāro 'me gahapatayo puggalā santo saṃvījjamānā
lokaśmiṃ, katame cattāro: Idha gahapatayo ekacco puggalo
attantapo hoti attaparitāpanānuyogaṃ anuyutto. Idha gaha-
patayo ekacco puggalo parantapo hoti paraparitāpanānuyogaṃ
anuyutto. Idha gahapatayo ekacco puggalo attantapo ca
hoti attaparitāpanānuyogaṃ anuyutto parantapo ca para-
paritāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco
puggalo n' ev' attantapo hoti nāttaparitāpanānuyogaṃ anu-
yutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so

anattantapo aparantapo dīṭṭhe ve dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati. Katamo ca gahapatayo puggalo attantapo attaparitāpanānuyogaṃ anuyutto: Idha gahapatayo ekacco puggalo acelako hoti muttiāzōro hatthāpalekhano — yathā Kandarakasuttantaṃ tathā vittharo — iti evarūpaṃ anekavihitaṃ kāyassa ātāpana-paritāpanānuyogaṃ anuyutto viharati. Ayaṃ vuocati gahapatayo puggalo attantapo attaparitāpanānuyogaṃ anuyutto. Katamo ca gahapatayo puggalo parantapo paraparitāpanānuyogaṃ anuyutto: Idha gahapatayo ekacco puggalo orabbhiko hoti sūkariko — pe — ye vā pan' aṇṇe pi keci kurūra-kammantā. Ayaṃ vuocati gahapatayo puggalo parantapo paraparitāpanānuyogaṃ anuyutto. Katamo ca gahapatayo puggalo attantapo ca attaparitāpanānuyogaṃ anuyutto parantapo ca paraparitāpanānuyogaṃ anuyutto: Idha gahapatayo ekacco puggalo rājā vā hoti khattiyo muddhāvasitto — pe — te pi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammurāṇi karonti. Ayaṃ vuocati gahapatayo puggalo attantapo ca attaparitāpanānuyogaṃ anuyutto parantapo ca paraparitāpanānuyogaṃ anuyutto. Katamo ca gahapatayo puggalo n' ev' attantapo nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so anattantapo aparantapo dīṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharati: Idha gahapatayo Tathāgato loke uppajjati araham sammasambuddho — pe —. So ime pañca nivarane pahāya cetaso upakkilese paṇṇāya dubbalikarane vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam jhānam — dutiyam jhānam — tatiyam jhānam — catuttham jhānam upasampajja viharati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mudubbhūte kammaṇiye tthe ānejjappatte pubbenivāsānnessatiṇāṇāya cittam abhinīnameti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: ekam - pi jātīm dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. So evaṃ samāhite citte pari-

suddhe pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye tīthe ānejjappatte sattānaṃ cutūpapātānāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati eavamāne upapajjamāne hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathā-kammūpage satte pajānāti. So evaṃ samāhite citte pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye tīthe ānejjappatte āsavānaṃ khayānāṇāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavaṇirodhagāmīni patipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam - iti āṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāsyāti pajānāti. Ayaṃ vuccati gahapatayo puggalo n' ev' attantapo nāttaparitāpanānuyogaṃ anuyutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so anattantapo aparantapo ditthe va dhamme nicchāto nibbuto sitibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti.

Evaṃ vutte Sāleyyakā brāhmaṇagahapatikā Bhagavantaṃ etad - avocaṃ: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dukkhintīti, evaṃ - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge paṇupete saraṇagate ti.

APANNAKASUTTANTAM DASAMAM.

GAHAPATIVAGGO PATHAMO.

61.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena āyasmā Rāhulo Ambalaṭṭhikāyaṃ viharati. Atha kho Bhagavā sāyanhasamayāṃ paṭisaṅkāya vutthito yen' Ambalaṭṭhikā yen' āyasmā Rāhulo ten' apesaṅkama. Addasā kho āyasmā Rāhulo Bhagavantam dūrato va āgacchantaṃ, disvāna āsanaṃ paṇḍāpesi udakaṃ ca pādānaṃ. Nisīdi Bhagavā paṇḍatte āsane, nisajja pāde pakkhālesi. Āyasmā pi kho Rāhulo Bhagavantam abhivādetvā ekamantaṃ nisīdi.

Atha kho Bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ ti. — Evam bhante. — Evaṃ parittaṃ kho Rāhula tesaṃ sāmāññaṃ yesaṃ na tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ parittaṃ udakāvasesaṃ chaddetvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula taṃ parittaṃ udakāvasesaṃ chadditaṃ ti. — Evam bhante. — Evaṃ chadditaṃ kho Rāhula tesaṃ sāmāññaṃ yesaṃ na tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ udakādhānaṃ nikujjitvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula imaṃ udakādhānaṃ nikujjitaṃ ti. — Evam bhante. — Evaṃ nikujjitaṃ kho Rāhula tesaṃ sāmāññaṃ yesaṃ na tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no tvaṃ Rāhula imaṃ udakādhānaṃ rittaṃ tucchaṃ ti. — Evam bhante. — Evaṃ rittaṃ tucchaṃ kho Rāhula tesaṃ sāmāññaṃ yesaṃ na tthi sampajānamusāvāde lajjā.

Seyyathā pi Rāhula rañño nāgo isādanto ubbūhavaṃ bhijjāto saṅgāmaṃ racaro, so saṅgāmagato purimehi pi pādehi kammaṃ karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti, sisena pi kammaṃ karoti, kannehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅgutthena pi

kammaṃ karoti, rakkhat' eva soṇḍaṃ; tattha hatthārohassa evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūhava' bhijāto saṅgāmaṃ vacaro saṅgāmagato purimehi pi pādehi kammaṃ karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti, sīsena pi kammaṃ karoti, kannehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅgutthena pi kammaṃ karoti, rakkhat' eva soṇḍaṃ; apariccattamā kho rañño nāgassa jīvitā - ti. Yato kho Rāhula rañño nāgo isādanto ubbūhava' bhijāto saṅgāmaṃ vacaro saṅgāmagato — pe — naṅgutthena pi kammaṃ karoti, soṇḍāya pi kammaṃ karoti; tattha hatthārohassa evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūhava' bhijāto saṅgāmaṃ vacaro saṅgāmagato — pe — naṅgutthena pi kammaṃ karoti, soṇḍāya pi kammaṃ karoti; pariccattamā kho rañño nāgassa jīvitam, na - tthi dāni kiñci rañño nāgassa akaraṇīyaṃ - ti. Evam - eva kho Rāhula yassa kassaci sampajānamusā vāde na - tthi lajjā nāhan - tassa kiñci pāpam akaraṇīyaṃ - ti vadāmi. Tasmātiha te Rāhula: hassā pi na musā bhaṇissāmi evaṃ hi te Rāhula sikkhitabbam.

Tam kim - maññasi Rāhula: kimatthiyo ādāso ti. — Paccavekkhanattho bhante ti. — Evam - eva kho Rāhula paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbam, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbam, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbam.

Yad - eva tvaṃ Rāhula kāyena kammaṃ kattukāmo hosi tad - eva te kāyakammaṃ paccavekkhitabbam: Yaṃ nu kho ahaṃ idam kāyena kammaṃ kattukāmo idam - me kāyakammaṃ attabyābādhaṃ pi samvatteyya parabyābādhaṃ pi samvatteyya ubhayabyābādhaṃ pi samvatteyya, akusalam idam kāyakammaṃ dukkhudrayam dukkhavipākan - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ kattukāmo idam - me kāyakammaṃ attabyābādhaṃ pi samvatteyya parabyābādhaṃ pi samvatteyya ubhayabyābādhaṃ pi samvatteyya, akusalam idam kāyakammaṃ dukkhudrayam dukkhavipākan - ti, eva - rūpan - te Rāhula kāyena kammaṃ sasakkaṃ na karaṇīyam.

Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ kattukāmo idam me kāyakammaṃ n' ev' attabyābādhāya saṃvatteyya na para-byābādhāya saṃvatteyya na ubhayabyābādhāya saṃvatteyya, kusalaṃ idam kāyakammaṃ sukhudrayaṃ sukhavipākaṃ - ti, evarūpaṃ - te Rāhula kāyena kammaṃ karaṇiyaṃ. Karontena pi te Rāhula kāyena kammaṃ tad - eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idam kāyena kammaṃ karomi idam me kāyakammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ karomi idam me kāyakammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ karomi idam me kāyakammaṃ n' ev' attabyābādhāya saṃvattati na parabyābādhāya saṃvattati na ubhayabyābādhāya saṃvattati, kusalaṃ idam kāyakammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadaññeyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Katvā pi te Rāhula kāyena kammaṃ tad - eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idam kāyena kammaṃ akāsiṃ idam me kāyakammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idam kāyena kammaṃ akāsiṃ idam me kāyakammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idam kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpaṃ - te Rāhula kāyakammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ vivaritabbaṃ uttānikātabbaṃ, desetvā vivaritvā uttānikatvā āyatim saṃ-

varaṃ āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ -ti, ten' eva tvaṃ Rāhula pitipāmujiṇa vihareyyāsi ahorattānissikkhī kusalesu dhammesu.

Yad-eva tvaṃ Rāhula vācāya kammaṃ kattukāmo hosi tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti, evarūpaṃ -te Rāhula vācāya kammaṃ sasakkaṃ na karaṇiyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṃvatteyya, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ -ti, evarūpaṃ -te Rāhula vācāya kammaṃ karaṇiyaṃ. Karontena pi te Rāhula vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ -ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ n' ev' attabyābādhāya — pe —

na ubhayabyābādhāya saṁvattati, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadajjeyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Katvā pi te Rāhula vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbam; Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ - me vacīkammaṃ attabyābādhāya pi saṁvatti parabyābādhāya pi saṁvatti ubhayabyābādhāya pi saṁvatti, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ - me vacīkammaṃ — pe — ubhayabyābādhāya pi saṁvatti, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpaṃ - te Rāhula vacīkammaṃ satthari vā viññesu vā sabrahmacārisu desetabbam vivaritabbam uttānikatabbam, desetvā vivaritvā uttānikatvā āyatinaṃ saṁvaraṃ āpajjitabbam. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ - me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṁvatti, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ - ti, ten' eva tvaṃ Rāhula pitipāmujjena vihareyyāsi ahorattānusikkhā kusalesu dhammesu.

Yad-eva tvaṃ Rāhula manasā kammaṃ kattukāmo hosi tad-eva te manokammaṃ paccavekkhitabbam; Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me manokammaṃ attabyābādhāya pi saṁvatteyya parabyābādhāya pi saṁvatteyya ubhayabyābādhāya pi saṁvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṁvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpaṃ - te Rāhula manasā kammaṃ sasakkaṃ na karaṇiyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṁvatteyya, kusalaṃ idaṃ manokammaṃ sukhud-

drayaṃ sukhavipākaṃ - ti, evarūpaṃ - te Rāhula manasā kammaṃ karāṇiṃ. Karontena pi te Rāhula manasā kammaṃ tad - eva - te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ - pe - ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ n' ev' attabyābādhāya - pe - na ubhayabyābādhāya saṃvattati, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadañjeyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Katvā pi te Rāhula manasā kammaṃ tad - eva - te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ - pe - ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpe te Rāhula manokamme attiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ, attiyitvā harāyitvā jigucchitvā āyatīṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, ten' eva tvaṃ Rāhula pīti-pāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Ye hi keci Rāhula atītam - addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ vacīkammaṃ parisodhesuṃ manokammaṃ parisodhesuṃ, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Ye hi pi keci Rāhula anāgataṃ - addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti vacīkammaṃ parisodhessanti manokammaṃ parisodhessanti, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Ye hi pi keci Rāhula etaraṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti vacīkammaṃ parisodhenti manokammaṃ parisodhenti, sabbe te evaṃ - evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha Rāhula: paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmāti evaṃ hi vo Rāhula sikkhitabban - ti.

Idam - avoca Bhagavā. Attamaṇo āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandati.

ANĀLATTHIKĀ-RĀHULO VĀDASUTTANTAM PĀTHAMAM.

62.

Evaṃ - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ vibarati Jetavana Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattihīyaṃ piṇḍāya pāvisi. Āyasmā pi kho Rāhulo pubbanha-

samayaṃ nivāsetvā pattaṭṭhāraṃ ādāya Bhagavantam piṭṭhito piṭṭhito anubandhi. Atha kho Bhagavā apaloketvā āyasmantaṃ Rāhulaṃ āmantesi: Yaṃ kiñci Rāhula rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ-etaṃ yaṭhābhūtaṃ sammappaññāya dattṭhabban-ti. — Rūpaṃ-eva nu kho Bhagavā, rūpaṃ-eva nu kho Sagatāti. — Rūpaṃ-pi Rāhula, vedanā-pi Rāhula, saññā-pi Rāhula, saṅkhārā-pi Rāhula, viññāṇaṃ-pi Rāhulāti.

Atha kho āyasmā Rāhulo: ko n' ajja Bhagavatā sam-mukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatīti tato paṇivattitvā aññatarasmiṃ rukkhamaṇḍale nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭha-petvā. Addasā kho āyasmā Sāriputto āyasmantaṃ Rāhulaṃ aññatarasmiṃ rukkhamaṇḍale nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatṭhapetvā, diāvāna āyasmantaṃ Rāhulaṃ āmantesi: Ānāpānasatiṃ Rāhula bhāyaṇaṃ bhāvehi. ānāpānasati Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā ti. Atha kho āyasmā Rāhulo sēyanhasamayaṃ paṭisallānā vutṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā Rāhulo Bhagavantam etad-avoca: Kathaṃ bhāvitā nu kho bhante ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā ti.

Yaṃ kiñci Rāhula ajjhattaṃ paccattaṃ kakkhaṇaṃ kharigataṃ upādinnaṃ, seyyathidaṃ kesaṃ lomā nakhā dantā tato maṇsaṃ nakhāru atṭhi atṭhimiñjā vakkāṃ hadayaṃ yakanāṃ kilomakāṃ piṭakāṃ papphāsāṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ, yaṃ vā paṇ' aññaṃ-pi kiñci ajjhattaṃ paccattaṃ kakkhaṇaṃ kharigataṃ upādinnaṃ, ayaṃ vuḍḍati Rāhula ajjhattikā paṭhavīdhātu. Yā c' eva kho pana ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhāturo ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ-etaṃ yaṭhābhūtaṃ sammappaññāya dattṭhabban-

Evam-etaṃ yathābhūtaṃ sammappaññāya disvā paṭhavi-dhātuyā nibbindati, paṭhavidhātuyā cittaṃ virājeti.

Katamā ca Rāhula āpodhātu: āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo singhānikā lasikā muttaṃ, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā āpodhātu. Yā c' eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātūr-ev' esā. Taṃ: u' etaṃ mama, n' eso 'haṃ-asmi, na meṣo attā ti evam-etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evam-etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

Katamā ca Rāhula tejodhātu: tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā tejodhātu: yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jīriyati yena ca paridāyhati yena ca asitapītakkhāyitasāyitaṃ sammā parināmaṃ gacchati, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā tejodhātu. Yā c' eva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūr-ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ-asmi, na meṣo attā ti evam-etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Evam-etaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

Katamā ca Rāhula vāyodhātu: vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭha-sayā vātā, aṅgamāṅgānusārino vātā, assāso passāso iti, yaṃ vā pan' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā vāyodhātu. Yā c' eva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūr-ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ-asmi, na meṣo attā ti evam-etaṃ yathābhūtaṃ

sammappaññāya datthabbaṃ. Evam' etaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Katamā ca Rāhula ākāsadhātu: ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā ākāsadhātu: yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, seyyathidaṃ kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapitakhāyitasāyitaṃ ajjhoharati, yattha ca asitapitakhāyitasāyitaṃ santiṭṭhati, yena ca asitapitakhāyitasāyitaṃ adho-bhūgā nikkhamati, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā ākāsadhātu. Yā c' eva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturo' ev' eṣā. Taṃ: n' etaṃ mama, n' eso 'haṃ' asmi, na mēso attā ti evam' etaṃ yathābhūtaṃ sammappaññāya datthabbaṃ. Evam' etaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

Pathavisamaṃ Rāhula bhāvanaṃ bhāvehi, pathavisamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula pathaviyā sucim' - pi nikkhipanti asucim' - pi nikkhipanti gūthagatam' - pi nikkhipanti muttagatam' - pi nikkhipanti khelagatam' - pi nikkhipanti pubbagatam' - pi nikkhipanti lobhagatam' - pi nikkhipanti, na ca tena pathavi' atṭiyati vā harāyati vā jigucchati vā, evam' eva kho tvaṃ Rāhula pathavisamaṃ bhāvanaṃ bhāvehi, pathavisamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Āposamaṃ Rāhula bhāvanaṃ bhāvehi, āposamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula āpasmiṃ sucim' - pi dhovanti asucim' - pi dhovanti gūthagatam' - pi dhovanti muttagatam' - pi dhovanti khelagatam' - pi dhovanti pubbagatam' - pi dhovanti lobhagatam' - pi dhovanti, na ca tena āpo atṭiyati vā harāyati vā jigucchati vā, evam' eva

kho tvaṃ Rāhula āposamaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Tejosamaṃ Rāhula bhāvanam bhāvehi, tejosamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula tejo sucim pi dahati asucim pi dahati gūthagatam pi dahati muttagatam pi dahati khelagatam pi dahati pubbagatam pi dahati lohitagatam pi dahati, na ca tena tejo attiyati vā harāyati vā jigucchati vā, evam eva kho tvaṃ Rāhula tejosamaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Vāyosamaṃ Rāhula bhāvanam bhāvehi, vāyosamaṃ hi te Rāhula cittaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula vāyo sucim pi upavāyati asucim pi upavāyati gūthagatam pi upavāyati muttagatam pi upavāyati khelagatam pi upavāyati pubbagatam pi upavāyati lohitagatam pi upavāyati, na ca tena vāyo attiyati vā harāyati vā jigucchati vā, evam eva kho tvaṃ Rāhula vāyosamaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Ākāśasamaṃ Rāhula bhāvanam bhāvehi, ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula ākāso na katthaci patitthito, evam eva kho tvaṃ Rāhula ākāśasamaṃ bhāvanam bhāvehi, ākāśasamaṃ hi te Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Mettaṃ Rāhula bhāvanam bhāvehi, mettaṃ hi te Rāhula bhāvanam bhāvayato yo byāpādo so pahiyissati. Karuṇaṃ Rāhula bhāvanam bhāvehi, karuṇaṃ hi te Rāhula bhāvanam bhāvayato yā vihesā sā pahiyissati. Muditaṃ Rāhula bhāvanam bhāvehi, muditaṃ hi te Rāhula bhāvanam bhāvayato yā arati sā pahiyissati. Upekkhaṃ Rāhula bhāvanam bhāvehi, upekkhaṃ hi te Rāhula bhāvanam bhāvayato yo paṭigho so pahiyissati. Asubhaṃ Rāhula bhāvanam bhāvehi, asubhaṃ hi te Rāhula bhāvanam bhāvayato yo rāgo so pahiyissati. Aniccasaññaṃ Rāhula bhāvanam bhāvehi,

aniccasaññaṃ hi te Rāhula bhāvanam bhāvayato yo samimāno so pahīyissati.

Ānāpānasatiṃ Rāhula bhāvaṇam bhāveli, ānāpānasati Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā. Kathaṃ bhāvitā ca Rāhula ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā: Idha Rāhula bhikkhu araṇṇagato vā rukkhamaḷagato vā sunnāgāragato vā nisīdati pallaṅkam ābhujitvā ujaṃ kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā. So sato va assasati, sato passasati. Dighaṃ vā assasanto: dighaṃ assasāmiti pajānāti, dighaṃ vā passasanto: dighaṃ passasāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Pīṭipatisaṃvedī assasissāmiti sikkhati, pīṭipatisaṃvedī passasissāmiti sikkhati. Sukhapatisaṃvedī assasissāmiti sikkhati, sukhapatisaṃvedī passasissāmiti sikkhati. Cittasaṅkhārāpaṭisaṃvedī assasissāmiti sikkhati, cittasaṅkhārāpaṭisaṃvedī passasissāmiti sikkhati. Passambhayaṃ cittasaṅkhāraṃ assasissāmiti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmiti sikkhati. Cittapatisaṃvedī assasissāmiti sikkhati, cittapatisaṃvedī passasissāmiti sikkhati. Abhippamodayaṃ cittaṃ assasissāmiti sikkhati, abhippamodayaṃ cittaṃ passasissāmiti sikkhati. Samādahaṃ cittaṃ assasissāmiti sikkhati, samādahaṃ cittaṃ passasissāmiti sikkhati. Vimocayaṃ cittaṃ assasissāmiti sikkhati, vimocayaṃ cittaṃ passasissāmiti sikkhati. Aniccānupassī assasissāmiti sikkhati, aniccānupassī passasissāmiti sikkhati. Virāgānupassī assasissāmiti sikkhati, virāgānupassī passasissāmiti sikkhati. Nirodhānupassī assasissāmiti sikkhati, nirodhānupassī passasissāmiti sikkhati. Patinissaggānupassī assasissāmiti sikkhati, patinissaggānupassī passasissāmiti sikkhati. Evaṃ bhāvitā kho Rāhula ānāpānasati evaṃ bahulikatā mahapphalā hoti mahānisaṃsā. Evaṃ bhāvitāya kho Rāhula ānāpānasatiyā

evaṃ bahulikatāya ye pi te carimakā assāsapassūsā te pi viditā va nirujjhanti no aviditā ti.

Idam' avoca Bhagavā. Attamano āyasmū Rāhulo Bhagavato bhāsitaṃ abhinanditi.

MAHĀ-RĀHULO VĀDASUTTĀNTAM DUTIYAM.

63.

Evam' me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmato Māluṅkyāputtassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: Yān' imāni diṭṭhigatāni Bhagavatā abyākatāni tṭhapitāni paṭikkhittāni: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param' maraṇā iti pi, na hoti tathāgato param' maraṇā iti pi, hoti ca na ca' hoti tathāgato param' maraṇā iti pi, n' eva hoti na na hoti tathāgato param' maraṇā iti pi, tāni me Bhagavā na byākaroti; yāni me Bhagavā na byākaroti tam' me na ruccati, tam' me na khamati, so 'haṃ Bhagavantaṃ upasaṅkamitvā etam' atthaṃ pucchissāmi. Sacce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā, antavā loko ti vā, anantavā loko ti vā, taṃ jīvaṃ taṃ sarīraṃ ti vā, aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā, hoti tathāgato param' maraṇā ti vā, na hoti tathāgato param' maraṇā ti vā, hoti ca na ca hoti tathāgato param' maraṇā ti vā, n' eva hoti na na hoti tathāgato param' maraṇā ti vā, evāhaṃ Bhagavati brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param' maraṇā ti vā, evāhaṃ sikkhaṃ paccakkhāya hināy' āvattissāmi.

Atha kho āyasmā Mālunkyāputto sāyanhasamayam paṭi-
 sallāpaṃ vutthito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā
 Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
 nisinno kho āyasmā Mālunkyāputto Bhagavantam etad-
 avoca: Idha mayham bhante rahogatassa paṭisallinassa evaṃ
 cetaso parivitaḥko udapādi: Yān' imāni dīṭṭhigatāni Bhaga-
 vata abyākatāni ṭhapitāni paṭikkhittāni: Sassato loko iti pi,
 asassato loko iti pi — pe — n' eva hoti na na hoti tathā-
 gato param-maraṇā iti pi, tāni me Bhagavā na byākaroti;
 yāni me Bhagavā na byākaroti tam-me na ruceati, tam-me
 na khamati, so 'haṃ Bhagavantam upasaṅkamitvā etam-attham
 pucchissāmi; sace me Bhagavā byākarissati: Sassato loko ti
 vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathā-
 gato param-maraṇā ti vā, evāhaṃ Bhagavati brahmacariyam
 carissāmi; no ce me Bhagavā byākarissati: Sassato loko ti
 vā, asassato loko ti vā — pe — n' eva hoti na na hoti
 tathāgato param-maraṇā ti vā, evāhaṃ sikkham paṇaṇṇāyā
 hināy' āvattissāmi. Sace Bhagavā jānāti: sassato loko ti,
 sassato loko ti me Bhagavā byākarotu; sace Bhagavā jā-
 nāti: asassato loko ti, asassato loko ti me Bhagavā byā-
 karotu. No ce Bhagavā jānāti: sassato loko ti vā asassato
 loko ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti
 yaḍidam: na jānāmi na passāmi. Sace Bhagavā jānāti:
 antavā loko ti, antavā loko ti me Bhagavā byākarotu; sace
 Bhagavā jānāti: anantavā loko ti, anantavā loko ti me Bha-
 gavā byākarotu. No ce Bhagavā jānāti: antavā loko ti vā
 anantavā loko ti vā, ajānato kho pana apassato etad-eva
 ujukaṃ hoti yaḍidam: na jānāmi na passāmi. Sace Bha-
 gavā jānāti: taṃ jīvaṃ taṃ sarīraṃ ti, taṃ jīvaṃ taṃ sarī-
 ran ti me Bhagavā byākarotu; sace Bhagavā jānāti: aññaṃ
 jīvaṃ aññaṃ sarīraṃ ti, aññaṃ jīvaṃ aññaṃ sarīraṃ ti me
 Bhagavā byākarotu. No ce Bhagavā jānāti: taṃ jīvaṃ taṃ
 sarīraṃ ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā, ajānato
 kho pana apassato etad-eva ujukaṃ hoti yaḍidam: na jā-
 nāmi na passāmi. Sace Bhagavā jānāti: hoti tathāgato
 param-maraṇā ti, hoti tathāgato param-maraṇā ti me

Bhagavā byākarotu; sace Bhagavā jānāti: na hoti tathāgato param-maraṇā ti, na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti tathāgato param-maraṇā ti vā na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi. Sace Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti, hoti ca na ca hoti tathāgato param-maraṇā ti me Bhagavā byākarotu; sace Bhagavā jānāti: n' eva hoti na na hoti tathāgato param-maraṇā ti, n' eva hoti na na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti vā n' eva hoti na na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi.

Kin' na tāhaṃ Māluṅkyāputta evaṃ avacaṃ: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Tvaṃ vā pana maṃ evaṃ avaca: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Iti kira Māluṅkyāputta n' evāhaṃ taṃ vadāmi: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti; na pi kira maṃ tvaṃ vadesi: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. Evaṃ sante moghapurisa ke santo kaṃ paccācikkhasi.

Yo kho Māluṅkyāputta evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti;

abyākatam eva taṃ Māluṅkyāputta Tathāgatenā assa aṭṭha
 so puṅgalō kālāṃ kareyya. Seyyathū pi Māluṅkyāputta
 puriso sallena viddho assa savisena gāḥapalepanena, tassa
 mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭha-
 peyyuṃ. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āha-
 rissāmi yāva na taṃ purisaṃ jānāmi yen' amhi middho:
 khattiyo vā brāhmaṇo vā vesso vā suddo vā ti. So evaṃ
 vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ
 purisaṃ jānāmi yen' amhi viddho: evaṃnāmo evaṃgotto itī
 vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āha-
 rissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho:
 digho vā rasso vā majjhimo vā ti. So evaṃ vadeyya: na
 tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ
 jānāmi yen' amhi viddho: kāḷo vā sāmo vā maṅguracchavi
 vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āha-
 rissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho:
 asukasmiṃ gāme vā nigame vā nagare vā ti. So evaṃ
 vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ
 dhanuṃ jānāmi yen' amhi viddho yadi vā cāpo yadi vā
 kodanḍo ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ
 āharissāmi yāva na taṃ jīyaṃ jānāmi yāy' amhi viddho yadi
 vā ukkassa yadi vā saṇṭhassa yadi vā nahārussa yadi vā
 maruvāya yadi vā khirapaṇṇino ti. So evaṃ vadeyya: na
 tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ kaṇḍaṃ
 jānāmi yen' amhi viddho yadi vā kacchaṃ yadi vā ropimaṃ
 ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi
 yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho yassa pattehi
 vājitāṃ, yadi vā gūjhaṃ yadi vā kaṅkassa yadi vā kula-
 lassa yadi vā morassa yadi vā sithūlahaṃno ti. So evaṃ
 vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ
 kaṇḍaṃ jānāmi yen' amhi viddho yassa nahārūṇā parikkhi-
 tāṃ, yadi vā gavassa yadi vā mahissaṃ yadi vā roruvassa
 yadi vā semhārassāti. So evaṃ vadeyya: na tāvāhaṃ imaṃ
 sallāṃ āharissāmi yāva na taṃ sallāṃ jānāmi yen' amhi
 viddho yadi vā sallāṃ yadi vā khurappaṃ yadi vā vekappaṃ
 yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavira-

pattan - ti. Aññātam - eva tam Māluṅkyāputta tena purisena
 assa atha so puriso kālāṃ kareyya. Evam - eva kho Māluṅkyā-
 putta yo evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahma-
 cariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato
 loko ti vā asassato loko ti vā — pe — n' eva hoti na na
 hoti tathāgato param - maraṇā ti vā ti, abyākatam - eva tam
 Māluṅkyāputta Tathāgatena assa atha so puggalo kālāṃ
 kareyya.

Sassato loko ti Māluṅkyāputta ditthiyā sati brahma-
 cariyavāso abhavissāti evaṃ no. Asassato loko ti Māluṅkyā-
 putta ditthiyā sati brahmācariyavāso abhavissāti evam - pi
 no. Sassato loko ti Māluṅkyāputta ditthiyā sati asassato
 loko ti vā ditthiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ
 santi sokaparidevadakkhadomanassupāyāsā yesāhaṃ ditthe
 va dhamme nighātāṃ paññāpemi. Antavā loko ti Māluṅkyā-
 putta ditthiyā sati brahmācariyavāso abhavissāti evaṃ no.
 Anantavā loko ti Māluṅkyāputta ditthiyā sati brahma-
 cariyavāso abhavissāti evam - pi no. Antavā loko ti Māluṅkyā-
 putta ditthiyā sati anantavā loko ti vā ditthiyā sati atth'
 eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadakkha-
 domanassupāyāsā yesāhaṃ ditthe va dhamme nighātāṃ
 paññāpemi. Tam jīvaṃ taṃ sarīraṃ - ti Māluṅkyāputta di-
 tthiyā sati brahmācariyavāso abhavissāti evaṃ no. Aññaṃ
 jīvaṃ aññaṃ sarīraṃ - ti Māluṅkyāputta ditthiyā sati brahma-
 cariyavāso abhavissāti evam - pi no. Tam jīvaṃ taṃ sarī-
 raṃ - ti Māluṅkyāputta ditthiyā sati aññaṃ jīvaṃ aññaṃ
 sarīraṃ - ti vā ditthiyā sati atth' eva jāti atthi jarā atthi
 maraṇaṃ santi sokaparidevadakkhadomanassupāyāsā yesāhaṃ
 ditthe va dhamme nighātāṃ paññāpemi. Hoti tathāgato
 param - maraṇā ti Māluṅkyāputta ditthiyā sati brahma-
 cariyavāso abhavissāti evaṃ no. Na hoti tathāgato param-
 maraṇā ti Māluṅkyāputta ditthiyā sati brahmācariyavāso
 abhavissāti evam - pi no. Hoti tathāgato param - maraṇā ti
 Māluṅkyāputta ditthiyā sati na hoti tathāgato param - maraṇā
 ti vā ditthiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ

santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ dītthe va dhamme nighātāṃ paññapemi. Hoti ca na ca hoti tathāgato param-maraṇā ti Māluṅkyāputta dītthiyā sati brahmacariyavāso abhavissāti evaṃ no. N' eva hoti na na hoti tathāgato param-maraṇā ti Māluṅkyāputta dītthiyā sati brahmacariyavāso abhavissāti evaṃ pi no. Hoti ca na ca hoti tathāgato param-maraṇā ti Māluṅkyāputta dītthiyā sati n' eva hoti na na hoti tathāgato param-maraṇā ti vā dītthiyā sati attli' eva jāti attli jarā attli maraṇam santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ dītthe va dhamme nighātāṃ paññapemi.

Tasmātiha Māluṅkyāputta abyākataṃ ca me abyākatato dhāretha, byākataṃ ca me byākatato dhāretha. Kiṃ ca Māluṅkyāputta mayā abyākataṃ: Sassato loko ti Māluṅkyāputta mayā abyākataṃ, asassato loko ti mayā abyākataṃ, antavā loko ti mayā abyākataṃ, anantavā loko ti mayā abyākataṃ, taṃ jīvaṃ taṃ sariraṃ ti mayā abyākataṃ, aññaṃ jīvaṃ aññaṃ sariraṃ ti mayā abyākataṃ, hoti tathāgato param-maraṇā ti mayā abyākataṃ, na hoti tathāgato param-maraṇā ti mayā abyākataṃ, hoti ca na ca hoti tathāgato param-maraṇā ti mayā abyākataṃ, n' eva hoti na na hoti tathāgato param-maraṇā ti mayā abyākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā abyākataṃ: Na h' etaṃ Māluṅkyāputta atthasaṃhitāṃ n' ādibrahmacariyikaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā taṃ mayā abyākataṃ. Kiṃ ca Māluṅkyāputta mayā byākataṃ: Idaṃ dukkhaṃ ti Māluṅkyāputta mayā byākataṃ, ayaṃ dukkhasamudayo ti mayā byākataṃ, ayaṃ dukkhanirodho ti mayā byākataṃ, ayaṃ dukkhanirodhagāminī paṭipadā ti mayā byākataṃ. Kasmā c' etaṃ Māluṅkyāputta mayā byākataṃ: Etaṃ hi Māluṅkyāputta atthasaṃhitāṃ, etaṃ ādibrahmacariyikaṃ, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, tasmā taṃ mayā byākataṃ. Tasmātiha Māluṅkyā-

putta abyākataṃ - ca me abyākatato dhāretha, byākataṃ - ca me byākatato dhārethāti.

Idam - avoca Bhagavā. Attamano āyasmā Māluṅkyāputto Bhagavato bhāsitaṃ abhinanditī.

CŪLA-MĀLUṆKYĀSUTTANTAR TATIYAM.

64.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassusum. Bhagavā etad - avoca: Dhāretha no tumhe bhikkhave mayā desitāni pañc' orambhāgiyāni saṃyojanāni. Evam vutte āyasmā Māluṅkyāputto Bhagavantaṃ etad - avoca: Ahaṃ kho bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanāni. — Yathākathaṃ pana tvaṃ Māluṅkyāputta dhāresi mayā desitāni pañc' orambhāgiyāni saṃyojanāni. — Sakkāyaditthiṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Vicikicchāṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Silabbataparāmāsaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Kāmacchandaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Byāpādaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evam kho ahaṃ bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanāni.

Kassa kho nāma tvaṃ Māluṅkyāputta mayā evam pañc' orambhāgiyāni saṃyojanāni desitāni dhāresi. Nana Māluṅkyāputta aññatitthiyā paribbajakā iminā tarupūpamena upārambhena upārambhissati: Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sakkāyo ti pi na hoti.

kuto pan' assa uppajjissati sakkāyaditthi; anuseti tv' ev' assa sakkāyaditthānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa dhammā ti pi na hoti, kuto pan' assa uppajjissati dhammesu vicikicchā; anuseti tv' ev' assa vicikicchānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sīlā ti pi na hoti, kuto pan' assa uppajjissati sīlesu sīlabbataparāmāso; anuseti tv' ev' assa sīlabbataparāmāsānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa kāmā ti pi na hoti, kuto pan' assa uppajjissati kāmesu kāmaccchando; anuseti tv' ev' assa kāmārāgānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sattā ti pi na hoti, kuto pan' assa uppajjissati sattesu byāpādo; anuseti tv' ev' assa byāpādānusayo. Nānu Māluṅkyāputta annatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissantiti. Evaṃ vutte āyasmā Ānando Bhagavantaṃ etad' avoca: Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā pañe' orambhāgiyaṃ saṃyojanāni deseyya, Bhagavato sutvā bhikkhū dhāressantiti. — Tena h' Ānanda suṇohi sādhukaṃ manasikarohi, bhāsissāmiti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etad' avoca:

Idh' Ānanda assutavā puthujjāno ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinito, sappurisaṇaṃ adassāvi sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinito, sakkāyaditthipariyutthitena cetasā viharati sakkāyaditthiparetena, uppannāya ca sakkāyaditthiyā nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa sā sakkāyaditthi thāmagatā appatvivinitā orambhāgiyaṃ saṃyojanāni. Vicikicchāpariyutthitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa sā vicikicchā thāmagatā appatvivinitā orambhāgiyaṃ saṃyojanāni. Sīlabbataparāmāsapariyutthitena cetasā viharati sīlabbataparāmāsaparetena, uppannassa ca sīlabbataparāmāsaṃ nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so sīlabbataparāmāso thāmagato appatvivinito orambhāgiyaṃ saṃyojanāni. Kāmārāgapariyutthitena cetasā viharati kāma-

rāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so kāmarāgo thāmagato appatvivinīto orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyutthitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so byāpādo thāmagato appatvivinīto orambhāgiyaṃ saṃyojanaṃ. Sutavā ca kho Ānanda ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisa-dhammassa kovido sappurisa-dhamme suvinīto, na sakkāya-ditthipariyutthitena cetasā viharati na sakkāyaditthiparetena, uppannāya ca sakkāyaditthiā nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā sakkāyaditthi sānusayā pahiyati. Na vicikicchāpariyutthitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā vicikicchā sānusayā pahiyati. Na silabbata-parāmāsāpariyutthitena cetasā viharati na silabbataparāmāsāparetena, uppannassa ca silabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so silabbataparāmāso sānusayo pahiyati. Na kāmarāgapariyutthitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so kāmarāgo sānusayo pahiyati. Na byāpādapariyutthitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so byāpādo sānusayo pahiyati.

Yo Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni āsati vā dakkhiti vā pajahissati vā ti n' etaṃ thānaṃ vijjati. Seyyathā pi Ānanda mahato rukkhassa tiṭṭhato sāravato taccaṃ acchetvā phegguṃ ācchetvā sāracchedo bhavissatiti n' etaṃ thānaṃ vijjati, evaṃ eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni āsati vā dakkhiti vā pajahissati vā ti n' etaṃ thānaṃ vijjati. Yo ca kho Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya

taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni āpassati vā dakkhīti vā pajabhissati vā ti tñānam etaṃ vijjati. Seyyathā pi Ānanda mahato rukkhassa titthato sāravato taṇaṃ chetvā phegguṃ chetvā sāraccchedo bhavissati tñānam etaṃ vijjati, evaṃ eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni āpassati vā dakkhīti vā pajabhissati vā ti tñānam etaṃ vijjati. Seyyathā pi Ānanda Gaṅgā nadi pūrā udakassa samatittikā kākaṭṭhā, atha dubbhalako puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pārāṃ gacchāmi, so na sakkuṇheyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pārāṃ gantum, evaṃ eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandaṭṭi na ppassidati na santiṭṭhati na vimuccati seyyathā pi so dubbhalako puriso evaṃ ete dātṭhabbā. Seyyathā pi Ānanda Gaṅgā nadi pūrā udakassa samatittikā kākaṭṭhā, atha balavā puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pārāṃ gacchāmi, so sakkuṇheyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pārāṃ gantum, evaṃ eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandaṭṭi ppassidati santiṭṭhati vimuccati seyyathā pi so balavā puriso evaṃ ete dātṭhabbā.

Katamo e' Ānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya: Idh' Ānanda bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ patippassaddhiyā vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pitisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So yaḍ' eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāpagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhiato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya

dhātuyā cittaṃ upasaṃharati: etaṃ santaṃ etaṃ paṇītaṃ yaḍidaṃ sabbaśaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tṭhito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko hoti tattheparinibbāyi anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkam avicāraṃ samādhijam pītisukham dutiyaṃ jhānaṃ - tatiyaṃ jhānaṃ - catutthaṃ jhānaṃ apasampajja viharati. So yaḍ - eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāpagataṃ - pe - anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighosaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsaññānācāyatanam apasampajja viharati. So yaḍ - eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāpagataṃ - pe - anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso ākāsaññānācāyatanam samatikkamma anantaṃ viññāpan - ti viññāpañcāyatanam apasampajja viharati - pe - sabbaso viññāpañcāyatanam samatikkamma na - tthi kiñciti ākiñcaññāyatanam apasampajja viharati. So yaḍ - eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāpagataṃ te dhamme aniccato dukkhato rogato ghaṭato sallato aghato ābādhatto parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati: etaṃ santaṃ etaṃ paṇītaṃ yaḍidaṃ sabbaśaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tṭhito

āsavānaṃ khayāṃ pāpuṇāti; no ce āsavānaṃ khayāṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyi anāvattidhammo tasmā lokā. Ayaṃ kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyāti.

Eso ce bhante maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiā carahi idh' ekacce bhikkhū cetovimuttino ekacce pañāvimuttino ti. — Ettha kho tesāhaṃ Ānanda indriyāvevuttataṃ vadāmi.

Idam avoca Bhagavā. Attamaṇo āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MAHĀ-MĀLUṆKYASUTTANTAM CATUTTHAM.

65.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābhādhataṃ ca sañjānāmi appātānkataṃ ca lahutthānaṃ ca balaṃ ca phāsuvihāraṃ ca. Ettha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābhādhataṃ ca sañjānissatha appātānkataṃ ca lahutthānaṃ ca balaṃ ca phāsuvihāraṃ cāti. Evaṃ vutte āyasmā Bhaddālī Bhagavantaṃ etad avoca: Ahaṃ kho bhante na ussahāmi ekāsanabhojanaṃ bhuñjitum; ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkucam siyā vippaṭisāro ti. — Tena hi tvaṃ Bhaddālī yattha nimantito assaṃ tattha ekadesaṃ bhuñjitvā ekadesaṃ niharitvā pi bhuñjeyyāsi; evam pi

kho tvaṃ Bhaddālī bhuñjamāno yāpessasīti. — Evam pi kho ahaṃ bhante na ussahāmi bhuñjitum; evam pi hi me bhante bhuñjato siyā kukkuccaṃ siyā vippatiseṭṭho ti. Atha kho Āyasmā Bhaddālī Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Atha kho Āyasmā Bhaddālī sabbaṃ taṃ temāsāṃ na Bhagavato sammukhūbhāvaṃ adāsī yathā taṃ satthusāsane sikkhāya aparipūrakārī.

Tena kho pana samayena sambhulā bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Atha kho Āyasmā Bhaddālī yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā tehi bhikkhūhi saddhīṃ sammodī, sammodaniyaṃ kathaṃ sārāpiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Āyasmantaṃ Bhaddālīṃ te bhikkhū etad avocaṃ: Idam kho āvuso Bhaddālī Bhagavato cīvarakammaṃ kariyati: niṭṭhacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Ingh' āvuso Bhaddālī etaṃ desakaṃ sādhukena manasikarohi, mā te pacchā dukkaratarāṃ ahoṣīti. Evam āvuso ti kho Āyasmā Bhaddālī tesaṃ bhikkhūnaṃ paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Āyasmā Bhaddālī Bhagavantaṃ etad avoca: Accayo maṃ bhante accagamā yathā bālaṃ yathā mūlhaṃ yathā akusalaṃ, yo haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato paṭigāhātu āyatīṃ samvarāyāti. — Taggā tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūlhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Samayo pi kho te Bhaddālī appativeddho ahoṣi: Bhagavā kho Sāvatthiyaṃ viharati, Bhagavā pi maṃ jānissati: Bhaddālī nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam pi kho te Bhaddālī samayo appativeddho ahoṣi. Samayo pi kho te Bhaddālī appativeddho ahoṣi: sambhulā

kho bhikkhū Sāvatthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddālī nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam-pi kho te Bhaddālī samayo appativeddho ahoṣi. Samayo pi kho te Bhaddālī appativeddho ahoṣi: sambahulā kho bhikkhuniyo Sāvatthiyaṃ vassaṃ upagatā, tā pi maṃ jānissanti — pe — sambahulā kho upāsakā Sāvatthiyaṃ paṭivasanti, te pi maṃ jānissanti — sambahulā kho upāsikā Sāvatthiyaṃ paṭivasanti, tā pi maṃ jānissanti: Bhaddālī nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam-pi kho te Bhaddālī samayo appativeddho ahoṣi. Samayo pi kho te Bhaddālī appativeddho ahoṣi: sambahulā kho nānātitthiya samunabrahmaṇā Sāvatthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddālī nāma bhikkhu samapassa Gotamaṣṣa sāvako therāṇātaro satthu sāsane sikkhāya aparipūrakārī ti. Ayam-pi kho te Bhaddālī samayo appativeddho ahoṣi. — Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusāṅge sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patiganhātu āyatim samvarāyāti. — Taggha tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusāṅge sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Taṃ kim-maññasi Bhaddālī: idh' assa bhikkhu ubhatobhāgavimutto, taṃ ahaṃ evaṃ vadeyyaṃ: Ehi me tvaṃ bhikkhu pañke saṅkamo hohi. Api nu so saṅkameyya vā, aññena vā kāyaṃ saṇṇameyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim-maññasi Bhaddālī: idh' assa bhikkhu paññāvimutto — kāyasakki — dīṭṭhipatto — saddhāvimutto — dhammānūsārī — saddhānūsārī, taṃ ahaṃ evaṃ vadeyyaṃ: Ehi me tvaṃ bhikkhu pañke saṅkamo hohi. Api nu so saṅkameyya vā, aññena vā kāyaṃ saṇṇameyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim-maññasi Bhaddālī: api nu tvaṃ Bhaddālī tasmim samaye ubhatobhāgavimutto vā hoṣi paññā-

vimutto vā kāyasakkhī vā dīṭṭhippatto vā saddhāvimutto vā dhammānūsārī vā saddhānūsārī vā ti. — No h' etaṃ bhante. — Nānu tvaṃ Bhaddālī tasmim̐ samsye ritto tuccho aparaddho ti. — Evaṃ bhante. Accayo maṃ bhante accegamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo haṃ Bhagavatā sikkhāpade paṇḍāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatim̐ saṃvarāyāti. — Taggha tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paṇḍāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ Bhaddālī accayaṃ accayato disvā yathādhammaṃ patikarosi, taṃ te mayaṃ patigaṇhāma. Vuddhi h' esā Bhaddālī ariyassa vinaye yo accayaṃ accayato diāvā yathādhammaṃ patikaroti āyatim̐ saṃvaraṃ āpajjati.

Idha Bhaddālī ekacco bhikkhu satthusāsane aparipūrakāri hoti; tassa evaṃ hoti: yaṃ nūnāhaṃ vivittam̐ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ, app' eva nūnāhaṃ uttarim̐ manussadhammā alamariyaṇāna-dassanavisesaṃ sacchikareyyaṃ ti. So vivittam̐ senāsanaṃ bhajati, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathā rūpakatṭhassa viharato satthā pi upavadati, anuvicca viññū sabrahmacāri upavadanti, devatā pi upavadanti, attā pi attānaṃ upavadati. So satthārā pi upavadito anuvicca viññūhi sabrahmacārihi upavadito devatāhi pi upavadito attanā pi attānaṃ upavadito na uttarim̐ manussadhammā alamariyaṇānapadassanavisesaṃ sacchikaroti; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

Idha pana Bhaddālī ekacco bhikkhu satthusāsane sikkhāya paripūrakāri hoti; tassa evaṃ hoti: yaṃ nūnāhaṃ vivittam̐ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ

kāsaṃ palālapuñjaṃ, app'eva nāmāhaṃ uttariṃ manussa-dhammā alamariyaññadassanavisesaṃ sacchikareyyan'ti. So vivittaṃ senāsanaṃ bhajati, araññaṃ rukkhamaḷaṃ pubbatāṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathā vūpakatthassa viharato satthā pi na upavadati, anuvicca viññū sabbrahmacāri na upavadanti, devatā pi na upavadanti, attā pi attānaṃ na upavadati. So satthārā pi anupavadito anuvicca viññūhi sabbrahmacārihi anupavadito devatāhi pi anupavadito attanā pi attānaṃ anupavadito uttariṃ manussadhammā alamariyaññadassanavisesaṃ sacchikeroti. So vivice'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākārissa. Puna ca paraṃ Bhaddāli bhikkhu vitakkevīcārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākārissa. Puna ca paraṃ Bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukha-vihāri ti dutiyaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākārissa. Puna ca paraṃ Bhaddāli bhikkhu sukhasa ca pabānā dukkhassa ca pabānā pubbe va soma-nassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati; taṃ kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā taṃ satthusāsane sikkhāya paripūrākārissa.

So evaṃ samāhite cित्ते parisuddhe pariyodāte anaṅgaṇe vigatūpakālese mudubbhūte kammaniye tñite ānejjappatte pubbenivāsānussatīñāpāya cittaṃ abhininnāmeti. So anekavīhitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam'pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavīhitaṃ pubbenivāsaṃ anussarati; taṃ kissa hetu: Evaṃ h'

etaṃ Bhaddālī hoti yathā taṃ satthussāsane sikkhāya paripūrakārissa. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte sattānaṃ cutūpapātānāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantānārusakena satte passati cavaṃāne upapajjamāne hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti: taṃ kissa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthussāsane sikkhāya paripūrakārissa. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte āsavānaṃ khayaṇāyā cittaṃ abhininnāmeti. So: idaṃ dukkhaṇ-ti yathābhūtaṃ pajānāti — pe — ayaṃ dukkhaṇirodhagāmini paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavaṇirodhagāmini paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam — iti nāpaṃ hoti; khīṇā jātī, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Taṃ kissa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthussāsane sikkhāya paripūrakārissāti.

Evaṃ vutte āyasmā Bhaddālī Bhagavantaṃ etad avoca: Ko na kho bhante hetu ko paccayo yena -m- idh' ekaccaṃ bhikkhūṃ pavayha pavayha kāraṇaṃ karonti; ko pana bhante hetu ko paccayo yena -m- idh' ekaccaṃ bhikkhūṃ no tathā pavayha pavayha kāraṇaṃ karontīti. — Idha Bhaddālī ekacco bhikkhu abhinipāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopāṇ- ca dosaṇ- ca appaccayaṇ- ca pātukaroti, na sammā vattati, na lomaṃ pāteti, na nīthāraṃ vattati, yena saṅgho attamano hoti taṃ karomāti n' āha. Tatra Bhaddālī bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhinipāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopāṇ- ca dosaṇ- ca appaccayaṇ- ca pātukaroti, na sammā vattati, na lomaṃ pāteti, na nīthāraṃ vattati, yena saṅgho attamano

hoti tam karomīti n' āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idam adhikaraṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idam adhikaraṇaṃ na khippam-eva vūpasammati. Idha paṇa Bhaddāli ekacco bhikkhū abhinhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopāṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, sammā vattati, lomaṃ pāpeti, nitthāraṃ vattati, yena saṅgho attamano hoti tam karomīti āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhū abhinhāpattiko āpattibahulo, so bhikkhūhi vuccamāno nāññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopāṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, sammā vattati, lomaṃ pāpeti, nitthāraṃ vattati, yena saṅgho attamano hoti tam karomīti āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idam adhikaraṇaṃ khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idam adhikaraṇaṃ khippam-eva vūpasammati.

Idha Bhaddāli ekacco bhikkhū adhiēcāpattiko hoti anāpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopāṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na nitthāraṃ vattati, yena saṅgho attamano hoti tam karomīti n' āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhū adhiēcāpattiko anāpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopāṇ-ca dosaṇ-ca appaccayaṇ-ca pātukaroti, na sammā vattati, na lomaṃ pāpeti, na nitthāraṃ vattati, yena saṅgho attamano hoti tam karomīti n' āha. Sādhū vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idam adhikaraṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idam adhi-

tarāni e' eva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṇṭhahimsu; ko pana bhante hetu ko paccayo yen' etarāhi bahutarāni e' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahantiti. — Evaṃ h' etaṃ Bhaddāli hoti: sattesu hāyamānesu saddhamme antaraddhāyamāne bahutarāni e' eva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahanti. Na tāva Bhaddāli satthā sāvakanāni sikkhāpadāni paññāpeti yāva na idh' ekacce āsavatṭhāniyā dhammāsaṅghe pātubhavanti. Yato ca kho Bhaddāli idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāni sikkhāpadāni paññāpeti tesāni yeva āsavatṭhāniyānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddāli idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti yāva na saṅghe mahattaṃ patto hoti. Yato ca kho Bhaddāli saṅghe mahattaṃ patto hoti atha idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāni sikkhāpadāni paññāpeti tesāni yeva āsavatṭhāniyānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddāli idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti yāva na saṅghe lābhaggaṃ patto hoti — pe — yasaggaṃ patto hoti — bāhusaccaṃ patto hoti — rattanūtaṃ patto hoti. Yato ca kho Bhaddāli saṅghe rattanūtaṃ patto hoti atha idh' ekacce āsavatṭhāniyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāni sikkhāpadāni paññāpeti tesāni yeva āsavatṭhāniyānaṃ dhammānaṃ paṭighātāya.

Appakā kho tumhe Bhaddāli tena samayena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ; sarasī tvaṃ Bhaddāli. — No h' etaṃ bhante. — Tatra Bhaddāli kaṃ hetuṃ pacesiti. — So hi nūnāhaṃ bhante digharattaṃ satthusāsane sikkhāya aparipūrakāri ahoṃsi. — Na kho Bhaddāli e' eva hetu esa paccayo; api ca me tvaṃ Bhaddāli digharattaṃ cetasa ceto paricca vidito: na vāyaṃ moghapuriso mayā dhamme desiyamāne atthikatvā manasikatvā sabbacetaso samannāharitvā obhasoto dhammaṃ supāli. Api ca te ahaṃ Bhaddāli ājānīyasusūpamaṃ dhammapariyāyaṃ desissāmi, taṃ supāhi sādhukaṃ manasi-

karohi, bhāsisāmlīti. Evam bhante ti kho āyasmā Bhaddālī Bhagavato paccassosi. Bhagavā etad avoca:

Seyyathā pi Bhaddālī dakkho assadamako bhadrāṃ assājāniyaṃ labhivā paṭhamen' eva mukhādhāne kāraṇaṃ kāreti. tassa mukhādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visēvitāni vipphanditāni kānici kānici yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati. Yato kho Bhaddālī bhadro assājāniyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, taṃ - enaṃ assadamako uttarim̐ kāraṇaṃ kāreti yugādhāne, tassa yugādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visēvitāni vipphanditāni kānici kānici yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati. Yato kho Bhaddālī bhadro assājāniyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, taṃ - enaṃ assadamako uttarim̐ kāraṇaṃ kāreti anukkame maṇḍale khurakāye dhāve ravatthe rājagūṇe rājavāṃse uttame jave uttame hāye uttame sākhalāye, tassa uttame jave uttame hāye uttame sākhalāye kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visēvitāni vipphanditāni kānici kānici yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati. Yato ca kho Bhaddālī bhadro assājāniyo abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbuto hoti, taṃ - enaṃ assadamako uttarim̐ vaṇṇiyaṃ - ca valiyaṃ - ca anuppavecchati. Imehi kho Bhaddālī dasaḥ āgehi samannāgato bhadro assājāniyo rājāraho hoti rājabhoggo raṇṇo aṅgaṇ't' eva saṅkham gacchati. Evam - eva kho Bhaddālī dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo aṅgalikarāṇiyo anuttaraṃ paṇḍakkhettaṃ lokassa; katamehi dasahi: Idha Bhaddālī bhikkhu asekhāya sammāditthiā samannāgato hoti, asekhena sammāsankappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammakammantena samannāgato hoti, asekhena sammājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya

sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, imehi kho Bhaddālī dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puñṇakkhettaṃ lokassāti.

Idam avoca Bhagavā. Attamano āyasmā Bhaddālī Bhagavato bhāsitaṃ abhinanditi.

BHADDĀLISUTTANTAM PAṢCAMAM

66.

Evam me sutāṃ. Ekam samayaṃ Bhagavā Aṅguttarāpesu viharati; Āpanaṃ nāma Aṅguttarāpānaṃ nigamo. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Āpanaṃ piṇḍāya pāvisi, Apane piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Āyasmā pi kho Udāyī pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Āpanaṃ piṇḍāya pāvisi, Apane piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena so vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Atha kho āyasmato Udāyissa rahogatassa patisaḷḷinassa evaṃ cetaso parivitaḷḷo udapādi: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ upahattā, bahunnaṃ vata no Bhagavā sukhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ upahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti. Atha kho āyasmā Udāyī sāyanhasamayaṃ patisaḷḷāṇā vutthito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ

piṇḍāya thito ti. Bhikkhussa ātu māri; bhikkhussa mātu māri, varan-te bhikkhu tiṇhena govikattanena kucchi parikkatto na tv-eva yā rattandhakāratimissāyaṃ kucchihetu piṇḍāya carasā ti. Tassa mayhaṃ bhante tad anussarato evaṃ hoti: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā, bahunnaṃ vata no Bhagavā sukkhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti.

Evam-eva pan' Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam-āhaṃsu: Kim pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te tañ-c' eva na ppajahanti mayi ca appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Tesan-taṃ Udāyi hoti balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro. Seyyathā pi Udāyi laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgacchati; yo nu kho Udāyi evaṃ vadheyya: yena sū laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgacchati, taṃ hi tassā abalaṃ bandhanaṃ duḥbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asāraṃ bandhanaṃ ti, samman-nu kho so Udāyi vadamāno vadheyyāti. — No b' etaṃ bhante. Yena sū bhante laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth' eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgacchati, taṃ hi tassā balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evam-eva kho Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam-āhaṃsu: Kim pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te tañ-c' eva na ppajahanti mayi ca appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Tesan-taṃ Udāyi hoti balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Idha pan' Udāyi ekacce kulaputtā: idaṃ pajahathāti

mayā vuccamānā te evam āhamsu: Kīṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam āha, yassa no Sugato paṇinissaggam āhāti; te tañ c' eva pajahanti mayi ca na appaccayaṃ upatthāpenti ya ca bhikkhū sikkhākāma. Te taṃ pahāya appossukkā pannaḷomā paradvuttā migabhūtena cetasā viharanti. Tesan taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asārakaṃ bandhanaṃ. Seyyathā pi Udāyi raṇṇo nāgo isādanto ubbūhavaṃ 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena kāmaṃ pakkamati; yo nu kho Udāyi evam vadeyya: yedi so raṇṇo nāgo isādanto ubbūhavaṃ 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena kāmaṃ pakkamati, taṃ hi tassa balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro ti, samman nu kho so Udāyi vadamaṇṇo vadeyyāti. — No h' etaṃ bhante. Yedi so bhante raṇṇo nāgo isādanto ubbūhavaṃ 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena kāmaṃ pakkamati, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asārakaṃ bandhanaṃ ti. — Evam eva kho Udāyi idh' ekacce kulaputtā: idaṃ pajahathāti mayā vuccamānā te evam āhamsu: Kīṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam āha, yassa no Sugato paṇinissaggam āhāti; te tañ c' eva pajahanti mayi ca na appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāma. Te taṃ pahāya appossukkā pannaḷomā paradvuttā migabhūtena cetasā viharanti. Tesan taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asārakaṃ bandhanaṃ.

Seyyathā pi Udāyi puriso daḷiddo assako anāhiyo, tass' assa ekaṃ agārakaṃ oluggaviluggaṃ kākātīdayiṃ na paramarūpaṃ, ekā khatopikā oluggaviluggā na paramarūpā, ekissā

kumbhiyā dhaññasamavāpakam na paramarūpaṃ, ekā jāyikā na paramarūpā; so āramagatam bhikkhūṃ passeyya sudhotahatthapādam manuññaṃ bhojanam bhuttāvim sitāya chāyāya nisinnam adhicitte yuttam. Tassa evam assa: Sukham vata bho sāmāññaṃ, ārūgyam vata bho sāmāññaṃ; so vat' assam yo 'haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ-ti. So na sakkuṇeyya ekam agārakam oluggaviluggam kākātidāyīm na paramarūpaṃ pahāya ekam khaṭṭopikam oluggaviluggam na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakam na paramarūpaṃ pahāya ekam jāyikam na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Yo nu kho Udāyi evam vadeyya: yehi so puriso bandhanehi baddho na sakkoti ekam agārakam oluggaviluggam . . . ekam jāyikam na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. taṃ hi tassa abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhanan-ti, samman-nu kho so Udāyi vadamāno vadeyyatī. — No h' etaṃ bhante. Yehi so bhante puriso bandhanehi baddho na sakkoti ekam agārakam oluggaviluggam kākātidāyīm na paramarūpaṃ pahāya ekam khaṭṭopikam oluggaviluggam na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakam na paramarūpaṃ pahāya ekam jāyikam na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa balavam bandhanam dalham bandhanam thiram bandhanam apūtikam bandhanam thūlo kaḷiṅgaro ti. — Evam eva kho Udāyi idh' ekacce moghapurisā: idam pajahathāti mayā vuccamānā te evam āhamsu: Kim pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyam samaṇo ti; te taṃ c' eva na ppajahanti mayi ca appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Tesam taṃ Udāyi hoti balavam bandhanam dalham bandhanam thiram bandhanam apūtikam bandhanam thūlo kaḷiṅgaro.

Seyyathā pi Udāyi gahapati vā gahapatiputto vā addho

mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo nekānaṃ dhañṇagaṇānaṃ cayo nekānaṃ khettagaṇānaṃ cayo nekānaṃ vatthugaṇānaṃ cayo nekānaṃ bhariyāgaṇānaṃ cayo nekānaṃ dāsagaṇānaṃ cayo nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhūṃ passeyya sudhotahattḥapādaṃ manuṇṇaṃ bhojanaṃ bhuttāviṃ sitāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evaṃ-assa: Sukhaṃ vata bho sāmaṇṇaṃ, ārūgyaṃ vata bho sāmaṇṇaṃ; so vat' assaṃ yo haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya - ti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyāgaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho Udāyi evaṃ vadeyya: yehi so gahapati vā gahapati-putto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya ... nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, taṃ hi tassa balavaṃ bandhanaṃ dālhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaḷiṅgaro ti, sammaṃ - nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante gahapati vā gahapati-putto vā bandhanehi baddho sakkoti nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyāgaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ - ti. — Evaṃ - eva kho Udāyi idh' ekacce kulaputta: idaṃ pajahathāti mayā vaccamānā te evaṃ-āhaṃsu: Kim paṇ' imassa appamattakassa oṃamattakassa pahātabbassa yassa no Bhagavā pahānaṃ - āha, yassa no Sugato pati-nissaggam - āhāti; te taṃ - e' eva pajahanti mayi ca na appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāma. Te taṃ

pahāya appossukkā pannaḷomā paraḍavuttā migabhūtena cetasā viharanti. Tesan-taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ.

Cattāro 'me Udāyi puggalā santo saṃvijjamānā lokasmiṃ, katame cattāro: Idh' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te adhiṇvāseti, na - ppajahati na vinodeti na byantikaṇṇoti nānabhāvaṃ gameti. Imāṃ kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te nādhivāseti, pajahati vinodeti byantikaṇṇoti anabhāvaṃ gameti. Imāṃ - pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto, taṃ kissa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam - eva pajahati vinodeti byantikaṇṇoti anabhāvaṃ gameti. Seyyathā pi Udāyi puriso divasasantatte ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya; dandho Udāyi udakaphusitānaṃ nipāto, atha kho naṃ khippam - eva parikkhayaṃ pariyādānaṃ gaccheyya. Evam - eva kho Udāyi idh' ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam - eva pajahati vinodeti byantikaṇṇoti anabhāvaṃ gameti. Imāṃ - pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no visaṃyutto,

tañ kissa hetu: Indriyavemattatā hi me Udāyi imasmiñ
puggale viditā. Idha pan' Udāyi ekacco puggalo: upadhi
dukkhassa mūlan'ti iti viditvā nirupadhi hoti upadhisaukha-
yevamutto. Imañ kho ahañ Udāyi puggalañ visamayutto ti
vadāmi no samyutto, tañ kissa hetu: Indriyavemattatā hi
me Udāyi imasmiñ puggale viditā.

Pañca kho ime Udāyi kāmaganā, katame pañca: cakku-
vinñeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā
rajanīyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā —
jivhāvinñeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā
manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Udāyi
pañca kāmaganā. Yañ kho Udāyi ime pañca kāmaganā
paṭicca uppajjati sukhañ somanassañ idañ vuccati kāma-
sukhañ mīhasukhañ puthejjanasukhañ anariyasukhañ; na
āsevitabbañ na bhāvetabbañ na bahulikātabbañ, bhāyi-
tabbañ etassa sukhassāti vadāmi. Idh' Udāyi bhikkhu
vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkañ
savicārañ vivekajañ pītisukhañ paṭhamañ jhānañ upasam-
pajja viharati. Vitakkavicārānañ vūpasamā ajjhantañ sam-
pasādanañ cetaso ekodibhāvañ avitakkañ avicārañ samā-
dhijañ pītisukhañ duttiyañ jhānañ — pe — tatiyañ jhānañ
— catutthañ jhānañ upasampajja viharati. Idañ vuccati
nekkhammasukhañ pavivekasukhañ upasamasukhañ sam-
bodhasukhañ; āsevitabbañ bhāvetabbañ bahulikātabbañ, na
bhāyitabbañ etassa sukhassāti vadāmi.

Idh' Udāyi bhikkhu vivicc' eva kāmehi — pe — paṭha-
mañ jhānañ upasampajja viharati. Idañ kho ahañ Udāyi
injitasmim vadāmi, kiñ ca tattha injitasmiñ: yad'eva tattha
vitakkavicārā aniruddhā honti idañ tattha injitasmiñ. Idh'
Udāyi bhikkhu vitakkavicārānañ vūpasamā — pe — duttiyañ
jhānañ upasampajja viharati. Idam pi kho ahañ Udāyi
injitasmim vadāmi, kiñ ca tattha injitasmiñ: yad'eva tattha
pītisukhañ aniruddhañ hoti idañ tattha injitasmiñ. Idh'
Udāyi bhikkhu pītiyā ca virāgā — pe — tatiyañ jhānañ
upasampajja viharati. Idam pi kho ahañ Udāyi injitasmiñ
vadāmi, kiñ ca tattha injitasmiñ: yad'eva tattha upekkhā-

sukham aniroddham hoti idam tattha aññitasmiñ. Idh' Udāyi bhikkhu sukhassa ca pahānā dukkhassa ca pahānā — pe — catuttham jhānam upasampejja viharati. Idam kho aham Udāyi aññitasmiñ vadāmi.

Idh' Udāyi bhikkhu vivico eva kāmehi — pe — jathamañ jhānañ upasampajja viharati. Idam kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu vitakkavicārānañ vūpasamā — pe — dutiyañ jhānañ upasampajja viharati, ayañ tassa samatikkamo. Idam-pi kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu pītiyā ca virāgā — pe — tatiyañ jhānañ upasampajja viharati, ayañ tassa samatikkamo. Idam-pi kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sukhasa ca pahānā — pe — catutthañ jhānañ upasampajja viharati, ayañ tassa samatikkamo. Idam-pi kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso rūpasamūhānañ samatikkamā patighesaññānañ atthagamā nānattasaññānañ amamasikūrā ananto ākāso ti ākāsañānācāyatanāñ upasampajja viharati, ayañ tassa samatikkamo. Idam-pi kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākāsañānācāyatanāñ samatikkamma anantañ viññānañ-ti viññānañcāyatanāñ upasampajja viharati, ayañ tassa samatikkamo. Idam-pi kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso viññānañcāyatanāñ samatikkamma na-tthi kiñciti ākīñcannāyatanāñ upasampajja viharati, ayañ tassa samatikkamo. Idam-pi kho ahañ Udāyi analan-ti vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākīñcannāyatanāñ samatikkamma nevasaññānāsaññāyatanāñ upa-

sampajja viharati, ayaṃ tassa samatikkamo. Idam-pi kho ahaṃ Udāyi analan-ti vadāmi, pajabathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo? Idh' Udāyi bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Iti kho ahaṃ Udāyi nevasaññānāsaññāyatanaṃ pi pahānaṃ vadāmi. Passasi no tvaṃ Udāyi taṃ saṃyojanaṃ ayaṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmi — No h' etaṃ bhante ti.

Idam avoca Bhagavā. Attamaṇo āyasmā Udāyi Bhagavato bhūsitāṃ abhinanditi.

LIṬṬUKOPAMASUTTANTAM CHATTHAM.

67.

Evam-me suttaṃ. Ekaṃ samayaṃ Bhagavā Cātummāyaṃ viharati āmalakivane. Tena kho pana samayena Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumam anuppattāni honti Bhagavantaṃ dassanāya, te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: Ke pan' ete Ānanda uccāsaddā mahāsaddā kevaṭṭā mañhe macchavīlope ti. — Etāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumam anuppattāni Bhagavantaṃ dassanāya, te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ti. — Tena h' Ānanda mama vacanena te bhikkhū āmantehi: satthāyasmante āmantetithi. Evam bhante ti kho āyasmā Ānando Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etaṃ avoca: Satthāyasmante āmantetithi. Evam āvuso ti kho te

bhikkhū āyasmato Ānandassa paṭissutvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad'avoca: Kin' nu tumhe bhikkhave uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope ti. — Imāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anuppattāni Bhagavantam dassanāya, te 'me ligantukā bhikkhū nevāsikehi bhikkhūhi saddhīm paṭisammodamānā senāsanaṃ paṇṇāpayamānā pattacivarāni paṭisamayamānā uccāsaddā mahāsaddā ti. — Gacchatva bhikkhave paṇāmemi vo, na vo mama santike vatthabban'ti. Evam'bhante ti kho te bhikkhū Bhagavato paṭissutvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇam katvā senāsanaṃ samāmetvā pattacivarāni ādāya pakkamimsu.

Tena kho pana samayena Cātumeyyakā Sakyā saṇḍhāgāre sannipatitā hontī kenacid'eva karaṇiyena. Addasāsuni kho Cātumeyyakā Sakyā te bhikkhū dūrato va gacchante, disvāna yena te bhikkhū ten' upasaṅkamimsu, upasaṅkamitvā te bhikkhū etad'avocum: Handa khamā pana tumhe āyasmanto gacchathāti. — Bhagavatā kho āvuso bhikkhusaṅgho paṇāmito ti. — Tena h' āyasmanto muhuttaṃ nisīdatha, app'eva nāma mayam' sakkumeyyāma Bhagavantam paṇādetum'ti. Evam'āvuso ti kho te bhikkhū Cātumeyyakānam Sakyānam paccassosum. Atva kho Cātumeyyakā Sakyā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho Cātumeyyakā Sakyā Bhagavantam etad'avocum: Abhinandatu bhante Bhagavā bhikkhusaṅgham, abhivadatu bhante Bhagavā bhikkhusaṅgham. Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anaggahito evam'evam' Bhagavā etarahi anugabhātu bhikkhusaṅgham. Sant' ettha bhante bhikkhū navā acirapabbajitā adhunāgatā imam' dhammavinayam, tesam' Bhagavantam dassanāya alabbhantānam siyā aññathattam' siyā vipariṇāmo. Seyyathā pi bhante bijānam tarunānam udakam' alabbhantānam siyā aññathattam' siyā vipariṇāmo, evam'eva kho bhante sant' ettha

bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhamma-
vinayaṃ, tesāṃ Bhagavantam dassanāya alabbhantānaṃ siyā
aṇṇathattam siyā vipariṇāmo. Seyyathā pi bhante vacchassa
tarupassa mātaraṃ apassantassa siyā aṇṇathattam siyā vi-
pariṇāmo, evaṃ eva kho bhante sant' ettha bhikkhū navā
acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ
Bhagavantam apassantānaṃ siyā aṇṇathattam siyā vipariṇāmo.
Abhinandatu bhante Bhagavā bhikkhusaṅghaṃ, abhivadatu
bhante Bhagavā bhikkhusaṅghaṃ. Seyyathā pi bhante Bha-
gavatā pubbe bhikkhusaṅgho anuggahito evaṃ evaṃ Bha-
gavā etarahi anuggahātu bhikkhusaṅghaṃ - ti.

Atha kho Brahmā Sahampati Bhagavato cetasā ceto-
parivitakkam aṇṇāya seyyathā pi nāma balavā puriso samū-
jitā vā bāhaṃ pasāreyya pasāritā vā bāhaṃ samījeyya
evaṃ evaṃ Brahmāloke antarāhito Bhagavato purato
pāturahosi. Atha kho Brahmā Sahampati ekamsam uttarā-
saṅgam karitvā yena Bhagavā ten' añjalim paṇāmetvā
Bhagavantam etad'avoca: Abhinandatu bhante Bhagavā
bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhusaṅghaṃ.
Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anug-
gahito evaṃ evaṃ Bhagavā etarahi anuggahātu bhikkhu-
saṅghaṃ. Sant' ettha bhante bhikkhū navā acirapabbajitā
adhunāgatā imaṃ dhammavinayaṃ, tesāṃ Bhagavantam
dassanāya alabbhantānaṃ siyā aṇṇathattam siyā vipariṇāmo.
Seyyathā pi bhante bijānaṃ tarunānaṃ udakaṃ alabbha-
ntānaṃ siyā aṇṇathattam siyā vipariṇāmo, evaṃ eva kho
bhante sant' ettha bhikkhū navā acirapabbajitā adhunāgatā
imaṃ dhammavinayaṃ, tesāṃ Bhagavantam dassanāya
alabbhantānaṃ siyā aṇṇathattam siyā vipariṇāmo. Seyyathā
pi bhante vacchassa tarupassa mātaraṃ apassantassa siyā
aṇṇathattam siyā vipariṇāmo, evaṃ eva kho bhante sant'
ettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhamma-
vinayaṃ, tesāṃ Bhagavantam apassantānaṃ siyā aṇṇa-
thattam siyā vipariṇāmo. Abhinandatu bhante Bhagavā
bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhu-
saṅghaṃ. Seyyathā pi bhante Bhagavatā pubbe bhikkhu-

saṅgho anuggahito evam' evaṃ Bhagavā etarahi anuganhātu bhikkhusaṅghan' ti.

Asakkhiṃsu kho Cātumeyyakā ca Sakyā Brahmā ca Sahampatī Bhagavantam pasādetum' bijūpamena ca taruṇūpamena ca. Atha kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Uṭṭhahath' āvuso, gaṇhātha pattacivaram, pasādito Bhagavā Cātumeyyakehi ca Sakkehi Brahmunā ca Sahampatinā bijūpamena ca taruṇūpamena cāti. Evam' āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa patissutvā uṭṭhāy' āsanā pattacivaram' ādāya yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnam' kho āyasantam' Sāriputtam' Bhagavā etad' avoca: Kinti te Sāriputta ahosi mayā bhikkhusaṅghe paṇāmite ti. — Evaṃ kho me bhante ahosi Bhagavatā bhikkhusaṅghe paṇāmite: Appossukko dāni Bhagavā diṭṭhadhammasukhavihāram' anuyutto viharissati, mayam' pi dāni appossukkā diṭṭhadhammasukhavihāram' anuyuttā viharissāmāti. — Āgamehi tvaṃ Sāriputta, āgamehi tvaṃ Sāriputta, na kho te Sāriputta puna pi evarūpaṃ cittaṃ uppādetabbam' ti. Atha kho Bhagavā āyasantam' Mahāmoggallānam' āmantesi: Kinti te Moggallāna ahosi mayā bhikkhusaṅghe paṇāmite ti. — Evaṃ kho me bhante ahosi Bhagavatā bhikkhusaṅghe paṇāmite: Appossukko dāni Bhagavā diṭṭhadhammasukhavihāram' anuyutto viharissati, ahaṃ' ca dāni āyasmā ca Sāriputto bhikkhusaṅgham' pariharissāmāti. — Sādhu sādhu Moggallāna, ahaṃ' vā hi Moggallāna bhikkhusaṅgham' parihareyyam' Sāriputta-Moggallānā vā ti.

Atha kho Bhagavā bhikkhū āmantesi: Cattār' imāni bhikkhave bhayāni udak' orohante pātikaṅkhitabbāni, kathamāni cattāri: ūmibhayaṃ kumbhālabhayaṃ āvattabhayaṃ susukābhayaṃ. Imāni kho bhikkhave cattāri bhayāni udak' orohante pātikaṅkhitabbāni. Evam' eva kho bhikkhave cattār' imāni bhayāni idh' ekacce puggale imasmim' dhammavinaye agārasmā anagāriyam' pubbaḍḍite pātikaṅkhitabbāni, kata-

māni cattāri: ūmibhayam kumbhīlabhayam āvattābhayam
susukālabhayam.

Katamañ-ca bhikkhave ūmibhayam: Idha bhikkhave
ekacco kulaputto saddhā agārasmā anagāriyam pabbajito
hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,
app-eva nāma imassa kevalassa dukkhakkhandhassa anta-
kiriya paññāyethāti. Tam-enam tathā pabbajitam samānam
sābrahmacāri ovaḍanti anusāsanti: Evan-te abhikkamitabbam
evan-te paṭikkamitabbam, evan-te āloketabbam evan-te
viloketabbam, evan-te samāñjitabbam evan-te pasāretabbam,
evan-te saṅghātipattacivaram dhāretabban-ti. Tassa evam
hoti: Mayam kho pubbe agāriyabbūtā samānā aññe ova-
dāma pi anusāsāma pi, ime pan' amhākaṃ puttamattā
maññe nattamattā maññe amhe ovaḍitabbam annusāsitabbam
maññantīti; so sikkham paccakkhāya hīnāy' āvattati. Ayaṃ
vuccati bhikkhave ūmibhayassa bhūto sikkham paccakkhāya
hīnāy' āvatto. Ūmibhayan-ti kho bhikkhave kodhupāyāssas'
etaṃ adhiṇvacanam.

Katamañ-ca bhikkhave kumbhīlabhayam: Idha bhik-
khave ekacco kulaputto saddhā agārasmā anagāriyam pabba-
jito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi pari-
devehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkha-
pareto, app-eva nāma imassa kevalassa dukkhakkhandhassa
antakiriya paññāyethāti. Tam-enam tathā pabbajitam
samānam sābrahmacāri ovaḍanti anusāsanti: Idan-te
khāditabbam idan-te na khāditabbam, idan-te bhuñjitabbam
idan-te na bhuñjitabbam, idan-te sāyitabbam idan-te na
sāyitabbam, idan-te pātabbam idan-te na pātabbam;
kappiyan-te khāditabbam akappiyan-te na khāditabbam,
kappiyan-te bhuñjitabbam akappiyan-te na bhuñjitabbam,
kappiyan-te sāyitabbam akappiyan-te na sāyitabbam, kappi-
yan-te pātabbam akappiyan-te na pātabbam; kāle te
khāditabbam vikāle te na khāditabbam, kāle te bhuñjitabbam
vikāle te na bhuñjitabbam, kāle te sāyitabbam vikāle te na sāy-
itabbam, kāle te pātabbam vikāle te na pātabban-ti. Tassa

evaṃ hoti: Mayaṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma yaṃ na icchāma na taṃ khādāma, yaṃ icchāma taṃ bhuñjāma yaṃ na icchāma na taṃ bhuñjāma, yaṃ icchāma taṃ sāsāma yaṃ na icchāma na taṃ sāsāma, yaṃ icchāma taṃ pipāma yaṃ na icchāma na taṃ pipāma; kappiyam-pi khādāma akappiyam-pi khādāma, kappiyam-pi bhuñjāma akappiyam-pi bhuñjāma, kappiyam-pi sāsāma akappiyam-pi sāsāma, kappiyam-pi pipāma akappiyam-pi pipāma; kāle pi khādāma vikāle pi khādāma, kāle pi bhuñjāma vikāle pi bhuñjāma, kāle pi sāsāma vikāle pi sāsāma, kāle pi pipāma vikāle pi pipāma. Yaṃ pi no saddhā gahapatikā divā vikāle paṇītaṃ khādaniyaṃ bhojaniyaṃ denti, tattha p' ime mukhāvarapaṇi maññe karontīti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāy' āvatto. Kumbhīlabhayan-ti kho bhikkhave odarikkattass' etaṃ adhivacanāṃ.

Katamaṃ ca bhikkhave āvaṭṭabhayaṃ: Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi dōmanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app' eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno pubbanhasamayam nivāsetvā pattācivaraṃ ādāya gāmaṃ vā nigamaṃ vā pindāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupatthitāya satiyā asamvutehi indriyehi. So tattha passati gahapatinā vā gahapatiputtaṃ vā pañcahi kāmāguṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Tassa evaṃ hoti: Mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmāguṇehi samappitā samaṅgibhūtā paricārimha; sam-vijjante kho kule bhogā, sakkā bhoge ca bhuñjitum puññāni ca kātun-ti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāy' āvatto. Āvaṭṭabhayan-ti kho bhikkhave pañcann' etaṃ kāmāguṇānaṃ adhivacanāṃ.

Katamaṃ ca bhikkhave susukābhayaṃ: Idha bhikkhave

ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyaṃ paññāyethāti. So evaṃ pabbajito samāno pubbanhasamayam nivāsetvā pattacivaram ādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupatthitāya satiyā asahvatehi indriyehi. So tattha passati mātugāmaṃ dummivattham vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dummivattham vā duppārutaṃ vā rāgo cittaṃ anuddhamseti, so rāgānuddhastena cittaṃ sikkham paccakkhāya hināy' āvattati. Ayaṃ vuccati bhikkhave susukābhayassa bhito sikkham paccakkhāya hināy' āvatto. Susukābhayan'ti kho bhikkhave mātugāmass' etaṃ adhi-vacanaṃ.

Imāni kho bhikkhave cattāri bhayāni idh' ekacce pug-gale imasmiṃ dhammavinaye agārasmā anagāriyam pabbajite paṭikaṅkhitabbhāniti.

Idam' avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.

CĀTUMASUTTANTAM SATTAMAṃ.

68.

Evaṃ me sutaṃ. Ekam' samayam Bhagavā Kosalesu viharati Nalakaṇṇe palāsavane. Tena kho pana samayena sambhulā abhiññātā abhiññātā kulaputtā Bhagavantaṃ uddissa saddhā agārasmā anagāriyam pabbajitā honti, āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kim-bilo āyasmā ca Bhagu āyasmā ca Kuṇḍadhāno āyasmā ca Revato āyasmā ca Ānando, aṇṇe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena Bhagavā bhikkhu-

saṅghaparivuto abbhokāse nisīnoo hoti. Atha kho Bhagavā te kulaputte ārabhha bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Evaṃ vutte te bhikkhū tuṃhi ahesuṃ. Dutiyam pi kho — pe — tatiyam pi kho Bhagavā te kulaputte ārabhha bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Tatiyam pi kho te bhikkhū tuṃhi ahesuṃ.

Atha kho Bhagavato etad āhosi: Yan nūnāhaṃ te va kulaputte puccheyyan ti. Atha kho Bhagavā āyasmantaṃ Anuruddhaṃ āmantesi: Kacci tumhe Anuruddhā abhiratā brahmacariye ti. — Taggha mayaṃ bhante abhiratā brahmacariye ti. — Sādhū sādhū Anuruddhā. Etam kho Anuruddhā tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhiraṃheyyātha brahmacariye. Yena tumhe Anuruddhā bhādrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme pariḷhūjeyyātha, tena tumhe Anuruddhā bhādrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agārasmā anagāriyaṃ pabbajitā. Te kho pana tumhe Anuruddhā n' eva rājābhinitā agārasmā anagāriyaṃ pabbajitā, na corābhinitā agārasmā anagāriyaṃ pabbajitā, na iyattā .. na bhayattā .. na ājivikūpakatā agārasmā anagāriyaṃ pabbajitā; api ca kho 'mhi otinno jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinno dukkhapareto, app eva nāma imassa kevalassa dukkha-khandhassa antakiriyaṃ paññāyethāti, nanu tumhe Anuruddhā evaṃ saddhā agārasmā anagāriyaṃ pabbajitā ti. — Evaṃ bhante. — Evaṃ pabbajitena ca pana Anuruddhā kulaputtēna kim assa karaṇiyaṃ: Vīvekaṃ Anuruddhā kāmehi vīvekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhiññhā pi cittaṃ pariyādāya tiṭṭhati, byāpādo pi cittaṃ pariyādāya tiṭṭhati, thina-middham pi .. uddhaccakukkuccam pi .. vicikicchā pi ..

arati pi .. tandi pi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataram. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ - ca tato santataram, tassa abhijjhā pi cittaṃ na pariyādāya tiṭṭhati, byāpādo pi cittaṃ na pariyādāya tiṭṭhati. thīnamiddham - pi .. uddhaccakukkuccam - pi .. vicikicchā pi .. arati pi .. tandi pi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ - ca tato santataram.

Kinti vo Anuruddhā mayi hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetiti. — Na kho no bhante Bhagavati evaṃ hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetiti. Evam kho no bhante Bhagavati hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetiti. — Sūdu sūdu Anuruddhā, Tathāgatassa Anuruddhā ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā pahinā ucchinnamulā tīlāvatthukatā anabhāvakatā āyatim anuppādadhammā. Seyyathā pi Anuruddhā tīlo matthakācchinno abhabbo pana virūhiyā, evam - eva kho Anuruddhā Tathāgatassa ye āsavā saṅkilesikā — pe — anuppādadhammā; tasmā Tathāgato saṅkhāy' ekaṃ paṭisevati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodeti.

Tam kim - maññasi Anuruddhā: kaṃ atthavasam sampassamāno Tathāgato āvake abhhatūte kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. —

Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnnettikā Bhagavaṃpaṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitaṃ attāho, Bhagavato sutvā bhikkhū dhāressantīti. — Na kho Anuruddhā Tathāgato janakuhanattham na janalapanattham na lābhasakkārasilokānisamsattham, na: iti maṃ jano jānātīti sāvake abbatite kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāravedhā ulārapāmujjā, te taṃ sutvā tathattāya cittaṃ upasamharanti. Tesā taṃ Anuruddhā hoti digharattaṃ hitāya sukhāya.

Idhānuruddhā bhikkhu sugāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: aññāya saṇṭhahīti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo so āyasmā ahosi iti pi, evaṃpañño so āyasmā ahosi iti pi, evaṃvihāri so āyasmā ahosi iti pi, evaṃ vimutto so āyasmā ahosi iti pi. So tassa saddhaṃ ca silaṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussaranto tathattāya cittaṃ upasamharati. Evam pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu sugāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparimibbāyī anāvattidhammo tasmā lokā ti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo — pe — evaṃpañño — evaṃvihāri — evaṃ vimutto so āyasmā ahosi iti pi. So tassa saddhaṃ ca — pe — paññaṃ ca anussaranto tathattāya cittaṃ upasamharati. Evam pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu sugāti: itthannāmo bhikkhu kālakato, so Bhagavatā byākato: tinnaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgānī, sakid-eva imaṃ lokam āgantvā dukkhass' antam karissatīti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pi. So tassa saddhaṃ ca — pe — paññaṃ ca anussaranto tathattāya

cittam upasamharati. Evam'pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthannāmo bhikkhu kālakatā, so Bhagavatā byākatā: tinnam' samyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano ti. So kho pan' assā āyasmā sāmān' dīṭṭhā vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittam upasamharati. Evam'pi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

Idhānuruddhā bhikkhuni suṇāti: itthannāmā bhikkhuni kālakatā, sā Bhagavatā byākatā: aññāya saṇṭhahīti. Sā kho pan' assā bhaginī sāmān' dīṭṭhā vā hoti anussavasutā vā: evaṃsila sā bhaginī ahosi iti pi, evaṃdhammā — pe — evaṃpañña — evaṃvihārini — evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittam upasamharati. Evam'pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhuni suṇāti: itthannāmā bhikkhuni kālakatā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tatthoparinibbāyini anāvattidhammā tasmā lokā ti. Sā kho pan' assā bhaginī sāmān' dīṭṭhā vā hoti anussavasutā vā: evaṃsila ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittam upasamharati. Evam'pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhuni suṇāti: itthannāmā bhikkhuni kālakatā, sā Bhagavatā byākatā: tinnam' samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakid'eva imaṃ lokam āgantvā dukkhass' antam karissatīti. Sā kho pan' assā bhaginī sāmān' dīṭṭhā vā hoti anussavasutā vā: evaṃsila ... evaṃ vimuttā sā bhaginī ahosi iti pīti. Sā tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittam upasamharati. Evam'pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhuni suṇāti: itthannāmā bhikkhuni kālakatā, sā Bhagavatā byākatā: tinnam' samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyana

ti. Sā kho pan' assā bhagini sāmaṃ diṭṭhā vā hoti anussava-
sutā vā: evaṃsīlā ... evaṃ vimuttā sā bhagini ahosi iti
piti. Sā tassā saddhaṃ-ca — pe — paññaṃ-ca anussaranti
tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā
bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā upāsako supāti: itthannāmo upāsako
kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātiko tatthapariniḍḍhāyā
anāvattidhammo tasmā lokā ti. So kho pan' assa āyasmā
sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā
ahosi iti pi, evaṃdhammo — pe — evaṃpañño — evaṃvihārī
— evaṃ vimutto so āyasmā ahosi iti piti. So tassa sad-
dhaṃ-ca — pe — paññaṃ-ca anussaranto tathattāya cittaṃ
upasamharati. Evam-pi kho Anuruddhā upāsakassa phāsu-
vihāro hoti. Idhānuruddhā upāsako supāti: itthannāmo
upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanā-
naṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi,
sakkid-eva imaṃ lokam āgantvā dukkhass' antaṃ karissatiti.
So kho pan' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto
vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti piti. So
tassa saddhaṃ-ca — pe — paññaṃ-ca anussaranto tathat-
tāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upā-
sakassa phāsuvihāro hoti. Idhānuruddhā upāsako supāti:
itthannāmo upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ
saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo nivāto
samboḍhiparāyano ti. So kho pan' assa āyasmā sāmaṃ
diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto
so āyasmā ahosi iti piti. So tassa saddhaṃ-ca — pe —
paññaṃ-ca anussaranto tathattāya cittaṃ upasamharati.
Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti.

Idhānuruddhā upāsikā supāti: itthannāma upāsikā kāla-
katā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātikā tatthapariniḍḍhāyā
anāvattidhammā tasmā lokā ti. Sā kho pan' assā bhagini
sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsīlā sā bhagini
ahosi iti pi, evaṃdhammā — pe — evaṃpaññā — evaṃvihārīnī

— evaṃ vimuttā sā bhagini ahoṣi iti pīti. Sā tassā saddhaṃ-ca — pe — paññaṃ-ca anussaranti tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakid-eva imaṃ lokaṃ āgantvā dukkhass' antaṃ kariṣsatīti. Sā kho paṇ' assā bhagini sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā ... evaṃ vimuttā sā bhagini ahoṣi iti pīti. Sā tassā saddhaṃ-ca — pe — paññaṃ-ca anussaranti tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannaṃ avinipātadhammā niyatā sambodhiparāyaṇā ti. Sā kho paṇ' assā bhagini sāmaṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā sā bhagini ahoṣi iti pi, evaṃdhammā sā bhagini ahoṣi iti pi, evaṃpañña sā bhagini ahoṣi iti pi, evaṃvihārini sā bhagini ahoṣi iti pi, evaṃ vimuttā sā bhagini ahoṣi iti pīti. Sā tassā saddhaṃ-ca silaṃ-ca sutaṃ-ca cāgaṃ-ca paññaṃ-ca anussaranti tathattāya cittaṃ upasamharati. Evam-pi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Iti kho Anuruddhā Tathāgato na janakuhanattham na janalapanattham na lābhasakkārasilokānisaṃsattham, na: iti maṃ jano jānātūti sāvake abbhātite kālakate upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ujāavedā ujārapāmujjā, te taṃ sutvā tathattāya cittaṃ upasamharanti. Tesā taṃ Anuruddhā hoti diḡharattaṃ hitāya sukhayāti.

Idam'avoca Bhagavā. Attamaṇo āyasmā Anuruddho Bhagavato bhāsitaṃ abhinandīti.

69.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena Gulissāni nāma bhikkhu āraññako padarasamācāro saṅghamajjhe osato hoti kenacid eva karanīyena. Tatra kho āyasmā Sāriputto Gulissāniṃ bhikkhuṃ ārabha bhikkhū āmantesi:

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbaṃ sappatissena. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto sabrahmacārisu agāravo hoti appatisso tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā sabrahmacārisu agāravo appatisso ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbaṃ sappatissena.

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ: iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibhissāmi. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā abhisamācārikam pi dhammaṃ na jānāti ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ.

Āraññaken' āvuso bhikkhunā s. s. viharantena nātikālena gāmo pavisitabbo na divā paṭikkamitabbaṃ. Sace āvuso āraññako bhikkhu s. s. viharanto atikālena gāmaṃ pavisati divā paṭikkamati tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā atikālena gāmaṃ pavisati divā paṭikkamati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā s. s. viharantena nātikālena gāmo pavisitabbo na divā paṭikkamitabbaṃ.

Āraññaken' āvuso bhikkhunā s. s. viharantena na pure-

bhattam pacchābhattam kulesu cārittam āpajjitabham. Sace āvuso ārañṇako bhikkhu s. s. viharanto purebhattam pacchābhattam kulesu cārittam āpajjati tassa bhavanti vattāro: ayam nūn' imass' āyasmato ārañṇakassa ekassāraṇhe serivihārena viharato vikālacariyā bahulikātā, tam enaṃ saṅghagatam pi samudācarati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena na purebhattam pacchābhattam kulesu cārittam āpajjitabham.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena anuddhatena bhavitabham acapalena. Sace āvuso ārañṇako bhikkhu s. s. viharanto uddhato hoti capalo tassa bhavanti vattāro: idam nūn' imass' āyasmato ārañṇakassa ekassāraṇhe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulikataṃ, tam enaṃ saṅghagatam pi samudācarati ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena anuddhatena bhavitabham acapalena.

Ārañṇaken' āvuso bhikkhunā s. s. viharantena amukharena bhavitabham avikīṇṇavācena. Sace āvuso ārañṇako bhikkhu s. s. viharanto mukharo hoti vikiṇṇavāco tassa bhavanti vattāro: kim pan' imass' āyasmato ārañṇakassa ekassāraṇhe serivihārena yo ayam āyasmā mukharo vikiṇṇavāco ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā s. s. viharantena amukharena bhavitabham avikīṇṇavācena.

Ārañṇaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabham kalyāṇamittena. Sace āvuso ārañṇako bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto tassa bhavanti vattāro: kim pan' imass' āyasmato ārañṇakassa ekassāraṇhe serivihārena yo ayam āyasmā dubbaco pāpamitto ti 'ssa bhavanti vattāro, tasmā ārañṇakena bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabham kalyāṇamittena.

Ārañṇaken' āvuso bhikkhunā indriyesu guttadvārena bhavitabham. Sace āvuso ārañṇako bhikkhu indriyesu aguttadvāro hoti tassa bhavanti vattāro: kim pan' imass' āyasmato ārañṇakassa ekassāraṇhe serivihārena yo ayam

āyasmā indriyesu aguttadvāro ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā indriyesu guttadvārena bhavitabbam.

Āraññaken' āvuso bhikkhunā bhojane mattaññunā bhavitabbam. Sace āvuso āraññako bhikkhu bhojane amattaññū hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā bhojane amattaññū ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā bhojane mattaññunā bhavitabbam.

Āraññaken' āvuso bhikkhunā jāgariyam amuyuttena bhavitabbam. Sace āvuso āraññako bhikkhu jāgariyam ananuyutto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā jāgariyam ananuyutto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā jāgariyam amuyuttena bhavitabbam.

Āraññaken' āvuso bhikkhunā āradbhaviriyena bhavitabbam. Sace āvuso āraññako bhikkhu kusīto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā kusīto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā āradbhaviriyena bhavitabbam.

Āraññaken' āvuso bhikkhunā upatthitasatinā bhavitabbam. Sace āvuso āraññako bhikkhu mutthassati hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā mutthassati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā upatthitasatinā bhavitabbam.

Āraññaken' āvuso bhikkhunā samāhiteva bhavitabbam. Sace āvuso āraññako bhikkhu asamāhito hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā asamāhito ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā samāhiteva bhavitabbam.

Āraññaken' āvuso bhikkhunā paññāvatā bhavitabbam. Sace āvuso āraññako bhikkhu duppañño hoti tassa bhavanti

vattāro: kim-pan' imass' āyasmato ārañṇakassa ekassā-
rañṇe serivihārena yo ayam-āyasmā duppañño ti 'ssa
bhavanti vattāro, tasmā ārañṇakena bhikkhunā pañṇāvata
bhavitabbaṃ.

Ārañṇaken' āvuso bhikkhunā abhidhamme abhivinayo
yogo karaṇiyo. Sant' āvuso ārañṇakam bhikkhum abhi-
dhamme abhivinaye pañham pucchitāro. Sace āvuso
ārañṇako bhikkhu abhidhamme abhivinaye pañham puttḥo
na sampāyati tassa bhavanti vattāro: kim-pan' imass' āya-
smato ārañṇakassa ekassārañṇe serivihārena yo ayam-āyasmā
abhidhamme abhivinaye pañham puttḥo na sampāyati ti 'ssa
bhavanti vattāro, tasmā ārañṇakena bhikkhunā abhidhamme
abhivinaye yogo karaṇiyo.

Ārañṇaken' āvuso bhikkhunā ye te santā vimokhā atik-
kamma rūpe āruppā tattha yogo karaṇiyo. Sant' āvuso
ārañṇakam bhikkhum ye te santā vimokhā atikkamma rūpe
āruppā tattha pañham pucchitāro. Sace āvuso ārañṇako
bhikkhu ye te santā vimokhā atikkamma rūpe āruppā tattha
pañham puttḥo na sampāyati tassa bhavanti vattāro: kim-
pan' imass' āyasmato ārañṇakassa ekassārañṇe serivihārena
yo ayam-āyasmā ye te santā vimokhā atikkamma rūpe
āruppā tattha pañham puttḥo na sampāyati ti 'ssa bhavanti
vattāro, tasmā ārañṇakena bhikkhunā ye te santā vimokhā
atikkamma rūpe āruppā tattha yogo karaṇiyo.

Ārañṇaken' āvuso bhikkhunā uttarimanussadhamme yogo
karaṇiyo. Sant' āvuso ārañṇakam bhikkhum uttarimanussa-
dhamme pañham pucchitāro. Sace āvuso ārañṇako bhikkhu
uttarimanussadhamme pañham puttḥo na sampāyati tassa
bhavanti vattāro: kim-pan' imass' āyasmato ārañṇakassa
ekassārañṇe serivihārena yo ayam-āyasmā yassa p' atthāya
pabbajito taṃ p' attham na jānāti ti 'ssa bhavanti vattāro,
tasmā ārañṇakena bhikkhunā uttarimanussadhamme yogo
karaṇiyo ti.

Evam vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāri-
puttaṃ etad-avoca: Ārañṇaken' eva nu kho āvuso Sāri-
putta bhikkhunā ime dhammā samādāya vattitabbā udāhu

gāmantavihārinā pīti. — Āraññakenāpi kho āvuso Moggallāna bhikkhunā ime dhammā samādāya vattitabbā, pag'eva gāmantavihārinā ti.

GULISSANISUTTANTAM NAVAMAM

70.

Evam me sutam. Ekam samayaṃ Bhagavā Kāsisa cārikam carati mahatā bhikkhusaṅghena saddhīm. Tatra kho Bhagavā bhikkhū āmantesi: Ahaṃ kho bhikkhave aññatr'eva rattibhojanā bhuñjāmi, aññatra kho panāham bhikkhave rattibhojanā bhuñjamāno appābādhataṃ ca sañjānāmi appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha tumhe pi bhikkhave aññatr'eva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhe pi rattibhojanā bhuñjamānā appābādhataṃ ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ cāti. Evam bhunte ti kho te bhikkhū Bhagavato paccassosum. Atha kho Bhagavā Kāsisa anupubbena cārikam caramāno yena Kīṭāgiri nāma Kāsinam nigamo tad'avasari. Tatra sudam Bhagavā Kīṭāgirismiṃ viharati Kāsinam nigame. Tena kho pana samayena Assaji-Punabbasukā nāma bhikkhū Kīṭāgirismiṃ āvāsikā honti. Atha kho sambhulā bhikkhū yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamiṃsu, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avocuṃ: Bhagavā kho āvuso aññatr'eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhataṃ ca sañjānanti appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca; etha tumhe pi āvuso aññatr'eva rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñjamānā appābādhataṃ ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ

cāti. Evam vutte Assaji-Punabbasukā bhikkhū te bhikkhū etad'avocum: Mayam kho āvuso sāyañ-c' eva bhuñjāma pāto ca divā ca vikāle, te mayam sāyañ-c' eva bhuñjamānā pāto ca divā ca vikāle appābādhatāñ-ca sañjānāma appātañkatañ-ca lahuṭṭhānañ-ca balañ-ca phāsuvihārañ-ca, te mayam kiñ sandiṭṭhikañ hitvā kālikañ anudhāvissāma, sāyañ-c' eva mayam bhuñjissāma pāto ca divā ca vikāle ti.

Yato kho te bhikkhū nāsakkhimsu Assaji-Punabbasuke bhikkhū saññāpetum atha yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantañ nisidimsu. Ekamantañ nisinnā kho te bhikkhū Bhagavantam etad'avocum: Idha mayam bhante yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamimha, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avocumha: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati — pe — phāsuvihārañ-cāti. Evam vutte bhante Assaji-Punabbasukā bhikkhū amhe etad'avocum: Mayam kho āvuso — pe — divā ca vikāle ti. Yato kho mayam bhante nāsakkhimha Assaji-Punabbasuke bhikkhū saññāpetum atha mayam etam-attham Bhagavato ārocemāti. Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi tvañ bhikkhu mama vacanena Assaji-Punabbasuke bhikkhū āmanatehi: satthāyasmante āmantetiti. Evam bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Assaji-Punabbasukā bhikkhū ten' upasaṅkami, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avoca: Satthāyasmante āmantetiti. Evam āvuso ti kho Assaji-Punabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantañ nisidimsu. Ekamantañ nisinne kho Assaji-Punabbasuke bhikkhū Bhagavā etad'avoca: Saccañ kira bhikkhave sambhulā bhikkhū tumhe upasaṅkamitvā etad'avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhatāñ-ca sañjānanti appātañkatañ-ca lahuṭṭhānañ-ca balañ-ca phāsuvihārañ-ca; ettha tumhe pi āvuso aññatra rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñ-

jamānā appābādhatañ ca sañjānissatha appātāṅkatañ ca lahuṭṭhānañ ca balañ ca phāsuvihārañ cāti. Evañ vutte kira bhikkhave tumhe te bhikkhū evaṃ avacuttha: Mayam kho āvuso sāyañ c' eva bhuñjāma pāto ca divā ca vikāle. te mayam sāyañ c' eva bhuñjamānā pāto ca divā ca vikāle appābādhatañ ca sañjānāma appātāṅkatañ ca lahuṭṭhānañ ca balañ ca phāsuvihārañ ca, te mayam kiṃ sandiṭṭhikam hitvā kālīkam anudhāvissāma, sāyañ c' eva mayam bhuñjissāma pāto ca divā ca vikāle ti. — Evañ bhante.

Kiṃ nu me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha: Yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhantīti. — No h' etaṃ bhante. — Nann me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha: Idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha pañ' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha pañ' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, idha pañ' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhantīti. — Evañ bhante.

Sādhū bhikkhave. Mayā c' etaṃ bhikkhave aññātaṃ abhaviṣṣa aditthaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyantīti, evaṃ ahaṃ ājānanto: evarūpaṃ sukhaṃ vedanaṃ pajabathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhaviṣṣāmi. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā nātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā

rūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadāmi.

Nāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi; na paṇāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi. Ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā oṭṭabhārā anuppattasadatthā parikkhīṇabhava-samyojanā samma-d-añña vimuttā, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi; taṃ kissa hetu: katan-tesaṃ appamādena, abhabbā te pamajjitum. Ye ca kho te bhikkhave bhikkhū sekhū appattamānasaṃ anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi, taṃ kissa hetu: app-eva nāṃ' ime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiñña sacchikatvā upasampajja vihareyyun-ti, imaṃ kho ahaṃ bhikkhave imesaṃ bhikkhūnaṃ appamāda-phalaṃ sampassamāno appamādena karaṇīyaṃ-ti vadāmi.

Satt' ime bhikkhave puggalā santo saṃvijjamānā lokasminṃ, katame satta: ubhatobhāgavimutto paññāvimutto kāya-sakkhī diṭṭhippatto saddhāvimutto dhammānusāri saddhānusāri.

Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma-rūpe āruppā te kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyaṃ-ti vadāmi, taṃ kissa hetu: katan-tassa appamādena, abhabbo so pamajjitum.

Katamo ca bhikkhave puggalo paññāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma-rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave

puggalo paññāvimutto. Imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karaṇīyan-ti vadāmi, taṃ kiṃssa hetu: katan-tassa appamādena, abhūbo so pamajjitun.

Katamo ca bhikkhave puggalo kāyasakkhi: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhinā honti. Ayaṃ vuccati bhikkhave puggalo kāyasakkhi. Imassa kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan-ti vadāmi, taṃ kiṃssa hetu: app-eva nāma ayaṃ āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyāmāno jass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ dīṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādashalaṃ sampassamāno appamādena karaṇīyan-ti vadāmi.

Katamo ca bhikkhave puggalo dīṭṭhippatto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhinā honti, Tathāgatappaveditā c' assa dhammā paññāya voditthā honti vocaritā. Ayaṃ vuccati bhikkhave puggalo dīṭṭhippatto. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan-ti vadāmi, taṃ kiṃssa hetu: app-eva nāma ayaṃ āyasmā anulomikāni senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādashalaṃ sampassamāno appamādena karaṇīyan-ti vadāmi.

Katamo ca bhikkhave puggalo saddhāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhinā honti, Tathāgate c' assa saddhā nivittā hoti mūlajātā patitthitā. Ayaṃ vuccati bhikkhave puggalo saddhāvimutto. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyan-ti vadāmi, taṃ kiṃssa hetu: app-eva nāma ayaṃ āyasmā anulomikāni

senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇiyan - ti vadāmi.

Katamo ca bhikkhave puggalo dhammānusārī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa divā āsavā aparikkhipā honti, Tathāgatappaveditā c' assa dhammā paññāya mattaso nījhānaṃ khamanti, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānusārī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇiyan - ti vadāmi, taṃ kiṃsa hetu: app - eva nāma ayaṃ āyasmā anulomikāni senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇiyan - ti vadāmi.

Katamo ca bhikkhave puggalo saddhānusārī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa divā āsavā aparikkhipā honti, Tathāgate c' assa, saddhā-mattaṃ hoti pemamattaṃ, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo saddhānusārī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇiyan - ti vadāmi, taṃ kiṃsa hetu: app - eva nāma ayaṃ āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇasmitte bhajamāno indriyāni samamānayaṃ yass' atthāya kulaputtā sama - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacāriyapariyoṣaṇaṃ dīṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇiyan - ti vadāmi.

Nāhaṃ bhikkhave ādiken^{eva} eva aññārādhanāṃ vadāmi, api ca bhikkhave anupubbasikkhā anupubbakiriya anupubba-

atta-sot 7
pe 200

paṭipadā aññārādhanā hoti. Kathaṃ ca bhikkhave anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti: Idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotam odahati, obhitasoto dhammam supāti, sutvā dhammam dhāreti, dhatānam dhammānam attham upaparikkhati, attham upaparikkhato dhammā nijjhānam khamanti, dhammanijjhānakhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena c' eva paramam saccam sacchikaroti paññāya ca nam ativijjha passati. Sā pi nāma bhikkhave saddhā nāhosi, tam pi nāma bhikkhave upasaṅkamanam nāhosi, sā pi nāma bhikkhave payirupāsana nāhosi, tam pi nāma bhikkhave sotāradhānam nāhosi, tam pi nāma bhikkhave dhammasavanam nāhosi, sā pi nāma bhikkhave dhammadhāraṇa nāhosi, sā pi nāma bhikkhave atthūpaparikkhā nāhosi, sā pi nāma bhikkhave dhammanijjhānakhanti nāhosi, so pi nāma bhikkhave chando nāhosi, so pi nāma bhikkhave ussāho nāhosi, sā pi nāma bhikkhave tulanā nāhosi, tam pi nāma bhikkhave padhānam nāhosi. Vippatipannā 'ttha bhikkhave, micchāpaṭipannā 'ttha bhikkhave. Kiva dūre v' ime bhikkhave moghapurisā apakkantā imasmā dhamma-vinayā.

Atthi bhikkhave catuppadam veyyākaraṇam yass' uddiṭṭhassa viññū puriso nacirass' eva paññāy' attham ājāneyya. Uddisissāmi vo bhikkhave, ājānissatha mētan' ti. — Ke ca mayam bhante ke ca dhammassa aññātāro ti. — Yo pi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsattho viharati, tassa p' ayaṃ evarūpi paṇopapaṇavidhū na upeti: evaṃ ca no assa aṭṭha nam kareyyūma, na ca no ev' assa na nam kareyyāmāti; kim pana bhikkhave yaṃ Tathāgato sabbaso āmisehi viṣaṃsattho viharati. Saddhassa bhikkhave sāvakaṃ satthu sāsane pariyoḡāya vattato ayaṃ anudhammo hoti: satthā Bhagavā, sāvako 'ham asmi; jānāti Bhagavā, nāham jānāmi. Saddhassa bhikkhave sāvakaṃ satthu sāsane pariyoḡāya vattato rumhaniyam satthu sāsanaṃ hoti ojavantam. Saddhassa bhikkhave sāvakaṃ satthu sāsane

pariyogāya vattato ayam-anudhammo hoti: kāmāni tace ca nahāru ca atthi ca avasissatu, sarīre upasussatu mānasa-lohitāni, yañ-taṃ purisatthāmena purisaviriyena purisaparakkha-mena pattabbhāni na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti. Saddhassa bhikkhave sāvakaassa satthu sāsane pariyogāya vattato dvinnāni phalānaṃ aññatarāni phalāni pāṭikaṅkhamāni: dīttāni va dhammā aññā, sati vā upādisese anāgāmitā ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

KĪṬĀGIRISUTTANTAṃ DASAMAṃ.

BHĪKKHUVAGGO DUTIYO.

71.

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Vacchagotto paribbājako Ekapuṇḍariko paribbājakārāme pati-vasati. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā patta-civaram-udāya-Vesālīm piṇḍāya pāvisi. Atha kho Bhagavato etad-abosi: Atippago kho tāva Vesāliyaṃ piṇḍāya caritum, yañ-nūnāhaṃ yena Ekapuṇḍariko paribbājakārāmo yena Vaccha-gotto paribbājako ten' upasaṅkameyyan-ti. Atha kho Bha-gavā yena Ekapuṇḍariko paribbājakārāmo yena Vacchagotto paribbājako ten' upasaṅkami. Addasā kho Vacchagotto paribbājako Bhagavantaṃ dūrato va āgacchantam, disvāna Bhagavantaṃ etad-avoca: Etu kho bhante Bhagavā, sā-gataṃ bhante Bhagavato, cirassaṃ kho bhante Bhagavā imāni pariāyama-kāsi yadidaṃ idh' āgamanāya, nisidatu bhante Bhagavā, idam-āsanaṃ paññattan-ti. Nisidi Bha-gavā paññatte āsane, Vacchagotto pi kho paribbājako añña-

taraṃ niccaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Vacchagottho paribbājako Bhagavantaṃ etudāvoca:

Sutaṃ mētaṃ bhante: samaṇo Gotamo sabbaññū sabba-dassāvī, aparisesaṃ nāṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupatṭhitaṃ ti. Ye te bhante evaṃ āhaṃsu: samaṇo Gotamo sabbaññū sabba-dassāvī, aparisesaṃ nāṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupatṭhitaṃ ti. Kacci te bhante Bhagavato vuttavādino na ca Bhagavantaṃ abhūtena abbhācikkhanti dhammassa cānuddhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatiti. — Ye te Vaccha evaṃ āhaṃsu: samaṇo Gotamo sabbaññū sabba-dassāvī, aparisesaṃ nāṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupatṭhitaṃ ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā abhūtenāti.

Kathaṃ byākaramānā pana māyaṃ bhante vuttavādino c' eva Bhagavato assāma na ca Bhagavantaṃ abhūtena abbhācikkheyyāma dhammassa cānuddhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyāti. — Tevijjo samaṇo Gotamo ti kho Vaccha byākaramāno vuttavādī c' eva me assa na ca maṃ abhūtena abbhācikkheyya dhammassa cānuddhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya. Ahaṃ hi Vaccha yāvad' e ākaṅkhāmi anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ ekam' pi jātiṃ dve pi jātiyo — pe — iti sikkāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ahaṃ hi Vaccha yāvad' e ākaṅkhāmi dibbena cakkhūnā visuddhena atikkantaṃanusakena satte passāmi cavināne upapajjamāno, hīna paṇṇe suvaṇṇe dubbaṇṇe sugate daggate — pe — yathākammūpage satte pajānāmi. Ahaṃ hi Vaccha āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharāmi. Tevijjo samaṇo Gotamo

tī kho Vaccha byākaramāno vuttavādī o' eva me assa na ca
mañ abhūtena abbhācikkheyya dhammassa cānudhammañ byā-
kareyya, na ca koci sahadhammiko vādānuvādo gārayhañ
thānañ āgaccheyyāti.

Evam'utte Vacchagotto paribbājako Bhagavantañ etad-
avoca: Atthi nu kho bho Gotama koci gihī gihisañyojanañ
appahāya kāyassa bheda dukkhass' antaṃkaro ti. — Na tthi
kho Vaccha koci gihī gihisañyojanañ appahāya kāyassa
bheda dukkhass' antaṃkaro ti. — Atthi pana bho Gotama
koci gihī gihisañyojanañ appahāya kāyassa bheda saggū-
pago ti. — Na kho Vaccha ekañ yeva satāñ na dve satāñ
na tīni satāñ na cattāri satāñ na pañca satāñ, atha kho
bhiyyo va ye gihī gihisañyojanañ appahāya kāyassa bheda
saggūpago ti. — Atthi nu kho bho Gotama koci ājivako
kāyassa bheda dukkhass' antaṃkaro ti. — Na tthi kho
Vaccha koci ājivako kāyassa bheda dukkhass' antaṃkaro ti.
— Atthi pana bho Gotama koci ājivako kāyassa bheda
saggūpago ti. — Ito kho so Vaccha ekanavuto kappo yam'
ahañ anussarāmi, nābhijānāmi kañci ājivakañ saggūpagañ
aṇṇatra-ekena, so p' āsi kammavādī kiriya-vādī ti. — Evam'
sante bho Gotama suññañ adun-titthāyatanañ antamaso
saggūpagañ pīti. — Evam' sante Vaccha suññañ adun-
titthāyatanañ antamaso saggūpagañ pīti.

Idam'avoca Bhagavā. Attamañ Vacchagotto paribbā-
jako Bhagavato bhāsitañ abinanditi.

THEVJJA-VACCHAGOTTASUTTANTAM. PĀTHAMAM.

72.

Evam'me suttañ. Ekañ samayañ Bhagavā Sāvattihi-
yañ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho
Vacchagotto paribbājako yena Bhagavā ten' upasāṅkami,

upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Vacchagotto paribbhājako Bhagavantaṃ etad' avoca:

Kin' nu kho bho Gotama: sassato loko, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kim' pana bho Gotama: asassato loko, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kin' nu kho bho Gotama: antavā loko, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: antavā loko, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kim' pana bho Gotama: anantavā loko, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: anantavā loko, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kin' nu kho bho Gotama: taṃ jīvaṃ taṃ sariraṃ, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: taṃ jīvaṃ taṃ sariraṃ, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kim' pana bho Gotama: aññaṃ jīvaṃ aññaṃ sariraṃ, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: aññaṃ jīvaṃ aññaṃ sariraṃ, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kin' nu kho bho Gotama: hoti tathāgato param' maraṇā, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti tathāgato param' maraṇā, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kim' pana bho Gotama: na hoti tathāgato param' maraṇā, idam' eva saccaṃ, mogham' aññaṃ' ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: na hoti tathāgato param' maraṇā, idam' eva saccaṃ, mogham' aññaṃ' ti. — Kin' nu kho bho Gotama: hoti ca na ca hoti tathāgato param' maraṇā, idam' eva saccaṃ, mogham' aññaṃ' ti evaṃdiṭṭhi bhavaṃ Gotamo

ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti. — Kiṃ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti.

Kim-nu kho bho Gotama: sassato loko, idam-eva saccam, mogham aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam-eva saccam, mogham aññan-ti vadesi. Kiṃ pana bho Gotama: asassato loko, idam-eva saccam, mogham aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam-eva saccam, mogham aññan-ti vadesi — pe —. Kim-nu kho bho Gotama: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti vadesi. Kiṃ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti evaṃdiṭṭhi samaṇo Gotamo ti iti puṭṭho samāno: na kho ahaṃ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccam, mogham aññan-ti vadesi. Kiṃ pana bhavaṃ Gotamo ādinavaṃ sampassamāno evaṃ imāni sabhāso diṭṭhigatāni ampagato ti.

Sassato loko ti kho Vaccha diṭṭhigatam-etaṃ diṭṭhi-gaṇamaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ, sadukkhāṃ savighātāṃ saupāyāsāṃ sa-parilāhaṃ, na nibbidāya na virāgāya na nirodhāya na upa-samāya na abhināya na sambodhāya na nibbānāya sam-vattati. Asassato loko ti kho Vaccha — pe — antavā loko ti kho Vaccha — anantavā loko ti kho Vaccha — taṃ jīvaṃ taṃ sarīraṃ-ti kho Vaccha — aññaṃ jīvaṃ aññaṃ sarīraṃ-ti kho Vaccha — hoti tathāgato param-maraṇā ti kho

Vaccha — na hoti tathāgato param-maraṇā ti kho Vaccha — hoti ca na ca hoti tathāgato param-maraṇā ti kho Vaccha — n' eva hoti na na hoti tathāgato param-maraṇā ti kho Vaccha diṭṭhigatam-etaṃ diṭṭhigabhanāṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanāṃ, sadukkhāṃ savighātunāṃ saupāyāsāṃ saparijūhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhinīyāya na sambodhāya na nibbānāya samvattati. Imāṃ kho nham Vaccha ādinavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato ti. — Atthi pana bho Gotamassa kiñci diṭṭhigatan- ti. — Diṭṭhigatan- ti kho Vaccha apanitam-etaṃ Tathāgataassa. Diṭṭham b' etaṃ Vaccha Tathāgatena: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthagamo; iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthagamo ti. Tasmā Tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabba-ahimkāra-mamimkāra-mānānusayānaṃ khayā virāgā nirodhā cāgā patinissaggā anupādā vimutto ti vadāmi.

Evam vimuttacitto pana bho Gotama bhikkhu kuhim upapajjati. — Upapajjati kho Vaccha na upeti. — Tena hi bho Gotama na upapajjati. — Na upapajjati kho Vaccha na upeti. — Tena hi bho Gotama upapajjati ca na ca upapajjati. — Upapajjati ca na ca upapajjati kho Vaccha na upeti. — Tena hi bho Gotama n' eva upapajjati na na upapajjati. — N' eva upapajjati na na upapajjati kho Vaccha na upeti.

Evam vimuttacitto pana bho Gotama bhikkhu kuhim upapajjati iti puttḥo samāno: upapajjati kho Vaccha na upeti vadesi. Tena hi bho Gotama na upapajjati iti puttḥo samāno: na upapajjati kho Vaccha na upeti vadesi. Tena hi bho Gotama upapajjati ca na ca upapajjati iti puttḥo samāno: upapajjati ca na ca upapajjati kho Vaccha na upeti vadesi. Tena hi bho Gotama n' eva upapajjati na na upapajjati iti puttḥo samāno: n' eva upapajjati na

na upapajjatitī kho Vaccha na upetitī vadesi. Etthāhaṃ
bho Gotama aññāṇam-āpādim, ettha sammoham-āpādim,
yā pi me esā bhoto Gotamassa purimena kathāsallāpena ahu
pasādamattā sā pi me etaralā antarahitā ti.

Alaṃ hi te Vaccha aññāṇāya alaṃ sammohāya. Gam-
bhiro h' ayaṃ Vaccha dhammo duddaso duranubodho santo
paṇilo atakkāvacaro nīpūṇo paṇḍitavedaniyo, so tayā dujjāno
aññaditthikena aññakantikena aññaromikena aññatrayogena
aññathācariyakena. Tena hi Vaccha taṃ yev' ettha paṭi-
pucchissāmi, yathā te khameyya tathā maṃ byākareyyāsi.
Taṃ kiṃ maññasi Vaccha: sace te purato aggi jāleyya
jāneyyāsi tvaṃ: ayaṃ me purato aggi jalatitī. — Sace me
bho Gotama purato aggi jāleyya jāneyyāhaṃ: ayaṃ me
purato aggi jalatitī. — Sace pana taṃ Vaccha evaṃ puc-
cheyya: yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca
jalatitī, evaṃ puttṭho tvaṃ Vaccha kinti byākareyyāsitī. —
Sace maṃ bho Gotama evaṃ puccheyya: yo te ayaṃ purato
aggi jalati ayaṃ aggi kiṃ paṭicca jalatitī, evaṃ puttṭho alaṃ
bho Gotama evaṃ byākareyyaṃ: yo me ayaṃ purato aggi
jalati ayaṃ aggi tinakattṭhupādānaṃ paṭicca jalatitī. — Sace
te Vaccha purato so aggi nibbāyeyya jāneyyāsi tvaṃ: ayaṃ
me purato aggi nibbuto ti. — Sace me bho Gotama purato
so aggi nibbāyeyya jāneyyāhaṃ: ayaṃ me purato aggi nib-
buto ti. — Sace pana taṃ Vaccha evaṃ puccheyya: yo te
ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato,
puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ti,
evaṃ puttṭho tvaṃ Vaccha kinti byākareyyāsitī. — Na upeti
bho Gotama. Yaṃ hi so bho Gotama aggi tinakattṭhu-
pādānaṃ paṭicca ajāti, tassa ca pariyādānā aññassa ca anupa-
lāṇā aññāro nibbuto t' eva saṅkhaṃ gacchatitī.

Evam-eva kho Vaccha yena rūpena tathāgataṃ paññā-
payamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ
ucchinnaṃulāṃ tālavatthukataṃ anabhāvakataṃ āyatīṃ
anuppādaḍḍhammaṃ: rūpasāṅkhāvimutto kho Vaccha tathā-
gato, gambhiro appameyyo duppariyogāho seyyathā pi
mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti,

upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgataṃ pahinā uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā; vedanāsaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgataṃ pahinā uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā; saññāsaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgataṃ pahinā uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā; saṅkhārasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgataṃ pahinā uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā; viññāṇasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upetitī.

Evam vutte Vacchagotto paribbājako Bhagavantaṃ etadavoca: Seyyathā pi bho Gotama gāmassa vā nigamassa vā avidūre mahā sālarukkho, tassa aniccatā sakhāpalāsaṃ palujjeyya, tacapapaṭikā palujjeyyām, pheggu palujjeyya, so aparena samayena apagatasākhāpalāso apagatatapapaṭiko apagataphegguko suddho assa sūre patitthito, evam-ev' idam bho Gotamassa pāvacaṇaṃ apagatasākhāpalāsaṃ apagatatapapaṭikaṃ apagatapheggukaṃ suddham sūre patitthitaṃ. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggāṃ ācikkheyya, andhakāre

vā telapajjotam dhāreyya: cakkhumanto rūpāni dakkhintīti, evam - evam bhotā Gotamena anekapariyāyena dhammo pakūsito. Esāhaṃ bhavantam Gotamam saraṇam gacchāmi dhammam - ca bhikkhusaṅgham - ca. Upāsakam - mam bhavam Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇagatan - ti.

AGGI-VACCHAGOTTASUTTANTAM DUTIYAM.

73.

Evam - me sutam. Ekam samayam Bhagavā Rājagaha viharati Vesālvane Kalandakanivāpe. Atha kho Vacchagotto paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantam etad - avoca: Dīgha-rattāhaṃ bhotā Gotamena saṅkathī. Sādhū me bhavam Gotamo saṅkhittena kusalākusalam desetūti. — Saṅkhittena pi kho te aham Vaccha kusalākusalam deseyyam, vitthārena pi kho te aham Vaccha kusalākusalam deseyyam, api ca te aham Vaccha saṅkhittena kusalākusalam desessāmi, tam supāhi sādhuṃ manasikarohi, bhāsissāmi. Evam bho ti kho Vacchagotto paribbājako Bhagavato puccassosi. Bhagavā etad - avoca:

Lobho kho Vaccha akusalam, alobho kusalam. Doso kho Vaccha akusalam, adoso kusalam. Moho kho Vaccha akusalam, amoho kusalam. Iti kho Vaccha ime tayo dhammā akusalā, tayo dhammā kusalā. Pāṇātipāto kho Vaccha akusalam, pāṇātipātā veramaṇi kusalam. Adinnādānam kho Vaccha akusalam, adinnādānā veramaṇi kusalam. Kāmesu micchācāro kho Vaccha akusalam, kāmesu micchācārā veramaṇi kusalam. Musāvādo kho Vaccha akusalam, musāvādā veramaṇi kusalam. Pisunā vācā kho Vaccha

akusalāṃ, piṣuṇāya vācāya veramaṇī kusalāṃ. Pharusū vācū kho Vaccha akusalāṃ, pharusāya vācāya veramaṇī kusalāṃ. Samphappalāpo kho Vaccha akusalāṃ, samphappalāpā veramaṇī kusalāṃ. Abhiññhā kho Vaccha akusalāṃ, anabhiññhā kusalāṃ. Byāpādo kho Vaccha akusalāṃ, abyūpādo kusalāṃ. Micchādittthi kho Vaccha akusalāṃ, sammādittthi kusalāṃ. Iti kho Vaccha ime dasa dhammā akusalā, dasa dhammā kusalā. Yato kho Vaccha bhikkhuno taṇhā pahinā hoti uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā, so hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇiyo ohiṭabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aṇṇā vimutto ti.

Tiṭṭhatu bhavaṃ Gotamo, atthi pana bhoto Gotamassa ekabhikkhu pi sāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittthe va dhamme sayam abhiññā sacchikatvā upasampajja viharatiti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittthe va dhamme sayam abhiññā sacchikatvā viharantiti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, atthi pana bhoto Gotamassa ekabhikkhuno pi sāviko āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittthe va dhamme sayam abhiññā sacchikatvā upasampajja viharatiti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dittthe va dhamme sayam abhiññā sacchikatvā upasampajja viharantiti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, atthi pana bhoto Gotamassa ekupāsako pi sāvako gihī odātavasano brahmacārī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparinibbāyī anāvattidhammo tasmā lokā ti. — Na kho Vaccha ekaṃ yeva satam... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihī odātavaṇā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ

parikkhayā opapātikā tatthaparinibbāyino anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, atthi pana bhoto Gotamassa ekupāsako pi sāvako gihī odātavasano kāmabhogī sāsana-karo ovādapatikaro tinnavicikiecho vigatakathamkatho vesārajappatto aparappaccayo satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva satam ... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihī odātavasanaṃ kāmabhogino sāsana-karā ovādapatikarā tinnavicikiechā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharatīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, tiṭṭhantu upāsakā gihī odātavasanaṃ kāmabhogino, atthi pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavasanaṃ brahmacārini pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyini anāvattidhammā tasmā lokā ti. — Na kho Vaccha ekaṃ yeva satam ... na pañca satāni, atha kho bhiyyo va yā upāsikā mama sāvikā gihī odātavasanaṃ brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthaparinibbāyiniyo anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanaṃ brahmacārino, tiṭṭhantu upāsakā gihī odātavasanaṃ kāmabhogino, tiṭṭhantu upāsikā gihī odātavasanaṃ brahmacāriniyo, atthi pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavasanaṃ kāmabhoginī sāsana-karā ovādapatikarā tinnavicikiechā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā upāsikā mama sāvikā gihī odātavasanaṃ kāmabhoginiyo sāsana-karā ovādapatikarā tinnavicikiechā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharatīti.

Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ yeva Gotamo ārādhako abhavissa no ca kho bhikkhū ārādhakā

abhaviṃsu, evaṃ-idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā, evaṃ-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṃsu, evaṃ-idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā, evaṃ-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhaviṃsu, evaṃ-idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā, evaṃ-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissa, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhaviṃsu, evaṃ-idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, evaṃ-idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissa upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṃsu, no ca kho upāsikā gihī odātavasanā

brahmacāriniyo ārādhikā abhaviṃsu. evam'idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārino ārādhakā upāsikā ca gihi odātavasanā kāmabhogino ārādhakā upāsikā ca gihi odātavasanā brahmacāriniyo ārādhikā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavasanā brahmacārino ārādhakā abhaviṃsu upāsikā ca gihi odātavasanā kāmabhogino ārādhakā abhaviṃsu upāsikā ca gihi odātavasanā brahmacāriniyo ārādhikā abhaviṃsu, no ca kho upāsikā gihi odātavasanā kāmabhoginiyo ārādhikā abhaviṃsu, evam'idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārino ārādhakā upāsakā ca gihi odātavasanā kāmabhogino ārādhakā upāsikā ca gihi odātavasanā brahmacāriniyo ārādhikā upāsikā ca gihi odātavasanā kāmabhoginiyo ārādhikā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena.

Seyyathā pi bho Gotama Gaṅgā ussā samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ ābacca tiṭṭhati, evam'evāyaṃ bho Gotamassa parisā sagahatṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ ābacca tiṭṭhati. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggāṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhantīti, evam-evam' bho Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Labheyyāhaṃ bho Gotamassa santike pabbajjāṃ, labheyyaṃ upasampadaṃ

ti. — Yo kho Vaccha aññatittthiyapubbo imasmim̃ dhammavinaye ākaṅkhati pabbajjam̃ ākaṅkhati upasampadam̃, so cattāro māsē parivasati, catunnam̃ māsānam̃ accayena ārad dhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca m' ettha puggalavenmattatā viditā ti. — Sace bhante aññatittthiyapubbā imasmim̃ dhammavinaye ākaṅkhanā pabbajjam̃ ākaṅkhanā upasampadam̃ cattāro māsē parivasanti, catunnam̃ māsānam̃ accayena ārad dhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, aham̃ cattārī vassāni parivasissāmi, catunnam̃ mam̃ vassānam̃ accayena ārad dhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyāti. Alattha kho Vacchagotto paribbājako Bhagavato santike pabbajjam̃ alattha upasampadam̃.

Acirūpasampanno kho pan' āyasmā Vacchagotto addhamā-sūpasampanno yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam̃ abhivādetvā ekamantañ nisīdi. Ekamantañ nisīno kho āyasmā Vacchagotto Bhagavantam̃ etad' avoca: Yāvatakam̃ bhante sekkena nānena sekhāya vijjāya pattabbam̃ anuppattham̃ tam̃ mayā, uttarim̃ me Bhagavā dhammam̃ desetūti — Tena hi tvaṃ Vaccha dve dhamme uttarim̃ bhāvehi, samathañ ca vipassanam̃ ca. Ime kho te Vaccha dve dhammā uttarim̃ bhāvitā, samattho ca vipassanā ca, anekadhātupativedhāya sarīvattissanti.

So tvaṃ Vaccha yāvad' e ākaṅkhissasi: anekavihitam̃ iddhividham̃ paccambhaveyyam̃, eko pi hutvā bahudhā assam̃, bahudhā pi hutvā eko assam̃. āvibbhavam̃ tirobhavam̃ tirokuḍḍam̃ tiropākāram̃ tiropabbatam̃ asajjamāno gaccheyyam̃ seyyathā pi ākāse, paṭhaviyā pi ummujjanimujjam̃ karēyyam̃ seyyathā pi udake, udake pi abhijjamāne gaccheyyam̃ seyyathā pi paṭhaviyam̃, ākāse pi pallāṅkena kameyyam̃ seyyathā pi pakkhī sakuno, ime pi candimasuriye evam̃ mahiddhike evam̃ mahānubhāve pāṇinā parimaseyyam̃ parimajjeyyam̃, yāva Brahmaloḷā pi kāyena vasaṃ vatteyyan'ti, tatra tat' eva sakihūbbabbatam̃ pāpunissasi sati sati āyatane.

Sō tvaṃ Vaccha yāvad' e ākaṅkhissasi: dibbhāya sota-

dhātuyā visuddhāya atikkantamānusikāya ubho sadde supeyyam,
dibbe ca mānuse ca, ye dūre santike cāti, tatra tatr' eva
sakkhibbhabbatam pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad' e ākaṅkhiṇassasi: parasattānaṃ
parapuggalānaṃ cetasā ceto paricca pajāneyyam, sarāgaṃ
vā cittaṃ sarāgaṃ cittaṃ - ti pajāneyyam, vitarāgaṃ vā
cittaṃ vitarāgaṃ cittaṃ - ti pajāneyyam, sadosaṃ vā cittaṃ
sadosaṃ cittaṃ - ti pajāneyyam, vitadosaṃ vā cittaṃ vi-
tadosaṃ cittaṃ - ti pajāneyyam, samohaṃ vā cittaṃ samohaṃ
cittaṃ - ti pajāneyyam, vitamohaṃ vā cittaṃ vitamohaṃ
cittaṃ - ti pajāneyyam, saṅkhittaṃ vā cittaṃ saṅkhittaṃ
cittaṃ - ti pajāneyyam, vikkhittaṃ vā cittaṃ vikkhittaṃ
cittaṃ - ti pajāneyyam, mahaggataṃ vā cittaṃ mahaggataṃ
cittaṃ - ti pajāneyyam, amahaggataṃ vā cittaṃ amahaggataṃ
cittaṃ - ti pajāneyyam, sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ -
ti pajāneyyam, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ - ti
pajāneyyam, samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ - ti pa-
jāneyyam, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ - ti pa-
jāneyyam, vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ - ti pajāneyyam,
avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ - ti pajāneyyam - ti.
tatra tatr' eva sakkhibbhabbatam pāpuṇissasi sati sati
āyatane.

So tvaṃ Vaccha yāvad' e ākaṅkhiṇassasi: anekavihitaṃ
pubbenivāsaṃ anussareyyam, seyyathidaṃ ekam - pi jātiṃ dve
pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo
dasa pi jātiyo viṇṇaṇa - pi jātiyo timsam - pi jātiyo cattāri-
sam - pi jātiyo paññāsaṃ - pi jātiyo jātisatam - pi jātisamassam -
pi jātisatasahassam - pi aneke pi samvattakappe aneke pi
vivattakappe aneke pi samvattavivattakappe: amutr' āsīm
evamānāmo evaṇigotto evamavanno evamāhāro evaṃ sukha-
dukkhapaṭisaṃvedī evamāyupariyanto; so tato cuto amutra
appādiṃ, tatra p' āsīm evamānāmo evaṇigotto evamavanno
evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto,
so tato cuto idhūpapanno ti, iti sākāraṃ sanddesam aneka-
vihitaṃ pubbenivāsaṃ anussareyyam - ti, tatra tatr' eva sakkhi-
bbhabbatam pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvad' e ākaṅkhiṃsasi: dibbena cak-
khuṇā visuddhena atikkantamānusaṅkena satte passeyyaṃ
cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe su-
gate duggate yathākammūpage satte pajāneyyaṃ: ime vata
bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena
samannāgatā manoduccaritena samannāgatā ariyānaṃ upa-
vādakā micchādīttikā micchādīttikammasamādānā, te kāyassa
bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapannā, ime vā pana bhonto sattā kāyasucaritena samannā-
gatā vacīsucaritena samannāgatā manosucaritena samannā-
gatā ariyānaṃ anupavādakā sammādīttikā sammādīttiki-
kammiasamādānā, te kāyassa bhedaṃ param' maraṇā sugatiṃ
saggaṃ lokaṃ upapannā ti, iti dibbena cakkhuṇā visuddhena
atikkantamānusaṅkena satte passeyyaṃ cavamāne upapajjamāne,
hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammū-
page satte pajāneyyaṃ ti, tatra tatr' eva sakkhibhaddatāṃ
pāpunissasi sati sati āyatane.

So tvaṃ Vaccha yāvad' e ākaṅkhiṃsasi: āsavānaṃ
khuṇā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va
dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ
ti, tatra tatr' eva sakkhibhaddatāṃ pāpunissasi sati sati
āyatane ti.

Atha kho āyasmā Vacchagotto Bhagavato bhāsitaṃ
abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhi-
vādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā
Vacchagotto eko rūpakatṭho appamatto ātāpī pahitatto vi-
hāranto nacirass' eva yass' atthūya kulaputtā samaṃ d' eva
agārasmā anagāriyaṃ pabbajanti tad' anuttaraṃ brahma-
cariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-
katvā upasampajja vihasi; khīṇā jāti, vusitaṃ brahmācariyaṃ,
kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbhannāsi. Aññataro
kho pan' āyasmā Vacchagotto arahataṃ ahoṣi.

Tena kho pana samayena sambahulā bhikkhū Bha-
gavantaṃ dassanāya gacchanti. Addasā kho āyasmā Vaccha-
gotto te bhikkhū dūrato va gacchante, disvā yena te
bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-

avoca: Handa khamā pana tumhe āyasmanto gacchathāti. — Bhagavantam kho mayam āvuso dassanāya gacchāmāti. — Tena h' āyasmanto mama vacanena Bhagavato pāde sirasā vandatha: Vacchagotto bhante bhikkhu Bhagavato pāde sirasā vandati evaṃ-ca vadeti: paricippa me Bhagavā, paricippa me Sugato ti. Evam-āvuso ti kho te bhikkhū āyasmato Vacchagottassa paccassosum. Atha kho te bhikkhū yena Bhagavā ten' upasaṅkamimsu, upasaṅkamivā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum: Āyasmā bhante Vacchagotto Bhagavato pāde sirasā vandati evaṃ-ca vadeti: paricippa me Bhagavā, paricippa me Sugato ti. — Pubbe va me bhikkhave Vacchagotto bhikkhu cetasā ceto paricca vidito: tevijjo Vacchagotto bhikkhu mahiddhiko mahānubhāvo ti. Devatā pi me etam-attham ārocesum: tevijjo bhante Vacchagotto bhikkhu mahiddhiko mahānubhāvo ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun- ti.

MARĀ-VACCHAGOTTASUTTANTAM TATIYAM.

74.

Evam-me sutam. Ekam samayam Bhagavā Rājagahe viharati Giḍḍhakūṭe Sūkarakhatāyam. Atha kho Dighanakho paribbājako yena Bhagavā ten' upasaṅkamī, upasaṅkamivā Bhagavatā saddhim sammodi, sammodanīyam katham sārāpiyam vitisāretvā ekamantaṃ atthāsi. Ekamantaṃ thito kho Dighanakho paribbājako Bhagavantam etad-avoca: Aham hi bho Gotama evaṃvādi evaṃdiṭṭhi: sabham me na khamatitī. — Yā pi kho te esā Aggivessana diṭṭhi: sabham me na khamatitī, esā pi te diṭṭhi na khamatitī. — Esā ce me bho Gotama diṭṭhi kameyya taṃ p' assa tādīsam-eva, taṃ p'

assa tādissam - evāti. — Ato kho te Aggivessana bahūhi bahutarā lokasmiṃ ye evam - āhamsu: taṃ p' assa tādissam - eva, taṃ p' assa tādissam - evāti, te tañ - c' eva diṭṭhiṃ na ppajahanti aññāñ - ca diṭṭhiṃ upādiyanti. Ato kho te Aggivessana tanūhi tanutarā lokasmiṃ ye evam - āhamsu: taṃ p' assa tādissam - eva, taṃ p' assa tādissam - evāti, te tañ - c' eva diṭṭhiṃ pajahanti aññāñ - ca diṭṭhiṃ na upādiyanti.

Sant' Aggivessana eke samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me khamatīti. Sant' Aggivessana eke samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me na khamatīti. Sant' Aggivessana eke samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ekaccaṃ me khamati, ekaccaṃ me na khamatīti. Tatr' Aggivessana ye te samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me khamatīti, tesam - ayaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike. Tatr' Aggivessana ye te samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me na khamatīti, tesam - ayaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike ti. Evaṃ rutte Digha - nakho paribhājako Bhagavantam etad - avoca: Ukkamsati me bhavaṃ Gotamo diṭṭhigataṃ, samukkamsati me bhavaṃ Gotamo diṭṭhigataṃ ti. — Tatr' Aggivessana ye te samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: ekaccaṃ me khamati, ekaccaṃ me na khamatīti, yā hi kho nesaṃ khamati sā 'yaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike, yā hi kho nesaṃ na khamati sā 'yaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike.

Tatr' Aggivessana ye te samañabrāhmaṇā evaṃvādino evaṃdiṭṭhino: sabbaṃ me khamatīti, tattha viññū poriso iti patisaṃeikkhati: Yā kho me ayaṃ diṭṭhi: sabbaṃ me khamatīti, imaṃ - ce nhaṃ diṭṭhiṃ thāmasā parāmasa abhinivissa volhareyyaṃ: Idam - eva saccasā, mogham - aññāñ - ti, dvīhi me assa viggaho, ye cāyaṃ samāno vā brāhmaṇo vā evaṃ-

vādi evaṃdittḥi: sabbaṃ me na khamatīti, yo cāyaṃ samaṇo
vā brāhmaṇo vā evaṃvādi evaṃdittḥi: ekaccaṃ me khamati,
ekaccaṃ me na khamatīti, imehi me assa dvīhi viggaho, iti
viggaho sati vivādo, vivāde sati vighāto, vighāte sati vihesā.
Iti so viggahaṃ-ca vivādaṃ-ca vighātaṃ-ca vihesaṃ-ca
attani sampassamāno taṃ-c' eva dīṭṭhiṃ pajahati aññaṃ-ca
dīṭṭhiṃ na upādiyati; evaṃ-etāsaṃ dīṭṭhinaṃ pahānaṃ hoti,
evaṃ-etāsaṃ dīṭṭhinaṃ paṇinissaggo hoti. Tatr' Aggivessana
ye te samaṇabrāhmaṇā evaṃvādino evaṃdittḥino: sabbaṃ
me na khamatīti, tattha viññū puriso iti paṭisaṅcikkhati: Yā
kho me ayaṃ dīṭṭhi: sabbaṃ me na khamatīti, imaṃ-cc
ahaṃ dīṭṭhiṃ thāmasā parāmassa abhinivissa vohareyyaṃ:
idaṃ-eva saccaṃ, moghaṃ-aññaṃ-ti; dvīhi me assa vig-
gaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃ-
dittḥi: sabbaṃ me khamatīti, yo cāyaṃ samaṇo vā brāh-
maṇo vā evaṃvādi evaṃdittḥi: ekaccaṃ me khamati, ekac-
caṃ me na khamatīti, imehi me assa dvīhi viggaho, iti
viggaho sati vivādo, vivāde sati vighāto, vighāte sati vihesā.
Iti so viggahaṃ-ca vivādaṃ-ca vighātaṃ-ca vihesaṃ-ca
attani sampassamāno taṃ-c' eva dīṭṭhiṃ pajahati aññaṃ-ca
dīṭṭhiṃ na upādiyati; evaṃ-etāsaṃ dīṭṭhinaṃ pahānaṃ hoti,
evaṃ-etāsaṃ dīṭṭhinaṃ paṇinissaggo hoti. Tatr' Aggivessana
ye te samaṇabrāhmaṇā evaṃvādino evaṃdittḥino: ekaccaṃ
me khamati, ekaccaṃ me na khamatīti, tattha viññū puriso
iti paṭisaṅcikkhati: Yā kho me ayaṃ dīṭṭhi: ekaccaṃ me
khamati, ekaccaṃ me na khamatīti, imaṃ-cc ahaṃ dīṭṭhiṃ
thāmasā parāmassa abhinivissa vohareyyaṃ: idaṃ-eva sac-
caṃ, moghaṃ-aññaṃ-ti; dvīhi me assa viggaho, yo cāyaṃ
samaṇo vā brāhmaṇo vā evaṃvādi evaṃdittḥi: sabbaṃ me
khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādi evaṃ-
dittḥi: sabbaṃ me na khamatīti, imehi me assa dvīhi viggaho,
iti viggaho sati vivādo, vivāde sati vighāto, vighāte sati vihesā.
Iti so viggahaṃ-ca vivādaṃ-ca vighātaṃ-ca vihesaṃ-ca
attani sampassamāno taṃ-c' eva dīṭṭhiṃ pajahati aññaṃ-ca
dīṭṭhiṃ na upādiyati; evaṃ-etāsaṃ dīṭṭhinaṃ pahānaṃ
hoti, evaṃ-etāsaṃ dīṭṭhinaṃ paṇinissaggo hoti.

Ayaṃ kho paṇ' Aggivessana kāyo rūpi cātummahābhūṭiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādana-parimaddana-līhedana-viddhaṃsanadhammo aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tass' imaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyaṃ miṃ kāyachando kāyasneho kāyanvayatā sā pahiyati.

Tisso kho imā Aggivessana vedanā: sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Yasmiṃ Aggivessana samaye sukhāṃ vedanaṃ vedeti n' eva tasmिṃ samaye dukkhāṃ vedanaṃ vedeti na adukkhamasukhāṃ vedanaṃ vedeti, sukhāṃ yeva tasmिṃ samaye vedanaṃ vedeti. Yasmiṃ Aggivessana samaye dukkhāṃ vedanaṃ vedeti, n' eva tasmिṃ samaye sukhāṃ vedanaṃ vedeti na adukkhamasukhāṃ vedanaṃ vedeti, dukkhāṃ yeva tasmिṃ samaye vedanaṃ vedeti. Yasmiṃ Aggivessana samaye adukkhamasukhāṃ vedanaṃ vedeti, n' eva tasmिṃ samaye sukhāṃ vedanaṃ vedeti na dukkhāṃ vedanaṃ vedeti, adukkhamasukhāṃ yeva tasmिṃ samaye vedanaṃ vedeti. Sukhā pi kho Aggivessana vedanā aniccā saṅkhatā patīccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Dukkhā pi kho Aggivessana vedanā aniccā saṅkhatā patīccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Adukkhamasukhā pi kho Aggivessana vedanā aniccā saṅkhatā patīccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ Aggivessana sutavā ariyasāvako sukhāya pi vedanāya nibbindati, dukkhāya pi vedanāya nibbindati, adukkhamasukhāya pi vedanāya nibbindati, nibbindaṃ virojjati, virāgā vimuccati, vimuttasmiṃ vimuttam - ñi bāṇaṃ hoti; khīṇā jāti, evaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajāmati. Evaṃ vimuttacitto kho Aggivessana bhikkhu na kenaci saṃvadati na kenaci vivadati, yaṃ ca loke vuttaṃ tena voharati aparāmasaṃ ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato

piṭṭhito tṭhito hoti Bhagavantaṃ vijāmaṇo. Atha kho āyasmato Sāriputtassa etad'ahosi: Tesam' tesaṃ kira no Bhagavā dhammānaṃ abhiññā pahūnaṃ āha, tesaṃ tesaṃ kira no Sugato dhammānaṃ abhiññā paṭinissaggam'āhāti. Iti' idam' āyasmato Sāriputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dighanakhassa pana paribbājakassa virajāṃ vitamaṇaṃ dhammacakkuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabbaṃ tam' nirodhadhammaṃ'ti. Atha kho Dighanakho paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṃ'tatho vesārajjappatto aparappaccayo satthusāsaṇe Bhagavantaṃ etad'avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggāṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhīntīti, evaṃ evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ' ca bhikkhusaṅghaṃ' ca. Upāsakaṃ' maṃ bhavaṃ Gotamo dhāretu ajjatagge pānupetaṃ saraṇagataṃ'ti.

DIGHANAKHASUTTANTAM CATUTTHAM.

75.

Evam' me sutaṃ. Ekaṃ samayaṃ Bhagavā Kurusu viharati—Kammāssadhammaṃ' nāma Kurūnaṃ nigamo—Bhāradvājagottassa brāhmaṇassa agyāgūre tiṇṇasantharake. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattaviraṃ ādāya Kammāssadhammaṃ piṇḍāya pāvīsi, Kammāssadhamme piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, tam' vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamaṇḍe divāvihāraṃ nisīdi.

Atha kho Māgandiyo paribbājako jaṅghāvihārāṃ anu-
 eṇṇakamamāṇo anuvicaramāṇo yena Bhāradvājagottassa brāh-
 maṇassa agyāgārāṃ ten' upasaṅkami. Addasā kho Māgan-
 diyo paribbājako Bhāradvājagottassa brāhmaṇassa agyāgāro
 tīpasantharakaṃ paññattaṃ, disvāna Bhāradvājagottaṃ brāh-
 maṇaṃ etad'avoca: Kassa nv' ayaṃ bhoto Bhāradvājassa
 agyāgāro tīpasantharako paññatto, samaṇaseyyārūpaṃ maññe
 ti. — Atthi bho Māgandiya samaṇo Gotamo Sakyaputto
 Sakyakulā pabbajito, taṃ kho pana bhavantaṃ Gotamaṃ
 evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā
 arahāṃ sammāsambuddho vijjācarapaśampanno sugato loka-
 vidū anuttaro purisadammasārathī satthā devamanussānaṃ
 buddho bhagavā ti. Tass' esā bhoto Gotamassa seyyā
 pañhattā ti. — Duddittāṃ vata bho Bhāradvāja addasāma
 ye mayaṃ tassa bhoto Gotamassa bhūnahuno seyyaṃ adda-
 sāmāti. — Rakkhaṣ' etaṃ Māgandiya vācaṃ, rakkhaṣ' etaṃ
 Māgandiya vācaṃ, bahū hi tassa bhoto Gotamassa khattiya-
 paṇḍitā pi brāhmaṇapaṇḍitā pi gaḥapatipaṇḍitā pi samaṇa-
 paṇḍitā pi abhippasannā vinitā ariye ārye dhamme kusale
 ti. — Sammukhā ce pi mayaṃ bho Bhāradvāja taṃ bha-
 vantaṃ Gotamaṃ passeyyāma sammukhā pi naṃ vadeyyāma:
 bhūnahū samaṇo Gotamo ti, taṃ kiṃsā hetu: evaṃ hi no
 sutte ocaratīti. — Sacce taṃ bhoto Māgandiyaṃ agaru āre-
 ceyyam etaṃ samaṇassa Gotamassāti. — Appossukko bha-
 vaṃ Bhāradvājo vutto va naṃ vadeyyāti.

Assosi kho Bhagavā dibbhāya sotadhātuyā visuddhāya
 atikkantamānusiṅgāya Bhāradvājagottassa brāhmaṇassa Mā-
 gandiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.
 Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vutthito yena
 Bhāradvājagottassa brāhmaṇassa agyāgārāṃ ten' upasaṅkami,
 upasaṅkamitvā nisīdi paññatte va tīpasantharake. Atha kho
 Bhāradvājagotto brāhmaṇo yena Bhagavā ten' upasaṅkami,
 upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ
 kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
 nisinnaṃ kho Bhāradvājagottaṃ brāhmaṇaṃ Bhagavā etad-
 avoca: Ahu pana te Bhāradvāja Māgandiyena paribbājakena

saddhiṃ imaṃ yeva tīṇasantarakāṃ ārabbha koci' eva kathāsaṅgāro ti. Evaṃ vutte Bhāradvājo brāhmaṇo samvigo lomahatthajāto Bhagavantam etad'avoca: Etad'eva kho pana mayam bhoto Gotamassa ārocetukāma, atha ca pana bhavam Gotamo anakkhānam yeva akāsi. Ayaṃ ca h' idam Bhagavato Bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti atha Māgandiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuścaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekamaniam nisīdi. Ekamantaṃ nisinnam kho Māgandiyaṃ paribbājakaṃ Bhagavā etad'avoca:

Cakkhum kho Māgandiya rūpārāmaṃ rūparatāṃ rūpa-sammuditāṃ, taṃ Tathāgatassa dantaṃ guttaṃ rakkhitaṃ samvutaṃ, tassa ca samvarāya dhammaṃ deseti. Idan'nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad'eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti. — So tam kho Māgandiya saddhārāmaṃ — pe — ghānaṃ kho Māgandiya gandhārāmaṃ — jivhā kho Māgandiya rasārāmaṃ rasaratāṃ rasasammuditā, so Tathāgatassa dantaṃ guttaṃ rakkhitaṃ samvutaṃ, tassa ca samvarāya dhammaṃ deseti. Idan'nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad'eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti. — Kāyo kho Māgandiya phoṭṭhabbārāma — pe — mano kho Māgandiya dhammārāma dhammarato dhammasammudito, so Tathāgatassa danto gutto rakkhito samvuto, tassa ca samvarāya dhammaṃ deseti. Idan'nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti. — Etad'eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnahu samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti.

Tam kim'maṇasi Māgandiya: idh' ekacco cakkhu-

viññeeyyehi rūpehi paricāritapubbo assa itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena rūpānaṃ yeva samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ viditvā rūpatanhaṃ pahāya rūpaparihāraṃ paṭivinodetvā vigatapiṇḍaso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim assa vacaniyaṃ ti. — Na kiñci bho Gotama. — Taṃ kim maññaṃ Māgandiya: idh' ekacco sotaviññeeyyehi saddehi — pe — ghānaviññeeyyehi gandhehi — jivhāviññeeyyehi rasehi — kāyaviññeeyyehi phoṭṭhabbehi paricāritapubbo assa itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃ yeva samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ viditvā phoṭṭhabbatanhaṃ pahāya phoṭṭhabbaparihāraṃ paṭivinodetvā vigatapiṇḍaso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim assa vacaniyaṃ ti. — Na kiñci bho Gotama.

Ahaṃ kho pana Māgandiya pubbe agāriyabhūto samāno paṇḍitaḥ kāmāgūpehi samappito samaṅgibhūto paricāresin, cakkuhviññeeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeeyyehi saddehi — pe — ghānaviññeeyyehi gandhehi — jivhāviññeeyyehi rasehi — kāyaviññeeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. Tassa mayhaṃ Māgandiya tayo pāsādaṃ ahesuṃ, eko vassiko eko hemantiko eko gimbhiko. So kho ahaṃ Māgandiya vassike pāsāde vassike cattāro māse nippurisehi turīyehi paricāriyamāno na hetthāpāsādaṃ orohāmi. So aparena samayena kāmānaṃ yeva samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ viditvā kāmātanhaṃ pahāya kāmāparihāraṃ paṭivinodetvā vigatapiṇḍaso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitarāge kāmātanhāhi khajjamāne kāmāparihārena paridayhamāne kāme paṭisevante; so tesāṃ na piheṃ, na tattha abhiramāmi, taṃ kissa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi apī dibhaṃ

enklehā samadhiḡḡayha tiṭṭhati tāya ratiyā ramamāno hinassa na piheṃi, na tattha abhiramāmi.

Seyyathā pi Māgandīya gahapati vā gahapatiputto vā uddho mahaddhano mahābhogo pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreyya, cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jīvāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So kāyena sucaritaṃ caritvā vūcāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedaṃ parammarapā sugatāṃ suggaṃ lokam upapajjeyya devānam Tāvatisānaṃ saḥabyatāṃ. So tattha Nandane vane accharāsaṅghaparivuto dibbhehi pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreyya. So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Taṃ kim - maññasi Māgandīya - pi nu so devaputto Nandane vane accharāsaṅghaparivuto dibbhehi pañcahi kāmagaṇehi samappito samaṅgibhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya mānusakānaṃ vā pañcannaṃ kāmagaṇānaṃ, mānusakehi vā kāmehi āvatteyyāti. — No b' idaṃ bho Gotama, taṃ kissa hetu: Mānusakehi bho Gotama kāmehi dibbā kāmā abhikkantatarā ca papitatarā cāti. — Evam - eva kho abam Māgandīya pubbe agāriyabbhūto samāno pañcahi kāmagaṇehi samappito samaṅgibhūto paricāresuṃ, cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jīvāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaranaṃ - ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāparijāhaṃ paṭivinodetvā vigatapiṇaso ajjhataṃ vūpasantacitto viharāmi. So aṃho satte passāmi kāmesu avitarāge kāmataṇhāhi khajjamāne kāmāparijāhena

paridayhamāne kāme patisevante; so tesam na pihemi. na tattha abhiramāmi. taṃ kiṇṇaṃ hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbam sukham samadhiggayha tiṭṭhati tāya ratiyā ramamāno hinassa na pihemi, na tattha abhiramāmi.

Seyyathā pi Māgandiya kuṭṭhī puriso arugatto pakka-gatto kimihī khajjamāno nakkehi vaṇamukhāni vippatacchamāno aṅgarakāsuyā kāyaṃ paritāpeyya, tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatthapeyyuṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamaṃ kuṭṭhehi parimucceyya, arogo assa sukhi seri ayaṃvasi yenakāmaṅgamo. So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimihī khajjamānaṃ nakkehi vaṇamukhāni vippatacchamānaṃ aṅgarakāsuyā kāyaṃ paritāpeṇaṃ. Taṃ kim-*maṇasi* Māgandiya: api nu so puriso amussa kuṭṭhiṃ purisaṃ pihēyya aṅgarakāsuyā vā bhesajjapatisēvanāya vā ti. — No h' idaṃ bho Gotama, taṃ kiṇṇaṃ hetu: Roge hi bho Gotama sati bhesajjena karaṇīyaṃ hoti, roge asati bhesajjena karaṇīyaṃ na hoti. — *Evam* eva kho ahaṃ Māgandiya pubbe agāriyabhūto samāno paṣa-*cahi* kāmāgūnehi samappito samāgibhūto paricāresin, cakkuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāya-viññeyyehi photṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi. So apareṇa samayena kāmānaṃ yeva samudayaṃ *ca* atthagamaṃ *ca* assādaṃ *ca* ādinavaṃ *ca* uṣṣarapaṇaṃ *ca* yathābhūtaṃ viditvā kāmānaṃ pabāya kāmāparijāhaṃ pativinodetvā vigatāpipāso ajjhattaṃ vūpasantacitto viharāmi. So añño satte pa-sāmi kāmesu avitarāge kāmātanāhāhi khajjamāne kāmāparijāhena paridayhamāne kāme patisevante; so tesam na pihemi, na tattha abhiramāmi, taṃ kiṇṇaṃ hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbam sukham samadhiggayha tiṭṭhati tāya ratiyā ramamāno hinassa na pihemi, na tattha abhiramāmi.

Seyyathā pi Māgandīya kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa mittamaccā sātisaḷohitā bhisakkaṃ sallakattam upatthapeyyum, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamaṃ kuṭṭhehi parimucceyya, arogo assa sukhi seri sayanivasī yena kāmaṅgamo; taṃ enaṃ dve balavanto purisā nānābāhūsu gahetvā aṅgārakāsuum upakaḍḍheyyum. Taṃ kim maññasi Māgandīya: api nu so puriso iti c' iti c' eva kāyaṃ sammameyyāti. — Evaṃ bho Gotama, taṃ kissa hetu: Asu hi bho Gotama aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho cāti. — Taṃ kim maññasi Māgandīya: idāṃ eva nu kho so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho ca, udāhu pubbe pi so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho cāti. — Idāni c' eva bho Gotama so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho ca, pubbe pi so aggi dukkhasamphasso c' eva mahābhitāpo ca mahāpariḷāho ca. Asu hi ca bho Gotama kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upalutindriyo dukkhasamphasse yeva aggismiṃ sukham iti viparītasāṇaṃ paccalattāti. — Evaṃ eva kho Māgandīya atitam pi addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāpariḷāhā ca, anāgataṃ pi addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāpariḷāhā ca, etarahi pi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā c' eva mahābhitāpā ca mahāpariḷāhā ca. Ime ca Māgandīya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena paridayhamānā upahatindriyā dukkhasamphasses' eva kāmesu sukham iti viparītasāṇaṃ paccalattum.

Seyyathā pi Māgandīya kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti, yathā yathā kho Māgandīya asu kuṭṭhī puriso arugatto pakkagatto kimihi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā 'ssa tāni vaṇamukhāni

asucitatāni c' eva honti duggandhatarāni ca pūṭikatarāni ca, hoti c' eva kāci sātamattā assādamattā yadidaṃ vāpa-mukhānaṃ kaṇḍūvaṇaṇetu; evaṃ eva kho Māgandiya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā kāme paṭisevanti, vathā yathā kho Māgan-diya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmā-pariḷāhena pariḍayhamānā kāme paṭisevanti tathā tatha tesāṃ sattānaṃ kāmataṇhā c' eva pavaḍḍhati kāmāpari-ḷāhena ca pariḍayhanti, hoti c' eva kāci sātamattā assādamattā yadidaṃ pañca kāmāguṇe paṭicea.

Taṃ kīṃ-mahāsi Māgandiya: apī nu te diṭṭho vā sutō vā rājā vā rājamahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appa-hāya kāmāpariḷāhaṃ appaṭivīnodetvā vigatāpipāso ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati vā ti. — No h' idaṃ bho Gotama. — Sādhu Māgandiya; mayā pi kho etadā Māgandiya n' eva diṭṭhaṃ na sutāṃ: rājā vā rāja-mahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appahāya kāmāpariḷāhaṃ ap-paṭivīnodetvā vigatāpipāso ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati vā. Atha kho Māgandiya ye hi keci samaṇā vā brāhmaṇā vā vigatāpipāsā ajjhattaṃ vūpasantacittā vihaṃsu vā viharanti vā viharissanti vā sabbe te kāmānaṃ yeva samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivīnodetvā vigatāpipāsā ajjhattaṃ vūpa-santacittā vihaṃsu vā viharanti vā viharissanti vā ti.

Atha kho Bhagavā tūyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,
atthaṅgiko ca maggānaṃ khemaṃ amatagāminan'ti.

Evam vutte Māgandiyo paribbājako Bhagavantam etad-avoca: Acchariyam bho Gotama, abbhutaṃ bho Gotama, yāva subhāsitaṃ c' idaṃ bhotā Gotamena:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.

Mayā pi kho etaṃ bho Gotama suttaṃ pubbakānaṃ paribbājakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti,

ta - y - idaṃ bho Gotama sametiti. — Yaṃ pana te etaṃ Māgandiya suttaṃ pubbakānaṃ paribbājakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti,

katamaṃ - taṃ ārogyaṃ, katamaṃ - taṃ nibbānaṃ - ti. Evaṃ vutte Māgandiyo paribbājako sakāṃ' eva sudaṃ gattāni pāṇinā anomaṃjati: Idaṃ - taṃ bho Gotama ārogyaṃ, idaṃ - taṃ nibbānaṃ. Ahaṃ hi bho Gotama etarahi arogo sukhi, na maṃ kiñci ābādhatiti.

Seyyathā pi Māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nilakāni rūpāni, na passeyya pitakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjetthikāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakārūpāni, na passeyya candimasuriye. So supeyya cakkhumato bhāsamānaṃ: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti, so odātapariyesanaṃ careyya. Taṃ - en' aññataro puriso telamasikatena sāhulaḍḍareṇa vaṇceyya: idaṃ - te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti. So taṃ patigaṇheyya, paṭiggahetvā pārūpeyya, pārūpittvā attamaṇo attamanavācaṃ nicchāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti. Taṃ kimmaññasi Māgandiya: api nu so jaccandho puriso jānanto passanto amuṃ telamasikataṃ sāhulaḍḍaraṃ patigaṇheyya, paṭiggahetvā pārūpeyya, pārūpittvā attamaṇo attamanavācaṃ nicchāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti, udāhu cakkhumato saddhāyāti. — Ajānanto hi bho Gotama apassanto asu jaccandho puriso amuṃ telamasikataṃ sāhulaḍḍaraṃ patigaṇheyya, paṭiggahetvā pārūpeyya, pārūpittvā attamaṇo attamanavācaṃ nicchāreyya:

chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ
sacā - ti, cakkhumato saddhāyāti. — Evam - eva kho Māgan-
diya anāhatitthiyaṃ paribbājakaṃ andhā acakkhukā, ajānantā
ārogyaṃ apassantā nibbānaṃ atha ca paṇ' imāni gāthaṃ
bhāsanti:

Arogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.

Pubbaheh' esā Māgandiya arahantehi sammāsambuddhehi
gāthā bhāsita:

Arogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,
atthaṅgiko ca maggānaṃ khemaṃ amatagāminā - ti.

Sā etarahi anupubbena puthujjanagatā, Ayaṃ kho pana
Māgandiya kāyo rogabbhūto gaṇḍabbhūto sallabbhūto aghabbhūto
ābādhabbhūto, so tvaṃ imāni kāyāni rogabbhūtaṃ gaṇḍabbhūtaṃ
sallabbhūtaṃ aghabbhūtaṃ ābādhabbhūtaṃ: Idan - taṃ bho
Gotama ārogyaṃ, idan - taṃ nibbānaṃ - ti vadesi. Tam hi te
Māgandiya ariyaṃ cakkhum - na - tthi yena tvaṃ ariyena
cakkhunaṃ ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi.

Evam pasanno ahaṃ bho Gotamassa: pahoti me
bhavaṃ Gotamo tathā dhammaṃ desetuṃ yathā 'haṃ āro-
gyaṃ jāneyyaṃ nibbānaṃ passeyyaṃ - ti. — Seyyathā pi
Māgandiya jaocandho pariso, so na passeyya kaṇhasukkāni
rūpāni, na passeyya nilakāni rūpāni, na passeyya pitakāni
rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjetthi-
kāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakā-
rūpāni, na passeyya candimasuriye. Tassa nittānaccā kāti-
sālohitā bhisakkaṃ sallakattaṃ upatthapeyyuṃ, tassa so
bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ
āgamaṃ na cakkhūni uppādeyya cakkhūni visodheyya. Taṃ
kim - maññasi Māgandiya: nana so vejje yāvad - eva kila-
matthassa viḍḍhāssa bhāgi assāti. — Evam bho Gotama. —
Evam - eva kho Māgandiya ahaṃ - c' eva te dhammaṃ deseyyaṃ:
idan - taṃ ārogyaṃ, idan - taṃ nibbānaṃ - ti, so tvaṃ ārogyaṃ
na jāneyyāsi nibbānaṃ na passeyyāsi, so mam' assa kila-
mattho, sā mam' assa vihesā ti.

Evam pasanno aham bhoto Gotamassa: pahoti me bhavaṃ Gotamo tathā dhammaṃ desetuṃ yathā 'haṃ ārogyaṃ jāneyyaṃ nibbānaṃ passeyyaṃ' ti. — Seyyathā pi Māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṇṇāni rūpāni, na passeyya maṇḍitāni rūpāni, na passeyya samavisaṃsāraṇi, na passeyya tīrakārūpāni, na passeyya candimasuriye. So supeyyu cakkhumato bhāsamānassa: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin'ti, so odātapariyesanaṃ careyya. 'Tam-en' aññataro puriso telamasikātena sāhulaṇḍivareṇa vaheyya: idan-te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin'ti. So taṃ paṭigāheyya, paṭiggahetvā pārupeyya. Tassa mittāmaṇḍaṃ nāṭisālohitā bhūṣakkaṃ saṅkattāṃ upatthapeyyuṃ, tassa so bhūṣakko saṅkatto bhesajjaṃ kareyya, uddhavirecanaṃ adbhavirecanaṃ añjanaṃ paccañjanaṃ natthukamaṇḍaṃ; so taṃ bhesajjaṃ āgamaṃ cakkhūni uppādeyya cakkhūni virodheyya, tassa saha cakkhupāḍā yo amusaṃ telamasikāte sāhulaṇḍivare chandarāgo so pahiyetha, taṃ-ca naṃ purisaṃ amittato pi daheyya paccatthikato pi daheyya, api ca jīvitaṃ voropetabbāṃ manoseyya: digharattaṃ vata bho ahaṃ iminā purisena telamasikātena sāhulaṇḍivareṇa nikato vañcito paladdho: idan-te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin'ti. Evam-eva kho Māgandiya ahaṃ-c' eva te dhammaṃ deseyyaṃ: idan-taṃ ārogyaṃ, idan-taṃ nibbānaṃ'ti, so tvaṃ ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi, tassa te saha cakkhupāḍā yo pañcas' upādānakkhandhesu chandarāgo so pahiyetha: api ca te evam-assa: digharattaṃ vata bho ahaṃ iminā cūṭṭhena nikato vañcito paladdho, ahaṃ hi rūpaṃ yeva upādiyamāno upādiyāmi, vedanaṃ yeva upādiyamāno upādiyāmi, saṇṇaṃ yeva upādiyamāno upādiyāmi, saṅkhāre yeva upādiyamāno upādiyāmi, viññānaṃ yeva upādiyamāno upādiyāmi; tassa me upādānapaccayā bhava, bhavapaccayā jāti, jātippaccayā jarāmaraṇaṃ sokaparidevaḍḍakkhadomana-

supāyāsā sambhavanti, evam-etassa kevalassa dukkhakkha-dhassa samudayo hoti.

Evam pasanno aham bhoto Gotamassa: pahoti me bhavam Gotamo tathā dhammam desetuṃ yathā 'ham imamhā āsanā anandho vutthaheyyan-ti. — Tena hi tvaṃ Māgandiya sappurise bhajeyyāsi; yato kho tvaṃ Māgandiya sappurise bhajissasi, tato tvaṃ Māgandiya saddhammam sossasi; yato kho tvaṃ Māgandiya saddhammam sossasi, tato tvaṃ Māgandiya dhammānuddhammam paṭipajjissasi; yato kho tvaṃ Māgandiya dhammānuddhammam paṭipajjissasi, tato tvaṃ Māgandiya sāmaṇṇe yeva sassasi sūmam dakkhisi; ime rogā gaṇḍā sullā, idha rogā gaṇḍā sullā aparisesā nirujjhanti; tassa me upādānanirodhā bhavanīrodho, bhavanīrodhā jātinīrodho, jātinīrodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

Evam vutte Māgandiyo paribhājako Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkuḍḍeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya; cakkhumanto rūpāni dakkhnti, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Labheyyāhaṃ bhoto Gotamassa santiko pabbajjāṃ labheyyaṃ upasampadān-ti. — Yo kho Māgandiya aññatitthiyapubbo imasmīṃ dhammavinaye ākaṅkhati pabbajjāṃ ākaṅkhati upasampadāṃ, so cattāro māse parivasati, catunnaṃ māsānaṃ accayena ārad dhacittā bhikkhū pabbajenti upasampādentī bhikkhubhāvāya; api ca m' ettha puggalavemattatā vidiṭṭā ti. — Sacce bhante aññatitthiyapubbā imasmīṃ dhammavinsye ākaṅkhatā pabbajjāṃ ākaṅkhatā upasampadāṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena ārad dhacittā bhikkhū pabbajenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasāmi, catunnaṃ maṃ vassānaṃ accayena ārad dhacittā bhikkhū pabbajentu upasampādentu bhikkhu-

bhāvayāti. Alattha kho Māgandiyo paribbājako Bhagavato santike pabbajjam alattha upasampadam. Acirūpasampanno kho pan' āyasmā Māgandiyo eko rūpakattho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā samma d' eva agārasmā anagāriyam pabbajanti tad' anuttaram brahmacariyupariyosānam dīṭṭhe va dhamme sayam abhināṇā sacchikavā upasampajja vihāsi; khinā jāti, vusitam brahmacariyam, kataṁ karanīyam nāparam itthattāyāti abbhannūsi. Aññataro kho pan' āyasmā Māgandiyo arahatāṁ ahoṣi.

MĀGANDIKASUTTANTAM PAÑCAMAM.

76.

Evam me sutam. Ekam samayam Bhagavā Kosambiyam viharati Ghositārāme. Tena kho pana samayena Sandako paribbājako Pilakkhaguhāyam paṭivasati mahatiyā paribbājakaparisāya saddhim pañcamattehi paribbājakasatehi. Atha kho āyasmā Ānando sāyanhasamayam paṭisallāpā vuttanto bhikkhū amantesi: Āyāṁ āvuso yena Devakatasobbho ten' upasaṅkamissāma guhādassanāyāti. Evam āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosiṁ. Atha kho āyasmā Ānando sambhulehi bhikkhūni saddhim yena Devakatasobbho ten' upasaṅkami. Tena kho pana samayena Sandako paribbājako mahatiyā paribbājakaparisāya saddhim nisinnso hoti unnādinīyā uccāsaddāya mahāsaddāya anekavihitam tiracchānakatham kabhentiyā, seyyathidam rājakatham vorakatham mahāmattakatham senākatham bhayakatham yuddhakatham anekatham pānakatham vatthakatham sayanekatham mālakatham gandhakatham nātikatham yūnakatham gānakatham nigumakatham nagarakatham janapadakatham itthikatham sarakatham visikhākatham kumbhatthānakatham pabbhapetakatham pānattakatham lokakkhāyikam samuddak-

khāyikāṃ itibhavābhavakathaṃ iti vā. Addasā kho Sandako paribbājako āyasmantaṃ Ānandaṃ dūrato va āgacchantam, divāna sakāṃ parisāṃ saṅghapesi: Appasaddā bhonto hontu, mā bhonto saddam'akattha. ayaṃ samanassa Gotamassa sāvako āgacchati samago Ānando. Yāvata kho pana samanassa Gotamassa sāvaka Kosambiyāṃ paṭivasanti ayaṃ tesāṃ aññataro samago Ānando. Appasaddakūṃā kho pana te āyasmanto appasaddarinitā appasaddassa vannaṇvādino, app'eva nāma appasaddaṃ parisāṃ viditvā upasaṅkami-tabbāṃ maññeyyāti. Atha kho te paribbājaka tvaṃhi ahesuṃ. Atha kho āyasmā Ānando yena Sandako paribbā-jako ten' upasaṅkami. Atha kho Sandako paribbājako āyas-mantaṃ Ānandaṃ etad'avoca: Etu kho bhavaṃ Ānando, sāgataṃ bho to Ānandassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariāyāma skāsi yadidaṃ idh' āgamanāya; nisidatu bhavaṃ Ānando, idam' āsavaṃ pañhattan'ti. Nisidi kho āyasmā Ānando pañhatte āsava. Sandako pi kho paribbā-jako aññataram' ānāṃ āsavaṃ gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho Sandakam' paribbājakam' āyasmā Ānando etad'avoca: Kāya na'ttha Sandaka etarahi kathāya sannisinna, kā ca pana vo antarākathā vippakatā ti. — Tiṭṭhat' esā bho Ānanda kathā yāya mayaṃ etarahi kathāya sannisinna, n' esā bho to Ānandassa kathā dullabhā bhavissati pacchā pi savaṇāya. Sādhū vata bhavantaṃ yeva Ānandaṃ paṭibhātu sake ācariyake dhammā kathā ti. — Tena hi Sandaka sugāhi sādhukena manasikarohi, bhāsissā-mhi. Evaṃ bho ti kho Sandako paribbājako āyasmanto Ānandassa paccassosi. Āyasmā Ānando etad'avoca: Cattāro 'me Sandaka tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena abrahmacariyavāsā akkhātā, cattāri ca amassā-sikāni brahmacariyāni akkhātāni, yattha viṇū puriso sa-sakkaṃ brahmacariyaṃ na vasesya vanto vā na ārādhēyya nāyaṃ dhammaṃ kusalaṃ ti. — Katame pana te bho Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena cattāro abrahmacariyavāsā akkhātā yattha

vināṇū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya āyāṃ dhammaṃ kusalaṃ ti.

Idha Sandaka ekacco satthā evaṃvādi hoti evaṃdiṭṭhi: Na tthi dinnam na tthi yittham na tthi hutam, na tthi sukaṭadukkaṭṭhaṇam kammāṇam phalam vipāko, na tthi ayaṃ loko na tthi paro loko, na tthi mātā na tthi pitā, na tthi sattā opapātikā, na tthi loke samānabrāhmaṇā sammaggatā sammāpātipannā ye imaṃ ca lokam paraṃ ca lokam sayāṃ abhināṇā sacchikatvā pavedenti. Cātummahābhūṭiko ayaṃ puriso, yadū kalam karoti paṭhavi paṭhavikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyaṃ saṅkhamanti, āsandipaṇṇamā purisā mataṃ ādāya gacchanti, yāv' ālāhaṇā padāni paṇḍhāyanti, kāpotakāni atthiṇi bhavanti. Bhassantāhutiyo, dattu-paṇḍattam yad idaṃ dānam, Tesam tuccham musā vilāpo yo keci atthikarādam vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchiṇṇanti vinassanti na honti param maraṇā ti.

Tatra Sandaka vināṇū puriso iti paṭisaṅcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Na tthi dinnam na tthi yittham — pe — na honti param maraṇā ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avasitena me ettha yusitaṃ; ubho pi mayāṃ ettha samasamā sāmānāpattā, yo cāhaṃ na vadāmi: ubho kāyassa bhedā ucchiṇṇissāma vinassissāma na bhavissāma param maraṇā ti. Atirekaṃ kho paṇḍitaṃ imassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkukhappadhānaṃ kesamassulocanaṃ, yo haṃ puttāsambādhasayanaṃ ajjhāvaṇanto Kāśikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūpa-rajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ. So haṃ kiṃ jānanto kiṃ passanto imasmim satthari brahmacariyaṃ carissāmi. So: abrahmacariyavāso syaṃ ti iti viditvā tasmā brahmacariyā nibbija pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhama abrahmacariyavāso akkhāto yattha vināṇū puriso sasakkaṃ brahma-

cariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalāṃ.

Puna ca paramā Sandaka idh' ekacco satthā evaṃvādi hoti evaṃdiṭṭhi: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇaṃ atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato para-dāraṃ gacchato musā bhaṇato, karato na kariyati pāpaṃ; khurupariyantaṃ ce pi cakkena yo imissā pathaviyā pāṇe ekamaṇissakhalāṃ ekamaṇissapūṇaṃ kareyya na tthi tato-nidānaṃ pāpaṃ, na tthi pāpassa āgamo; dakkhiṇaṃ ce pi Gaṅgāya tirāṃ gaccheyya haṃanto ghātento chindanto chedāpento pacanto pācanto na tthi tato-nidānaṃ pāpaṃ, na tthi pāpassa āgamo; uttaraṃ ce pi Gaṅgāya tirāṃ gaccheyya dadanto dāpento yaṃanto yājento na tthi tato-nidānaṃ pāṇaṃ, na tthi puñṇassa āgamo; dāneṃa dāneṃa saṃyamena saṃcavajjena na tthi puñṇaṃ, na tthi puñṇassa āgamo ti.

Tatra Sandaka viññū puriso iti paṭisaṅkikkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Karato kārayato — pe — na tthi puñṇassa āgamo ti. Sacce imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kutaṃ, avu-ṭṭena me ettha vusitaṃ; ubbo pi mayaṃ ettha samasamaṃ sūmaṇṣapattā, yo cāhaṃ na vadāmi; ubhinnaṃ karutaṃ na kariyati pāpaṃ ti. Atirokaṃ kho paṇ' imassa bhoto satthuno — pe — brahmacariyaṃ carisēkmi. So: abrahma-cariyavāso ayaṃ ti iti viditvā tasmā brahmacariyā nibbōjja pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānatā passatā arabatā saṃmāsambuddheṃa dutiya abrahma-cariyavāso akkhāto yattha viññū puriso sasakkaṃ brahma-cariyaṃ na vaseyya vasanto vā na ārādheyya nāyaṃ dhammaṃ kusalāṃ.

Puna ca paramā Sandaka idh' ekacco satthā evaṃvādi hoti evaṃdiṭṭhi: Na tthi hetu na tthi paccayo sattānaṃ saṅkilesāya, ahetu appaccayā sattā saṅkilissanti; na tthi hetu na tthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjanti; na tthi balaṃ na tthi viriyaṃ na tthi parisat-

thāmo na tthi parisaparakkamo, sabbe suttā sabbe pānā sabbe bhūtā sabbe jīvā avasā abalā aviriyā uyatisaṅgati bhāva-parinatā chassa evābhijātisu sukhadukkhaṃ paṭisaṃvedentīti.

Tatra Sandaka viññū puriso iti paṭisaṃekkhati: Ayaṃ kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Na tthi hetu na tthi paṇḍitā — pe — sukhadukkhaṃ paṭisaṃvedentīti. Sace imassa bhoto satthuno saccam vacanaṃ, akatena me ettha kataṃ, ayasitena me ettha vasitaṃ; ubho pi mayaṃ ettha samasamā sāmānāpattā, yo cāhaṃ na vadāmi: ubho ahetu appaccayā visojjhissāmāti. Atirekaṃ kho paṇ' imassa bhoto satthuno — pe — brahmacariyaṃ carissāmi. So brahmacariyavāso ayaṃ ti iti viditvā tasmā brahmacariyā nibbiṇṇa pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānata passata arahata sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yatttha viññū puriso sasakkaṃ brahmacariyaṃ na vasseyya vasanto vā na ārādheyya āyama dhammaṃ kusalam.

Puna ca paraṃ Sandaka idh' ekacco satthā evaṃvādi hetu evaṃdiṭṭhi: Satt' ime kāyā akatā akatavidhā animmitā animmitā vañjhā kūtattthā esikatthāyi tthitā, te na injanti na viparināmananti na aññamaññaṃ byābādheṃti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta: paṭhavikāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve, satt' ime. Ime satta kāyā akatā akatavidhā animmitā animmitā vañjhā kūtattthā esikatthāyi tthitā, te na injanti na viparināmananti na aññamaññaṃ byābādheṃti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha na tthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Ye pi tiṇhena satthena sisam chindati, na koci kañci jīvita voropeti, sattannaṃ tv' eva kāyānam antarena satthaṃ vivaram anupatati. Cuddasa kho paṇ' imāni yonipamukhasatasahasāni satthi ca satāni cha ca satāni, pañca ca kammūni satāni pañca ca kammūni tīpi ca kammūni kamme ca adbhakamme ca, dvatthi paṭipadā, dvatthi antarakappā, cha' ābhijātiyo, attha parisabbhūmiyo, ekūnapaññasa ājivasate, ekūnapaññasa paribbājasate, ekūna-

yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya āyāṃ dhammaṃ kusalan - ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvaṃ - o' idam tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā va samānā abrahmacariyavāsā ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya āyāṃ dhammaṃ kusalan - ti. Katamāni pana tēni bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya āyāṃ dhammaṃ kusalan - ti.

Idha Sandaka ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ānupadassanaṃ paṭijānāti: carato ca me tittḥato ca suttassa ca jāgariassa ca sutatam samitam ānupadassanaṃ paccupatthitan - ti. So suññaṃ pi agāraṃ pavisati, piṇḍam pi na labhati, kukkuro pi dasati, candena pi hatthinaṃ samāgacchati, candena pi assena samāgacchati, candena pi goṇena samāgacchati, itthiyā pi purisassa pi nāmam - pi gottam - pi pucchati, gāmassa pi nigamassa pi nāmam - pi maggam - pi pucchati. So: kim idaṃ ti puṭṭho samāno: suññaṃ me agāraṃ pavisitabbaṃ ahoṃ, tena pāvisin; piṇḍam me alad-dhabbaṃ ahoṃ, tena nālatthaṃ; kukkurena dasitabbaṃ ahoṃ, ten' amhi dattho; candena hatthinaṃ samāgantabbaṃ ahoṃ, tena samāgamaṃ; candena assena samāgantabbaṃ ahoṃ, tena samāgamin; candena goṇena samāgantabbaṃ ahoṃ, tena samāgamaṃ; itthiyā pi purisassa pi nāmam - pi gottam - pi pucchitabbaṃ ahoṃ, tenāpucchim; gāmassa pi nigamassa pi nāmam - pi maggam - pi pucchitabbaṃ ahoṃ, tenāpucchim - ti. Tatra Sandaka viññū puriso iti paṭisancikkhati: Ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī — pe — tenāpucchim - ti. So: anassāsikaṃ idaṃ brahmacariyaṃ - ti iti viditvā tasmā brahmacariyā nibbija pakkamati. Idam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikaṃ brahmacariyaṃ akkhā-

tam yattā viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasantō vā na ārādhēyya nāyaṃ dhammaṃ kusalāṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā anussaviko hoti anussavasacco, so anussavena itihitāparamparāya pitakasampadāya dhammaṃ deseti. Anussavikassa kho pana Sandaka satthuno anussavasaccassa sussaṭam pi hoti dussaṭam pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho bhavaṃ satthā anussaviko anussavasacco, so anussavena itihitāparamparāya pitakasampadāya dhammaṃ deseti; anussavikassa kho pana satthuno anussavasaccassa sussaṭam pi hoti dussaṭam pi hoti, tathā pi hoti aññathā pi hoti. So: anassāsikaṃ idaṃ brahmacariyaṃ ti iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattā viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasantō vā na ārādhēyya nāyaṃ dhammaṃ kusalāṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā takki hoti vimaṃsi, so takkapiyāhataṃ vimaṃsānucaritaṃ sayānpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana Sandaka satthuno vimaṃsissa sutakkitam pi hoti duttakkitam pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso iti paṭisañcikkhati: Ayaṃ kho bhavaṃ satthā takki vimaṃsi, so takkapiyāhataṃ vimaṃsānucaritaṃ sayānpaṭibhānaṃ dhammaṃ deseti; takkissa kho pana satthuno vimaṃsissa sutakkitam pi hoti duttakkitam pi hoti, tathā pi hoti aññathā pi hoti. So: anassāsikaṃ idaṃ brahmacariyaṃ ti iti viditvā tasmā brahmacariyā nibbija pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattā viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasantō vā na ārādhēyya nāyaṃ dhammaṃ kusalāṃ.

Puna ca paraṃ Sandaka idh' ekacco satthā mando hoti momuho, so mandattā momuhattā tathā tathā paṭhamā

putthe samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ: evaṃ pi me no, tathā pi me no, aññathā pi me no, no ti pi me no, no no ti pi me no ti. Tatra Sandaka viññū puriso iti paṭisaścikkhati: Ayaṃ kho bhavaṃ satthā mando monuho — pe — no no ti pi me no ti. So: anassāsikaṃ idaṃ brahmacariyaṃ ti iti vidditvā tasmā brahmacariyā nibbājjja pakkamati. Idaṃ kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catuttham anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vāsanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ.

Imāni kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vāsanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ ti. — Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yavaṃ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni eva brahmacariyāni anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vāsanto vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ. So pana bho Ānanda satthā kiñvādi kimakkhāyi yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya vāsanto ca ārādheyya nāyaṃ dhammaṃ kusalaṃ ti.

Idha Sandaka Tathāgato loka uppajjati araham sammāsambuddho vijjācaruṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānari buddho bhagavā. So imaṃ lokam sadevakam — pe — sayam abhihiṇṇa sacchikatvā pavedeti — pe — brahmacariyaṃ pakāseti. Tam dhammaṃ suṇāti gaḥapati vā gaḥapatiputto vā aññatarasmiṃ vā kule paccajāto — yaṃ Kandarakaṇṭhaṃ eva viṭṭharetabbhaṃ —. So ime pañca nivarane pahāya cetaso upakkilese peññāya duhbalikaraṇe vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharati. Yasmiṃ kho Sandaka satthari sāvako evarūpaṃ ujāraṃ viasesaṃ adhigacchati,

tattha viññū puriso sasakkam brahmacariyam vaseyya vasanto ca ārādheyya āyām dhammam kusalam. Puna ca param Sandaka bhikkhu vitakkavicārānam vūpasamā — pe — dutiyam jhānam — tatiyam jhānam — catuttham jhānam upasampajja viharati. Yasmiñ kho Sandaka satthari sāvako — pe — āyām dhammam kusalam.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye thūte ānejjappatte pubbenivāsānussatīkappāya cittaṃ abhininnāmeti. So anekavihūtaṃ pubbenivāsam anussarati, seyyathidam ekampi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sa-uddesaṃ anekavihūtaṃ pubbenivāsam anussarati. Yasmiñ kho Sandaka satthari sāvako — pe — āyām dhammam kusalam. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye thūte ānejjappatte sattānaṃ cūṭūpapātānāpāya cittaṃ abhininnāmeti. So dibbena cakḥaṇā visuddhena atikkantamānusakena satte passati cavaṃne upapajjamāne hīne paṇite savaṇṇe dubbaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti. Yasmiñ kho Sandaka satthari sāvako — pe — āyām dhammam kusalam. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye thūte ānejjappatte āsavānaṃ khayaṇāpāya cittaṃ abhininnāmeti. So: idam dukkhaṃ ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavānrodhagāminī paṭipolā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passuto kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam — iti ānāso hoti; khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇiyam nāparam iṭṭhattāyāti pajānāti. Yasmiñ kho Sandaka satthari sāvako evarūpaṃ uḷāraṃ viessaṃ adhigacchati, tattha viññū puriso sasakkam brahmacariyam vaseyya vasanto ca ārādheyya āyām dhammam kusalam — ti.

Yo pana so bho Ānanda bhikkhu arabhāṃ khīṇāsavo vusitavā katakaraṇiyo ohitabhūro anuppattasadalattho parikkhīṇabhavasamūyojano samma-d-aññā vimutto, paribhū-

jeyya so kāme ti. — Yo so Sandaka bhikkhu araham khināsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamiyojano samma d' aññā vimutto, abhabbo so pañca thānāni ajjhācaritum: abhabbo khināsavo bhikkhu sañcecca pāpam jivitā voropetum, abhabbo khināsavo bhikkhu adinnam theyyasañkhātum ādātum, abhabbo khināsavo bhikkhu methunam dhammam patisevitum, abhabbo khināsavo bhikkhu sampajānamusā bhāsitam, abhabbo khināsavo bhikkhu sannidhikarakam kāme paribhujitum seyyathā pi pubbe agariyabhūto. Yo so Sandaka bhikkhu araham khināsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamiyojano samma d' aññā vimutto, abhabbo so imāni pañca thānāni ajjhācaritum ti.

Yo pana so bho Ānanda bhikkhu araham khināsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamiyojano samma d' aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam ānadaññanam paccupatthitam: khinā me āsavā ti. — Tena hi Sandaka upaman te karissāmi, upamāya p' idh' ekacce viññā purisā bhāsitassa attham ājānanti. Seyyathā pi Sandaka purisassa hatthapādā chinā, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam chinā va hatthapādā, api ca kho naṃ paccavekkhamāno jānāti: chinā me hatthapādā ti, evam eva kho Sandaka yo so bhikkhu araham khināsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamiyojano samma d' aññā vimutto, tassa carato c' eva tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam khinā va āsavā, api ca kho naṃ paccavekkhamāno jānāti: khinā me āsavā ti.

Kiṃva bahukā pana bho Ānanda imasmim dhammavinaye niyyātāro ti. — Na kho Sandaka ekam yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhūyo va ye imasmim dhammavinaye niyyātāro ti. — Acchariyam bho Ānanda, abhutam bho Ānanda, na ca nāma sadhammokkhaññanā bhavissati na paradhammavambhanā, āyatane ca dhammadexanā tāva

baḥukā ca niyyātāro paṇḍāyissanti, ime pan' ājivikā puttamatāyu puttā, attānañ c' eva ukkaṃsenti pare ca vambhenti, tayo c' eva niyyātāro paṇḍāpenti, seyyathidaṃ Nandaṃ Vacchaṃ, Kisaṃ Saṅkiccaṃ, Makkhalinṃ Gosālan'ti.

Atha kho Sandako paribbājako sakaṃ parisāṃ āmanesi: Carantu hhonto, samane Gotame brahmacariyavāso, na dāni sukaraṃ ambhehi lābhasakkārasiloke pariccajitun'ti. Ihi' idañi Sandako paribbājako sakaṃ parisāṃ uyyojesi Bhagavāti brahmacariye ti.

SANDAKASUTTANTAM-CHAṬṬHAM.

VARIOUS READINGS.

A denotes the Copenhagen MS.; M, the Phayre MS. of India Office; C, the commentary of Buddhaghosa (Bu.); ZZ, parallel passages from the other Nikāya MSS. in the Copenhagen collection; by DN., MN., SN., AN., the four Nikāyas are meant. A first and second — occasionally a third — reading is marked a, b, c. Conjectures are indicated by an asterisk. If a reading occurs more than once in the same sūtra, it is only mentioned at the first place. "Throughout" refers to the sūtra, "always", or "constantly", and the like, to the whole Nikāya.

I.

P. 1¹ *evam me* M always. — ¹*paccassosum* bhagavā AZZ. — ²*desissāmi* M here and mostly elsewhere (*-essāmi* and *-issāmi* A with about equal frequency, also DN., AN.; *-iss-* SN. exclusively; both forms are acknowledged by native grammarians). — ¹³*pathavīto* M partly. — ¹⁴*pathavī me* M, afterwards *āpan me, tejaṃ me*, etc. P. 2¹² *brahmasmim* for *-manī* M. — ¹⁵*-bhakimā* for *-kinh* A at the first place, otherwise *-kinh-* (in Singh, MSS. *-kiṇ-* is more frequent than *-kinh-*, the Burmese, as far as I know, always write *-kinh-*; Bu., though he mentions no difference of reading, explains both forms: *sūbhena okiṇā vikiṇā, sūbhena sarīropphābhāraṇena okaghaṇā... ti Sūbhakinnā*). — ²² *Abhihūto* A at the first place. P. 4⁶ Subscription: *Pathujjanavassena pathama-nayabhumūparicchedo N, Assutavantaṭṭhujjanābhavaraseli (sic) pathamabhūmūparicchedo A* — ¹⁰*mā maṇṇati* A throughout except at l. 20 at the last two places, where it reads *vā maṇṇi* (*mā maṇṇi* M, *mā maṇṇi* once; *mā maṇṇi ti, maṇṇatīti maṇṇi va*, [na] *maṇṇi va na vattābbo* C). — ^{14, 21} (**mā abhinandī*) *mā bhinandati* M, *vā abhinandati* A (C is silent). — ^{15, 21} *aperiññeyyam* A (C — M). — ²² Subscription: *Sekhavasena dutiyanayabhumūparicchedo*

M, Sekhābhavivaddhavaṣeti (sic) dutiyakabhūmiparicchedo A.—
²⁴ Subscription: Khināsavavasena tatiyanayabhumiparicchedo M,
 Khināsavahapaṭhamakanaye tatiyakabhūmiparicchedi (sic) A. P. 5.
 Subscription: Khināsavavasena catutthanayabhumiparicchedo M,
 Khināsavahadutiyakanaye cattāriyānakabhūmiparicchedi (sic) A.—
²⁵ Subscription: Khināsavavasena pañcamanayabhumiparicchedo M,
 Khināsavahatatiyakanye pañcavānakabhūmiparicchedi (sic) A.—
²⁶ Subscription: Khināsavavasena chaṭṭhanayabhumiparicchedo M,
 Khināsavahacatutthakanaye cha-apānakabhūmiparicchedi (sic) A.
 P. 6.¹⁻⁶ pariṇāṭantam M.—²⁷ Subscription: Satthavasena sattama-
 naya- M, Satthārūhapaṭhamakanaye sattha-apānakabhūmiparicchedi
 (sic) A.—²⁸ Subscription: Satthavasena aṭṭhamanaya- M, Satthā-
 rahadutiyakanaye aṭṭhavānakabhūmiparicchedo (sic) A.

2.

P. 7⁶ khayam vadāmi for khayō hoti M.—⁶⁻⁷ manasikāro A
 (=raṇ MC).—²⁰ yaṇāti ye aṇa C. P. 8¹⁷ vā aṇa M.—¹⁹ attanā
 vā me att. sañjānāmi aṇa M, and similarly in the following
 clauses.—²² vādo M (vadatīti vado, vacikammassa kāraṇo ti vut-
 taṇ hoti C; cf. p. 258).—²⁴ kammānaṃ om. C, cf. j. c.—²⁸ kan-
 tāro C.—³⁰ jarāya mar- M almost always, also Vin. i, p. 34
 (jarāmarapena AZZ mostly, jarāmarapehi occasionally, rarely
 jarāya marapena, which may nevertheless be preferable in this
 phrase). P. 9¹⁷ e' eva for ca A.—²⁵ -saṇvaraṇ A here.—
²⁶ yaṇ hi 'saṇti-ādīnhi yaṇ cakkhundriyasaṇvaraṇ aṇa bhik-
 khuno aṇṇvutassa aṇakotvā apidāhitvā viharantassaṇti evam-
 attho vaditabbo; aṇa vā yekārasa yaṇ-ti ādāso, bhikkhū ca
 padāpūraṇa, ye aṇāti attho C.—²⁷ -saṇvara-(a)-saṇvutassa A
 throughout except here, M once (=saṇvara- or -saṇvarā AN. VI. vi.
 4; the readings of Bu., I think, were those of the text).—
²⁸ evam-sa te ti evam aṇa te C, cf. Bālavatāro p. 7. P. 10¹
 saṇvara- AM, also AN. i. c.—⁷ -sarisaṇṇa- M here, elsewhere
 sarisaṇṇa.—¹⁷ (paṭisallān- A mostly, also DN., -hān- corr. to -lān-
 M almost constantly, paṭisallān- SN. throughout, AN. mostly,
 A not unfrequently, -lān- AZZ rarely).—²⁰ -byāpajjh- AZZ al-
 ways, M often, but mostly corrected to -bajjh-.—²³ (tipp- AM, AZZ
 invariably in this phrase; bahalāṭṭhena tikkā C, but in the AN.
 commentary Bu. says, Tippānaṇ-ti bahalāṇaṇ, tūpanavasena vā
 tippānaṇ; cf. Mil. p. 148, l. 16).—³⁰ adhivāsa- A (=vāsaka-
 MCZZ). P. 11¹ -kadhānaṇ or -kadhānaṇ ZZ (AMC agree).—
¹⁶ uppaṇṇa-upp- M.—²⁴ -parināmaṇ A (=mīm MC, AZZ almost
 always).—²⁵ yato ca kho A (C—M). P. 12⁵ vivattayī AM
 (vā- C, ZZ almost invariably).

3.

P. 12¹⁸ me is wanting here in MC, and in A there is a slip extending from atthi me tumhesu l. 15 to -dāyadā l. 20; at l. 21 it is likewise wanting in A, but MC agrees in adding it.—¹⁹ ādiyā, -o M.—²⁰ me (MC) om. A, at p. 13²¹ it is wanting in AC.—²¹ chāttaniya- M, and chātt- constantly for chād- (C—A). P. 13¹ patā A (-paretā MC).—² me for kho M.—³ aparibhu- jivā and paribhūjivā M except at l. 24;—⁴ iminā va M;—⁵ balyena C.—⁶ pativindetvā M.—⁷ Cf. Mil. p. 242.—⁸ alle- khatāya A (C—M).—⁹ vatvā ca M (C—A).—¹⁰ bhikkhave MC. P. 14² āgacchāma M.—¹¹ Before idh' āvuso M adds, from ll. 2-3. Kittāvatā . . nānaukklanti; cf. AN. X. vi. 6.—¹² thān- M.—¹³ therā āvuso M, therāvuso A at p. 15¹².—¹⁴ ca om. M. P. 15⁴ honti om. A.—¹⁵ palāso M almost always, palāso A with a single exception, ZZ vary (the word is wanting, I believe, in SN.).

4.

P. 16¹⁶ Jānussoṇi M (-nessoṇi AC, ZZ mostly, M partly).—¹⁷ sārāṇiyam M always, occasionally corrected to -iy- (sārāṇiy- A ZZ with scarcely an exception).—¹⁸ bhagavantaṃ Gotamaṃ A here and elsewhere frequently, partly also ZZ, M at a few places; the other cases are not confounded; bhavam Gotamo, bhoto Gotamassa, etc.—¹⁹ anāgāriyam M here and often elsewhere, but more frequently like A.—²⁰ mama ca M.—²¹ hi kho M;—²² arāṇṇavanapattthāni M, arāṇṇe-vānapattthānti arāṇṇāni ca vānapattthāni ca C, arāṇṇe- also at sutta 150, and AN. X. x. 9 in text and com., cf. arāṇṇevanaṃ DN. 3; still M may perhaps be right. P. 17² hi om. M.—³ mantā sandosa- A (C—M).—⁴ allātaro M.—⁵ kammatam M.—⁶ pallomaṃ-ti paṇḍalomaṃ, sotthibhāvan-ti attho C.—⁷ jivā sand- A.—⁸ jīvitam A.—⁹ rāgā sand- AMa. P. 18⁴ kappā sand- A.—¹⁰ mettacittatam M.—¹¹ uddhatavup- M;—¹² -cittā sand- A.—¹³ -cittatam M.—¹⁴ vicikicchī MCa;—¹⁵ kankhā-vicikicchā- M.—¹⁶ vici- M. P. 19² -kkaṃsarak- M;—¹⁷ -vamb- AbC, A or Ab mostly, also ZZ.—¹⁸ kam- sanatam M.—¹⁹ nikāmayamānā sand- A. P. 20¹³ elamug- M. elamūg- A, ZZ mostly; elamugā ti elamukhā, khakārassa gakhāro kato, lālamukhā ti vuttam hoti, . . . elamugā ti pi pātho, elamukā ti pi keci pāthanti, upare elamukhā ti pi, sabbattha elamukhā ti attho C.—²⁰ AM add the subscription Selaṇṇapariyāyam; Selaṇṇa- tthānārammapariyāyagho C.—²¹ rattisaṃ M, A once.—²² nā- māham bhay- M (C—A).—²³ tatra me A, tattha ca me MC;—²⁴ migo AMa (migo MbC). P. 21² paṇḍasiddham (meaning -saddam?) C (—paṇḍakocavaram), paṇḍakapūjām M;—³ pāṭeti A (ereti MC).—⁴ etad-ahosi for evam hoti M;—⁵ tam om. M.—⁶ to tatthā-

lūhūto A.—²² rattin-ti M.—²⁷ lokānukampakāya AC, AZZ always, except DN.—³⁰ pathamajjhānam, etc. AC, AZZ always, except SN. P. 22² sato sumpajāno AMZZ occasionally.—⁷ adukkhamasukham M constantly (adukkham as. AZZ in this phrase).—¹⁰ ānēja- or ānāja- M always, cf. Vin. iii, p. 4 (ZZ—A).—¹⁴ viśam pi M constantly:—¹⁵ timsam pi A often (timsam pi MZZ);—¹⁶ cattā- M, AZZ occasionally.—¹⁹ satad pi jātiyo sahasam pi j. sata-sahasam pi j. M at two places.—²⁰ uppādim C, AZZ almost always (udapādim M always; upapādim or rather upāpādim might be expected, but it occurs nowhere).—²⁰ tatrāp āsām M mostly, AZZ have both readings.—²⁴⁻⁵ vigatā and vigato AZZ frequently, but vib. is the reading of Bu.—²⁵ uppaj- AZZ with scarcely an exception, as well as other Singh. MSS.; likewise uppanna for uppanna, except in idhūpappanna and similar cases. P. 23²³ vimuttasim vimutt' amhiti M invariably.—²⁷ rūpā vatāyam M. P. 24² nikkuj- AZZ and the Singh. generally in this phrase, with very few exceptions, as Suttanip. p. 55 in the Copenhagen MS. (nikuj- M always).—³ dukkhanitti M constantly.—⁸ ajjatagge ti ajjatam ādim katvā ti evam ettha attho vedittabbō, ajjatati ti ajjabbāvam; ajjadagge ti vā pātho, dakāro paṇasandhikaro, sija aggam katvā ti attho C.

5.

P. 24¹⁷ sangano M (C—A).—²⁰ yāyan-ti pi pātho C.—²⁸ ti akkhāyati M at the first four places.—³¹ parisso yeva akkh. A here. P. 25⁸ moggallā- M always.—²² rajapātho ti rajapāthe, ayam eva vā pātho C (M or Ma have partly so).—²³ mān and sā wanting in M.—²⁸ so sādoso so A here.—³⁰ aparizonaddhā Mb. P. 26¹ sā om. M.—¹⁻² parisuddhā assa Ma here.—¹⁸ saṅkiliṭṭhā assa malaggāhitā M (parisuddhā and saṅkiliṭṭhā are perhaps right in these two cases).—²⁸ na anu. A here. P. 27² ayon kho āvuso M.—³ kho om. M.—¹⁰ aṅgasaṇ-ti M.—¹² vatāluh āp- M;—¹⁴ na c' eva mān A (C—M). P. 28⁸ purakkhitvā M (C—A).—² no sūnam A here.—¹⁸ nāṇō A here. P. 29¹⁰ garuṇ kar- M.—¹⁷ anāṇam A here.—²⁷ upāpikāyo M, Ab here. P. 30¹⁸ anyanti MC.—²⁸ sūnako M (C—A).—²⁹ cāriko A here.—³¹ n' eva sakkuranti A here, na c' eva sakk. na ca M here, cf. l. 37.—³² hi 'ssa M (C—A).—³⁷ rajayitvā A (rac-MC).—³⁹ jāṇam jāṇam A Ma; jāṇajāṇam viyāti mokkha-mokkham viya mānāpamanāpam viya, api ca vattasikkāpamākarāṇa (sic) viyāti pi vuttasā hutī, vuttasā (sic, vadhuṇā?) hi jāti ti vuccati, tassā nīyamānāpamākarāṇa jāṇam., jāṇajāṇam vā piti vā pātho C.—³⁰ avāpuritvā AC.—³¹ patikūlātā and appatikūlātā M.—³² na c' eva sakk. na g. M. P. 31⁶ nimantaniho M.—¹¹ vicinītakālakam M (C—A).—²⁸ pubbanha- AM

here and mostly. cf. my Pali Misc. p. 80; — *pattasivaram* *ādāya* M almost constantly, A rarely, ZZ not very often. —¹⁰⁻¹ *Sāmiti* A, *Samiti* M (*Samiti* C). —¹¹ *taçcheti* M here. —¹² *ājivak* M (C—A). —¹⁷ *suddhā sāre* Ma, *suddhāya sāre* Mb; cf. p. 488. P. 32² *parivitaḥko hoti* M. —⁴ *maṇḍo maṇḍāya* M (C—A). —⁷ *asaddhā* M. —⁸ *sathā* Ma always. —⁹ *tabbhino* MC. —²³ *paṇṇa-vanto* M. —²⁴ *pivanti* MC. —²⁰ *c' eva*, ca om. M; — *sabrahma-cārim* Mb; *sabrahmacārīti* *rasam* pi *vattati* *digham* pi, *raso* *sati* *Sāriputtassa* *upari* *hoti*, *dighe* *sati* *sabrahmacārīnaṃ* C. —²² *vutthap*-, *patitthap*- M. —²¹ *dhāro vā* AM (without *vā* AZZ mostly); — *yuvā vā* Mb; — *maṇḍanajātiko* M partly, also DN.; — *sisanūhato* M. —²⁸ *pāvādhikamūlam* A, *vassikimūlam* AN. VIII. vi. 1: — *tiamuttaka* A, *adhimuttaka* M (atim. AN. I. c.).

6.

The beginning of this sutta is identical with AN. X. viii. 1 (marked B). P. 33⁷ *anumatt* MC (*anu* A constantly, also SN.); — *dasāsvino* B. —⁸ *manāpo* ca M; — *garu* ca B (elsewhere AN. has, *piyo* ca *hoti* m. ca g. ca bh. ca, constantly and very often); — *bhāvaniyo* M (*āyo* ABC). —²⁰ *ye maṇ* M (*ye ma* AB). —²⁵⁻²⁸ *abhi-bhuyya* not repeated in AMa (B—Mb). —²¹ *abhiḥcet* AM always, ZZ mostly (*ābhi*-Ba, C mostly, ZZ partly). —²⁴ *passitvā* A (elsewhere *ph*-, cf. p. 477 et seq.), *phussitvā* M, rarely *phusitvā*; *kāyena* *phusitvā* ti *nāmakāyena* *phusitvā*, *pāpunitvā* *adhiguṇatvā* ti *vuttam* *hoti* C (*phassitvā* ZZ mostly, *phusitvā* partly, *passitvā* very rarely). P. 34¹²⁻¹⁶ (*pathaviyā* and next *pathaviyaṃ* AMZZ almost invariably). —¹⁸ *abhiḥjamāno* AMb (-o or -u ZZ). —¹⁷ *caṅkameyyam* Mb (ZZ—AMa). —¹⁹ *parāmasaṃyama* M constantly (*pariṇaṃ* A always in this phrase, also ZZ with very few exceptions; the reading is rather uncertain, and M may perhaps be right). —²² *santike vā* ti AZZ occasionally; in a different phrase without ti the right reading is *santike vā*, cf. p. 139, I. 9, etc. P. 35²⁷ *abhiṇṇā* M (*āya* AC, at p. 40, I. 5 AMC, *abhiṇṇā* AMZZ commonly).

7.

P. 36¹³ (*duratta*-) *duratta*-AMC. —¹⁴ *mañjetthikāya* A here. —¹⁵ *māyā* c. *upakleso* A. P. 37² *yato* ca *kho* A (C—M). —²⁸ *yatodhi* *kho* M, *yatocadhi* *kho* A (*yathodhi* *kho* C, explained by *sakacchadhi* *vassena*, and with the remark added, *yatodhi* *kho* ti pi *pāṭho*; cf. *Suttanip.* 3 v. 26, Jāt. 408 v. 6, 509 v. 23, 535 v. 21). —²⁰ *amiti* A here. —²¹ *pāmojjam* M, A once. —²² *paradi-tama* M here. P. 38¹⁴ *acchudakam* M (C—A). —²¹ *catuttham* M almost always (-in AZZ). —²² (read *sabbattatāra*; *sabbatttha*- M

constantly, AZZ rarely, C refers to Visuddhimaggo; cf. Childers). —²¹ *atth' idam* A. C has both readings, AN. III, vii. 6 agrees with M. P. 39⁶ Bahu- M throughout, A partly (Bāhu- C). —⁸ (*mokkhasammata) lokasammata A, lokasammata va Ma, lokkhasammata va Mb; lokasammata (sic) ti lūkhahhāvasammata (sic, mukha-?), cakkhahhāvam (sic, mokkha-?) visuddhahhāvam detiti evam sammata ti vuttam hoti, lokasammata (or lokā-, lokam-, lokya-, the letter is illegible) ti pi pātho, tass' attho: eṭṭham lokangamāyati (sic, lokam gamayati?) evam sammata ti C. The first reading of Bu. is certainly not lokasammata, but the text is so corrupt at this place, that it is difficult to say what he wrote. —⁹ puṇṇasammata. bahuṇassa wanting in A (C-M). —¹⁰⁻¹² pāpakammam kataṃ pav- M. —¹³ avikkak- corrected to adhi-kakk- M, āvi- and avi- C, acittakaṃ ca A (bahūnussambhāravassena laddhavyahāraṃ ekam tittam C); — Sundarikūmahī M. —¹⁴ Saravatiṃ M (C-A). —¹⁵ (*pakkhaṇṇo) pakkhanto A, pakkhanto M, pakkhanto ti avisanto (pavisanto?) C (these are common errors for pakkhaṇṇo). —¹⁶⁻²⁰ The division of these lines into stanzas is that of A; M makes the third verse end with upasatho sandā, the fourth with khematam, and couples the last three lines to one verse. It escaped my attention that the fourth line is vaitāliya. We had better, perhaps, distribute the whole into four stanzas, the first and the last being of three hemistichs each. The eighth hemistich is in my opinion scarcely of equal age with the rest. —²¹ evam eva M. —²² labhēyāṃham A. P. 40⁷ abhīṇṇasi M (abhiha- AZZ, also M mostly); — kho āyasmā M here (ānātaro kho pana is the reading of DN. and MN.; SN., AN., Vin. have a. ca pana; a. ca kho pana is of rare occurrence, cf. Suttanip. p. 15). —⁸ Vatthasuttam C (commonly quoted by this name).

8.

P. 40¹² (sāyanha- A not unfrequently, SN. always, M. rarely). —²² yattha c' eṭṭā A throughout. P. 42⁹ vo om. A (C-M). —⁸ cārino M. —⁹ vādino M. —¹¹⁻¹² It is somewhat uncertain, whether piṇḍā vācā and pharṇā vācā are or are not compounds. A has āvācam, āvācāya, āvāco in 35 cases out of 69, ZZ vary as much; M always, with a single exception, writes āvāc-, which the corrector occasionally changes to āvāc-, in the acc. partly to an vācam. I incline to the opinion that the correct form is āvāc-. The same uncertainty prevails in the case of gāṃhiṇi paṭipadā (cf. p. 47). —¹⁴ lāpino M. —¹⁵ diṭṭhikā M at both places. —^{17, 8} samādhino M. —²² athūnamiddhapariyūṭṭhitā for vigatathūnamiddhā M here. —²⁴ vicikicchā M throughout, A twice. —²⁶ akoḍhaṇā M. P. 43⁴ anussuki A occasionally (aniss- ZZ mostly, M constantly). —¹¹ subhac- A almost always, MZZ mostly. —

^{16,17} anuttāpi A here, anuttappi or anuttappi and ottappi M, partly corrected to -ttāpi, -ttappi A at sutta 110 (-ttāpi CZZ).—¹⁸ asandittā aparāmāsi A here and at l. 33.—¹⁹ anuviddhi-yamānāsu A, anuviddhiyānā M.—^{20,21} aassa taassa for taassāsa M.—²² vā for pi M. P. 44⁴⁻⁵ abrahmacariyā veramaṇi for brahmacariyam M, also at p. 45, l. 14.—²³ -ōṇassa, -vimuttassa A here.—²⁴ anuppanhita M at both places.—²⁵ Instead of anissā M has anissuko, anissantāki (meaning anissukitā).—²⁶ macchariyassa AM, here corrected in M.—²⁷ amāyāvitā M at both places.—²⁸ otappam M, A here.—²⁹ npatthitasati for -satitā A at both places. P. 45³ palippalipanno A, palipāpali- C partly (explained by gambhīrakaddame aimuggo, . . palipan-ti pañca kāmāgūṇā, . . pañcakāmāgūṇapalipe palipanno). P. 46⁶ vo for kho M (kho A constantly in this phrase except at p. 118, it is wanting in ZZ).—¹² AM add an index stanza: Catuttāriṣa (catucattāriṣa M) padā vuttā sandhiyo (? -iyā A, saddhiṃ changed to saddhiyā M) pañca desitā (pañcāhi desitā M), Sallekha nāma euttanto (euttanto Sall, nāma A) gambhīro sāgarāpano.

9.

P. 46²¹ uja- A throughout, AZZ also in other compounds mostly, a reminiscence probably from verse (uja- MC); -ga' aassa M throughout, A at the first three places (-gatā 'ssa C).—²⁷ hi āvuso M. P. 47²⁻³ saddhamman-ti and -mūlan-ti AM here and afterwards often; according to the scholiast all these are kathetukamyatāpucchā, asked by the speaker himself.—²⁵ antamkaro A throughout the sutta, and elsewhere mostly (antakaro C, M always except at p. 483, l. 7).—²⁶ sāhu āvuso A here (C—M).—²⁹ āpucch- Ma, A mostly; -cchinu A except at the first three places.—³³ siyāvuso A mostly, siyā pan' āvuso partly (siyā āvuso AMC here, M throughout).—³⁵ (-gāmini-paṭipadā ca AM throughout; in other phrases -gāminu paṭipadā, -gāminiya paṭipadāya are as frequent; cf. p. 73). P. 48³ -paṭipadā ti M throughout, A mostly.—⁴ (tatiyo AM, ZZ almost always, -iyā once or twice); — catuttham MZZ always (cf. p. 261, l. 8; the readings of A at this place, tatiyo and catuttho, are no doubt those of Bu., but they are scarcely ever met with elsewhere).—²² byādhi pi dukkhā wanting in M, at p. 185, l. 4 in AM, at sutta 141 in A at least, likewise at DN. 22 according to Burmese authority; it is added at SN. LV. 11, Vin. i, p. 10; in all the other passages referring to jāti, jarā, maraṇa, the MSS. are generally consistent in either adding or omitting byādhi.—²²⁻³ appiyehi sampayogo dukkho, piyehi vippayogo dukkho is substituted for sokaparideva-pāyāṣa at SN. l. c., DN. 29 (Burm. MSS.), Vin. i, p. 10 (AM agree here).—²⁴

-kkhandhā pi M and all the Burmese authorities known to me, also Vin. I. c.—³⁶ ponobbhav- M constantly, also Vin. I. c. (ponobbhav- AZZ; ponabbhav- is quoted in the AN. commentary, but it is not found in the Copenhagen MS. of the text) P. 49⁷ ayam vuccat' āvuso dukkhanirodhagāmini-paṭipadā is added after -samādhi in Mac, wanting in AMb.—³⁷ katamañ-c' āvuso maraṇaṃ AM, also SN. XII. 2, but wanting at SN. XII. 27, 28; the phrase was wrongly inserted, I think, from a similar but not identical passage at sutta 141 and elsewhere.—³⁸ (maccu-maraṇaṃ-ti maccusaṅkhātāṃ maraṇaṃ, tena samucchedaṃ maraṇādini nisedhetti; Kālo ti Antako, tassa kiriyā ti kālakiriyā C).—³⁹ -va-rassa M (ZZ—AC); — after nikkhepo M adds jīvitindriyassa upacchedo (wanting in ACZZ). P. 50⁹ A before ayam-eva inserts katamañ jāti-nipatipadā, but only here.—⁴⁰ cattār' imāmi M. P. 51¹ upāḍānāni M.—⁴¹ poṭṭhabb- A almost always. P. 53¹² vuccati āvuso M here; — cattārī mahābb- C. P. 54⁷ katamo pan' āvuso saṅkhāro Ma (cf. p. 55, l. 8).

10.

For this sutta I have had at my command, besides AMO, first the Copenhagen MS. no. XI (marked B), and next the Mahāsatipatthānasutta of DN. (D. — B), which but for an addition towards the end agrees verbatim with our text, and which I have been able to collate with two printed editions, Colombo 1872 and Rangoon 1233 (E. O). To several passages there are parallels at suttas 13 (F), 119 (G), and AN. VI. iii. 9 (H). P. 55²¹ Kurusu MO.—⁴² Kammāsa- EMO; -dhammā AEM, -damañ O (Kammāsañh- ZZ mostly, Kammāsa- occasionally; Kammāsa- and Kammāsa-, -dh- and -d- C, Bu. seems to have read Kammāsa-dhammā). Cf. p. 501. P. 56⁴ sokaparidevānaṃ O, M constantly (-pariddavānaṃ BE, AZZ always in this phrase; sokapariddavānañ-ti (sic) sokassa ca paridevassa ca C. I now think that Bu. read -paridev-, and that the Singh. reading is a reminiscence from verse, where that substitute is frequently used for metrical reasons, cf. ujjugatā, n. on p. 46, l. 21).—⁴³ Subscriptions to the paragraphs are given in BUEMO; here: Uddesavārakathā CO, Uddesavāraṃ BE; M has no subscription here.—⁴⁴ kathañ ca pana O throughout, M once.—⁴⁵ ābhūjitrā Ma, -ācitrā O (-ujitrā Mb constantly, AZZ mostly, cf. Lal. Viet. p. 325).—⁴⁶ nado va pass- O, M always, cf. Vin. III, p. 70 (without va AZZ always).—⁴⁷ āñj- ABD, acch- Ma (añch- EMBO, cf. añch' āyāmo Dhātumañj. v. 12, Sanskrit āñch-, āchi āyāmo Westergaard's Rañ. p. 347).—⁴⁸ patisañ- MO.—⁴⁹ pi om. M here, evaṃ pi kho O, A at the first three places, M occasionally (evaṃ-pi Bu.).—⁵⁰ Subscription: Anāpānappabbhā CO, Anāpānasatikāṇaṃ BE (also afterwards

-kaṇḍam for -pabbāsi). Assāsapabbam M.—⁵⁶ gacchanto 'mhihi O. P. 57⁴ Subscription: Iriyāpathapabbam BCEMO.—⁷ sammāñj- AZZ always with a single exception, also Lal. Vist. p. 297 (sammāñj- O, M constantly, as well as other Burmese MSS., with rare exceptions, as Jāt. ii, p. 380; the form is corrupted from sammāñj-, cf. Oldenberg, Kuhn's Zeitschr. XXV, p. 324).—¹² Subscription: Catusampajāññapabbam BCE, Sampajāññapabbam MO.—¹⁴ padatālā A;—pūram BEMO.—¹⁶ ahāru O, M always;—aṭṭhi DEMO (ā AZZ almost always).—¹⁸ O adds matthalungam after karissam.—¹⁹ khelo AREHM (-lo AZZ mostly, cf. khetu-simbhāṇikā-Mahāvastu p. 28).—²⁰ -ghāṇikā B, M mostly;—matthalungam is added after muttam at Khuddakapāṭha p. 3, cf. Mil. pp. 26, 28, and the addition is necessary to make up what is called in later writings the dvattimāṅkāra, but it is wanting in the Nikāyas, also in the text of Buddhaghosa, who in the com. on sutta 28 remarks, matthalungam pana na idha pāṇim āraḥham.—²¹ mūtoli AG, putoli M, toli O, mutoli AE, mūtoli B (mutoli C).—²² Subscription: Paṭikkūṭamanasikārapabbam BCEO, Paṭikulapabbam M.—²⁷ vāyodhātu without ti A, G here. P. 58² catumahā- O, M always;—paṭihhaji- B, vibhaji- MO.—¹¹ -jātakam DH, -jātitaṃ A (-jātam BEFGMO).—¹² evaṃ amatito M, ADO once (etaṃ an- BEH, ZZ mostly).—¹⁵ BE, which have no abridgements, add subscriptions to the subdivisions of this paragraph: Pāthamasivuthikam, etc.—¹⁶ (The readings of M at pp. 88-9 are marked N); for supāgehi vā kh. MNO substitute, kaṅkehi vā kh. sunakhehi vā kh. byag- ghehi vā kh. dipihi vā kh. (A constantly as in the text).—¹⁹ pūcakhehi kh. D.—²⁴ aṭṭhisankh- BCE (aṭṭhika- AGMO, DH once).—²⁶ nimamea- MNO; -makkhittam ABDEFH (-itam CGMO; read nimameṣṣa loh-? cf. p. 364, l. 17, where MC read so; the error would naturally arise from -mameṣṣaloh- at the foregoing and following lines).—²⁸ -sam-bandhanāni ACa.—²⁹ After pādattthikam M adds a. goppattthikam, NO a. goppakattthikam.—³⁰ uruttthikam a. katittthikam MNO;—for aḍḍena piṭṭhikantakam M substitutes, a. phāsukattthikam a. piṭṭhittthikam a. khandhattthikam a. bāhuttthikam a. amsattthikam a. givattthikam a. ha- nutthikam a. kaṅgattthikam a. dantattthikam; NO have the same reading with omission of a. bāhuttthikam a. amsattthikam and a. kaṅgattthikam, and with hanukattthikam for hanuttthikam.—³⁴ sankhavanappatibhāgāni MNO.—³⁷ puṭjakatāni BD, puṭjanikāni EG;—FN add aṭṭhikāni before terov-, ANa omit it at the second place, GH transpose terov- and aṭṭhikāni (BDEMO as in the text, also Bu.);—pūtikāni BH. P. 59² evaṃ pi kho M almost throughout.—¹⁰ Subscription: Sivathikāpabbam C, Navamam Sivathikam—Kāyānupassanāsatipatthānā BE, Navasivathikāpabbam—Kāyānupassanāsatipatthānam M, likewise O with Cuddasakāyānupassanā instead of kāy.—¹² vā vedanam vediya- māno O throughout.—¹³ Subscription: Vedānānupassanā CO, MB

add. -estipattānaṃ, -nā, Navavadanānupassanā E. P. 60⁴ Subscription: Cittānupassanā CO, -nāsatipattānaṃ MB, Evam sojasa-vidhena Cittānupassanā vuttā E.—¹² -machand- M constantly.—¹³ Subscription: Nivaraṇapabbam CMO, -niddesaṃ for -pabbam BE. P. 61² paṇḍasa upād- MO.—¹⁶ Subscription: Khandhapabbam CMO, -niddesaṃ BE.—¹⁷ saññoj- BDEM.—²¹ Subscription: Āyatana-pabbam CMO, -niddesaṃ BE.—²² satta bojjh- D, O once. P. 62² bhāvanāya pāri- BEQ, ZZ occasionally.—²⁷ Subscription: Bojjhangapabbam CMO, -niddesaṃ BE.—²⁸ After pajānāti M interpolates a passage of some length, borrowed from the Mahāsatipattānasutta of DN.—²⁹ Subscription: Catusaccapabbam C, Saccapabbam O, Dhammānupassanāsatipattānaṃ BE; M has none.—³⁴ bhikkhave bhikkhu A at the first three places. P. 63² chaḥ bassāni A (cha v. BDEMO).—³⁻¹⁰ ekaṃ māsaṃ M, B once, ekamāsaṃ O.—¹⁰ addha- DM, ojjha- O;— māsaṃ yo O.—¹² Here and at the end of every following vagga except the last two, an uddānaṃ in verse is added, generally corrupt in both MSS. and with great discrepancies.

II.

P. 64² samanebhi M except once;— aññehi Ma at the first two places, C has aññe hi, aññehi, aññe ti, Ba. is silent; cf. DN. 16 ed. Child. p. 59, AN. IV. xxiv. 9. This passage is often quoted, generally with the reading aññe.—¹² (pana no) panā M, paṇḍasa A.—²⁰⁻²¹ so (AMC) should perhaps be yo, cf. yāni at l. 22.—²² adhippāyaso M, adhippayogo C, adhippāyo A always, -ppāyāso or -ppāyaso SN. and AN. mostly, cf. p. 84).—²⁷ puthu M, A once.—²⁸ ekāvāso M.—³⁴ sā nittā after na is wanting in M here and at two places farther down. P. 65¹⁸ -dittā M.—²⁸ savupādāsa A.—³¹ jarā M, cf. n. on p. 8, l. 30. P. 66² paññap- M or Mb. P. 67¹² evākyāt- M mostly.—¹⁶ ime kho bh. M (C→A).—²² -am- idam for -aṃ- c' idam A throughout.—²⁷ yato kho A (C→M, but A may be right). P. 68² Oulla C almost always.

12.

P. 68² aparapure M, amarapure A (avarapure ti purassa avare, pacchimadāyaṇ- ti attho C).—⁷ parisaṃti M (parisaṃti- ti parisaṃtiṃ C, -saṃti AZZ almost always).—⁷⁻¹² evaṃ A (in spite of evā vānā at l. 30, A is probably right, cf. p. 227 and a few other parallels).—⁸ uttari maṇ- AZZ almost constantly, M or Ma always, but comp. uttariṃ- ca or uttariṃ vā maṇ- SN., AN.; maṇusseadhammo nāma dāsa kusalakammapathā, tato uttariṃ, or maṇusseadhammato upari C (-dhammā AZZ invariably,

also M or Mb, *uttari manushyadharmāt Lal. Vist. pp. 309, 310*; cf. *Vin. i, p. 9, Jāt. i, p. 389, etc.* The scribes confounded this phrase with the compound *uttarimanussadhammo* p. 472, *Vin. i, p. 97, etc.*—¹¹ *khv'assa M.*—¹² *na niyyāti A* throughout, cf. *Jāt. i, p. 389* (Bu. confirms the reading of M, comp. also l. 31 et seq.¹³ and p. 72, l. 9).—¹⁴ *Vesāliyam AM.*—¹⁵ *kodhano h' eso Sār. M, cf. Jāt. l. c.*—¹⁶ *kho* for *so Mb* (a conjecture, it seems, and perhaps a goud one). P. 69¹⁷ *-yam' pi A* only here, cf. n. on p. 34, l. 15.—¹⁸ *cankamati Mb (kamati AMac).*—¹⁹ *pāpinā parāmasa M, see n. on p. 34, l. 19.*—²⁰ *thān- and athān- M* except at p. 70, l. 2. P. 70²¹ *-gāmini A (-gāminin- ti C).*—²² Bu. seems to read *-dhātum -dhātum lokam.* P. 71²³ *abhināya A, M once.* P. 72²⁴ *paṭivediss-, -vadiss-, -vādess- A (-codess- MC, also AN. IV. i. 8).*—²⁵ *etan- aham M* throughout.—²⁶ *pan' etc M (AN. l. c.—A).*—²⁷ (²⁸ *so na niyyāti*) *so niyyāti AM, cf. p. 68, l. 12.*—²⁹ *catummahā Ma.*—³⁰ *-kamitvā A, also DN. 16 ed. Child. p. 28, AN. VIII. vii. 6.*—³¹ *samāpānuspubbā AN. l. c. (samāpajjita- AMC, also at sutta 127 and DN. l. c.; it is, however, an unlikely form in Nikāya style).* P. 73³² *abhinibbija abhinibbija M (C—A, cf. p. 104).*—³³ *pettivā- A partly (pitti- M, ZZ mostly, other MSS. rarely, C has both readings).*—³⁴ *-gāmini- ca maggaṃ A mostly, Mb throughout.* P. 74³⁵ *iriyati A partly.*—³⁶ *ehanta- dukkham tibbham katukam vedamā M, and so throughout -am ve-* *danam (C—A, tippi ti bahalā, cf. p. 10, l. 29).*—³⁷ *pār' angārānam* *om. M (C—A, cf. pārā ang- p. 365; SN. has punā for pārā).*—³⁸ *papatitam M, Mb at p. 75, l. 6 (C—A, cf. however p. 365, l. 23).*—³⁹ *-yoniyam A* at the first two places. P. 75⁴⁰ *chāyāyam A* here.—⁴¹ *imam' eva M* here. P. 76⁴² *upphussita- A, phussita- M* (Ma perhaps *phass-*; *phuss- C, phuss- and phass- AZZ).*—⁴³ *acchod-* *dikā sītodikā sītodikā AZZ* always (cf. *DN. 16 ed. Child. p. 43,* *sītodakā* for *sītodakā sītakā M* constantly; cf. *acchodakā Lal. Vist. p. 311.*—⁴⁴ *eupatitthā M (sūpa- and supā- AZZ, cf. S. sūpa-* *tirtha).*—⁴⁵ *dibbo Ma, tiro A, cf. p. 366.*—⁴⁶ *tam' ena A* here and often elsewhere (*tam- enam* and *tam' ena ZZ).*—⁴⁷ *ogāhivā ca* *nāyivā M.*—⁴⁸ *ca* at the first place is wanting in A. P. 77⁴⁹ (⁵⁰ *caritā*) *caritvā AM.*—⁵¹ *-o sudam MC, also Jāt. i, p. 390.*—⁵² *tatra sudam me A (C—M).* To the following text or parts of it there are many parallels, comp. pp. 156, 238, 307, 342, also sutta 94, and it recurs more than once in DN. and AN.—⁵³ *hatthāval- A* here and mostly elsewhere (*hatthāp- M* constantly, ZZ with few exceptions, also C, and Bu. seems to have read so; *Lal. Vist.* has *hatthaprahaka* p. 312, *hatthāvalahaka* p. 323); — *bhaddantiko M* always.—⁵⁴ *uddissakatam M* constantly; — *nimantanam M, ZZ* partly.—⁵⁵ *kumbhi- M, ZZ* partly; — *khalopi- A* here (cf. *Mil. p. 107), kalopi M* always, ZZ partly, *kal-, kal-, khal- C (-ukkhali pacceti vā).*—⁵⁶ *pāyantiyā M* here.—⁵⁷ *-lopiko vā AZZ* partly, also at the next line.

P. 78¹ daddala-, daddalla-, gaddula- A partly; daddālan-ti (sic) sammakārehi sammam likhivā chadditakasaṭṭam C; cf. gardula- Lal. Viś. pp. 259, 323.—¹⁰ āhāro vā A here and at p. 308, l. 5 (vā is wanting at all the other places).—¹² (ajinam-pi AM, ajinan-ti C; probably the right reading, though all the other authorities have ajināni pi); — (ajinakkhipan-ti tad-eva (ajinam) majjhe phālitaṃ, sakkharan-ti pi vadanti C).—¹³ -pakkhakan-ti C, -pakkhikam-pi ZZ once or twice.—¹⁴ -rohanā- M, ZZ partly.—¹⁵ pamajj- M.—¹⁶ Jegucchiyaasmim C.—¹⁷ udakabind- AM (udabi- C four times).—¹⁸ āpādesin-ti M, āpādesm and āpāden-ti (sic) C. P. 79¹ ajjhogahetvā A constantly, also ZZ with scarcely an exception, -gāhetvā M mostly (-gāhitvā M occasionally, cf. Mil. p. 87).—² sampatāmi M (C-A).—³ -gopālā A; — catukkuṇḍigo A, -guṇḍiko C, -kkuṇḍiko M, also AN. V. xvi. 2 (-kuṇḍiko DN.24); — tāni wanting in M here.—⁴ -dinnam M.—⁵ -vikata- Ma, -vikaṭṭi- Mb (C-A).—⁶ bhimsanakaśmim A (cf. Vin. iii, p. 8; bhimsanakatasmim-ti bhimsanakabbhāve ti attaho, ekassa takāraṇaṇa loṇa dattabho, bhimsanakattasmim yeva vā pātho, bhimsanakatāya iti vā vattabbe liṅgavipallāso kato ti C).—⁷ -rattihakā MC (not Bu., who explains it as a substantive; cf. Mil. p. 396, Jāt. i, p. 390, AN. III. iv. 5, Rattisaṇṇakāsu Vin. iii, pp. 31, 288 is scarcely correct, Udāna 9 has -tthake in the same phrase); — rattim om. M.—⁸ sotatto—sutatto C; — so sino c' eva M, so soto A, soṇino—sutinto C (cf. Jāt. i, p. 390; the metre requires amendment, possibly as u tatto sa u sino).—⁹ upanidhāya AM (upedhāya C, cf. Cariyāp. v. 357 (iii. 14 v. 1) — Jāt. i, p. 47); — gāmaṇḍalā ti gopāladārakā C, gāmaṇḍalā Cariyāp. l. c., cf. at sutta 93 gāmaṇḍalarūpo — gāmaḍārakarūpo.—¹⁰ uppādetthā AC. P. 80¹ Cf. Lal. Viś. p. 319 et seq.—² pi panti A, also at p. 81, l. 1, meaning perhaps pi pipanti.—³ āhāri A here, āhāritā M here, cf. p. 81, l. 3.—⁴ -kasimā- A constantly. The following passage, ll. 10-38, recurs at suttas 36 (p. 245), 85, 100 (marked H. I, J).—⁵ -sattika- A, M always, sattikā- HJ, āsittikā- I (āsittika- C, cf. āsittikā- Lal. Viś. pp. 319, 321); — vā om. HJ.—⁶ -kāla- HIJ (kāla- AMC).—⁷ appahār- AHJ, M occasionally.—⁸ -vaṭṭhanā- I, vaḍḍhanā- J, ovaddhacā- H; -āvall C.—⁹ -pāsu- IJ.—¹⁰ akkhikūṭṭesu IJ.—¹¹ -tittaka- HIJ; -lūpa AH.—¹²⁻¹³ parāmas- H, M here.—¹⁴ tāva—su J, evam su A here (yāva—su is confirmed by C).—¹⁵ -apakujjo J, upakujjo I, avakujjo va and avakujjam C; — patāmi H (papat- AMUJ).—¹⁶ imam—eva HIJ (probably an error occasioned by other passages, cf. pp. 57, 276, etc.; Bu. notices this variety of reading, at least as regards sutta 36).—¹⁷⁻¹⁸ anumajj- H. P. 81¹ evāssa Mb here and afterwards.—² na aj- A, n' aj- Ma.—³ pan' eso A throughout. P. 82¹ anuvāsitapu- A.—² puna āg- M.—³ upapajjeyyam M (vaseyyam A, āvas- would seem preferable).—⁴ va for vā AMb, at l. 20 AM, cf. p. 343, l. 29.—⁵ aggripāri- M

(U—A).—²⁴ kālak. M (kā- also C, but from a slip in the MS. the explanation is wanting, cf. n. on p. 163, l. 28).—²⁵ āsitiko M here, AZZ rarely.—²⁶ gatiyā ca satiyā ca thitiyā ca A (C—M).—²⁷ (dāhādhammo—dāhādhamum gahetvā thito C, cf. Pali Misc. p. 60).—katup. MC.—²⁸ A after -gatimanto adds, evaṃ adhi-mattamatimanto. P. 83^a paṭipucch. M.—²⁹ -dina. M at the first two places (-pp. AZZ almost always);—yevāssa Mb.—³⁰ harissatha M.—³¹ kho pu' etam A, cf. p. 21, l. 25, etc.—³² satthā Ma.—³³ bijayamāno M. vijamāno C, cf. p. 501, l. 1 (the phrase piṭṭhito thito hoti is occasionally corrupted to piṭṭhito puthito hoti, cf. DN. 16 ed. Child. p. 2, l. 8).—³⁴ api hi me M.—³⁵ tve A, tveva MC (t' eva is by far the best authenticated form in A and AN., it is exclusively used in SN.; in DN. I have noticed eight cases against six; cf. n. on Mil. p. 114, l. 11).

13.

P. 84^a yena aṇṇ. M.—¹⁰ paṇṇap Mb here, in the sequel M.—¹¹ adhippāyaso corrected to -ppa. M, cf. n. on p. 64, l. 24.—¹² abhijāniss. AM here, cf. p. 85, l. 10 (ājān. ZZ always in this phrase, also A elsewhere).—¹³ -imhā Ma throughout.—¹⁴ tēhi wanting in A.—¹⁵ M substitutes amhe for kho, and omits it at the next line. P. 85¹⁵ evam hi pu. M.—¹⁶ The following passage as far as p. 88, l. 28 is repeated at p. 92, and the readings of AM respectively are almost always the same at both places.—¹⁷ jīvitam M.—¹⁸ saṅkhāya. vāṇijāya M (C—A).—¹⁹ phassena M here;—for rissamāno (AC) M has dissamāno (corr. to irissamāno and isamāno) mīṇiyamāno (corr. to mīyamāno).—²⁰ -pā-sāya dayhamāno A at the second place;—ayam bhikkhave M here, also C, in AZZ pi is in such cases far more frequently added than omitted at the first place, cf. p. 56, l. 34. P. 86²¹ urattālāṇa Ma.—²² dahoyya na udakam vāheyya M.—²³ appiṇḍā dāyādā vā AM here, without vā M at the second place.—²⁴ me for no A, C reads and explains yam pi me. tam pi no (-amhākam).—²⁵ gahapatayo Mb.—²⁶ vivādāpannā M.—²⁷ ubhato-byuḥham M, -vūḥham C. P. 87²⁸ khippamānecet A, M here.—²⁹ sattibi A here;—pakkattiya (sic) ti katitagomayena (read kuthita-) C, M at both places substitutes chakkaṇakāya;—ahivag- and abhinag- A, abhi- and abi- C.—³⁰ kammakāraṇa Ma here, ZZ occasionally. To the following passage there are several parallels in MN. and AN., comp. also Mil. pp. 197, 290, 358.—³¹ bilanga. A here (bil. AZZ almost always).—³² kahāpanikam M;—kharāpatiecha. M.—³³ palikha. A here (paligha- ZZ, very rarely pari- or -vattakam);—pūtham pi ZZ partly.—³⁴ ayam pi M.—³⁵ kho om. M. P. 88³⁶ kālikā n' acc- M.—³⁷ āsitikam Mb.—³⁸ -dantam -kosaṃ MC.—³⁹ -litasiro C. -litamsiro

A; —guttam M, tilakāhatam C.—²¹ pi wanting in M here.—²² sayamānam Ma, seyyamānam Mb.—²³ supānhi A; the various readings to this passage were given in the notes on p. 58. P. 89²⁷ pi ceteti M throughout. P. 90¹ (abyābhajjh- M, cf. n. on p. 10, l. 26; this context proves it to derive from byābhāha). —²⁴ vedanam M or Mb, A at the first and the last place.

14.

P. 91² evam pāham M.—²⁵ na hoti M (C—A).—²⁶ vatti Ma, -vaṭṭhi A here, in the sequel anāva kāmesu (-vatti MbC).—²⁷ sūnam vā M throughout. P. 92⁴ hosi C, na hoti M.—²⁸ gamim A here.—²⁹ ayam pi Mb.—³⁰ nigantb. Mb.—³¹ tibbā Mb.—³² khvāham M.—³³ pases Mb, cf. SN. IV. 23 (ed. Fear p. 121), XXI. 87.—³⁴ Nāta- M always, except Nāta- here (Nātha- and Nāta- AZZ).—³⁵ The following passage recurs several times at sutta 101 (B). P. 93² attū vo A, bho for vo M; —pāpakam- M.—³⁶ For pan' ettha read pan' attā?—³⁷ bhāvo, -bhāvo B, pāta- byantikātam in the place of tapasā by. navānam M.—³⁸ akaraṇam A, B partly, -so once.—³⁹ nakkhay- M.—⁴⁰ amha Mb.—⁴¹ alu- ramh' eva, akaramh' eva M.—⁴² va for na M, vā nāhuv- B.—⁴³ va ou. M, A here, na kar- and nā nākar- B.—⁴⁴ kim' pana for iti kira A. P. 94¹ h' āvuso M throughout.—⁴⁵ vā wanting in M at l. 35 in A, at l. 19 in AM with vā added in A after Bimbisāro.—⁴⁶ sukham pati- M.

15.

P. 95⁷ Susum- M.—⁴⁷ vasagato A at the first two places.—⁴⁸ -sāmantā or -sāmanta- A throughout, -sāmantā M at the first two places.—⁴⁹ codito M here. P. 96¹ codakam paccā- A once.—⁵⁰ sampādāyati A at the first two places (C—M).—⁵¹ -ggāhi Mb at first.—⁵² na ppati- M partly. P. 97²⁻⁷ The first na is wanting in A here, both in M, also in the repetition; at p. 98, l. 19 AM are correct, at p. 99, l. 26 both omit the first na and M doubles the second.—⁵³ -mānitabbam M, -sāsītabbam A (-mini- tabbam C).—⁵⁴ panāsam, pūsam Mb.—⁵⁵ nicchāretā ti M. P. 98¹² sampādeyyam A (-yeyyam also at SN. XXXIV. 23).—⁵⁶ -mujjena and -mojjena AM. P. 99¹⁰ A here adds na after kodhano. P. 100¹² udakapatte M (C—A).

16.

The beginning of this sutta has a parallel at AN. X. ii. 4 (B). —P. 106⁸ vinibaddh- AZZ always (C—M).—⁵⁷ so cati imasmim A,

so cahi imasmim M (so vat' imasmim B).—²⁸ thānam M.—²⁹ kāmesu B (kāme AMC). P. 102² phassa- ABC (passa- M, Bu.).—³⁰ samucchinnā ABM here, cf. p. 103.—³¹ na anattamano M;—
na āhata- B.—³² na khilaj- M. P. 104¹ abhinibbidāya M. A
here (-bhid- C, AZZ almost always, Bu. read so, cf. Vin. iii,
p. 4).—³³ -bhijj- M, cf. p. 73, l. 6 (-bhijj- A mostly, ZZ always).
—³⁴ -tundena A here.

17.

P. 105² ye ca kho ime M throughout.—¹³ ca for c' eva A
here and afterwards mostly. P. 106²² pakkamitabbam M, at
p. 107, l. 13 Mb, what Bu. read is uncertain, -tabbo is probably
correct, cf. p. 401, l. 25, Khuddakap. p. 14, l. 2, Vin. i, p. 103,
l. 31, etc. P. 107²² pakkamitabbo M, at p. 108, l. 8 Ma.

18.

P. 108²⁰ jangha- M always (-ghā- ACZZ).—²⁴ (olubbhā AM,
ZZ always, but at this place Bu. had a different reading, per-
haps olamba, C makes him say, dandam olambho (sic) ti dandam
olambhivā, gopāladārako viya dandam purato thapetvā danda-
matthake hatthe patitthāpetvā pūṭṭhāpānān hanukena uppiḷetvā
akammantam aṭṭhāsi).—²⁵ -senṭiti A, at p. 109, l. 23 AM. P. 109¹
nillōjetvā AC, nillāretvā M here;—²⁶ -salāṇena salāṭikam SN, IV, 21
(ed. Feer p. 118).—²⁷ dandam-olubbhāti dandam uppiḷetvā, dandam-
olubbhāti (sic, -la-?) pi vā pātho, gahetvā pakkāmiti attho C.—
²⁸ mayā for mama M.—²⁹ ekappetvā M here.—³⁰ -gavāntam
should probably be -gavā.—³¹ ajjhosetabbam AC. P. 110⁴ tuvaṃ-
tuyam AM, tvam tvam ti evam pavattam tuvaṃtuyam C, cf. Pali
Misc. p. 64.—³² vatvā ca M.—³³ bhagavato M. A once or twice.
—³⁴ -kaccāyan- M (C—A). P. 111¹² mañña corr. to maññatha
M (maññetha A, ZZ at a few places, also maññatha, maññātha,
maññeyyātha; I should prefer maññatam).—¹³ h' wanting in M
here.—¹⁴ dhammasāmi M.—¹⁵ (ahosā AM and several parallels,
hoti A at suttā 133);—AN reads, yam tumha Bh. yeva upasaṃ-
kamitvā.—¹⁶ -puccheyyāma M;—SN. reads, yathā vo, except
once; cf. l. 31 where Bu., who is silent here, certainly read no.
—¹⁷ -eyyāmāti Ma.—¹⁸ AN. reads, yam mayam Bh. yeva upasaṃ-
kamitvā.—¹⁹ agarum M.—²⁰ katvā AM (agarukaritvā CZZ).—²¹
c' uppaṭṭhati A, cf. Mil. p. 51, l. 14. P. 112¹⁰ paññap- M partly;
—thān- M. P. 113¹² yam instead of idam AM here.—¹³ -imhā
Ma. P. 114¹ evam eva ca nam M.—¹⁴ -labbeth' eva M (cā-
yatha labhat' eva sādurasam AN.V, xx. 4).—¹⁵ tveva A, tve changed
to tveva C.

19.

P. 114²⁵ dyedhā MaC.—²⁶ ekam bh. C; — ca for cāyam A here.—^{28,3} nekkhama- or nikkhama- M often. P. 115¹² pajaham-eva corr. to pajāham-eva (sic) A here. pajaham-eva M, pajāham-eva corr. to pajābām-eva C (—pajāhim-eva); — vinodam-eva M (C—A, explained by aīharim-eva).—¹³ byantam-eva ca nam M (C—A).—²² carati A, also -careyyam. and -carayato once; — nahi for nati M, byanti and namati A, nati changed to na C. P. 116¹³ kilamante for kilante Mb, A once.—¹⁶ (*ūhaniti) āhatiti A, ugghāṭiti M, udagghaniti C; the reading is uncertain. P. 117¹⁶ yvāyam for yvāsa Mb; — sotthiko C.—^{26,7} Bu gives a various reading to pitigamaniyo, but C only repeats the word; pitigam- A at the last two places.—²¹ kumaggam M.—²⁸ okāṇ-caram A here, afterwards -cār-, okka- M (okacaram Ma here, C throughout); — okkacārik- M, okacarikaṁ and -cariyā A partly (okcārik- C throughout). P. 118²⁰ (yam bh. AM, cf. p. 46).

20.

P. 119¹⁵⁻⁶ ekodibhāvam M, partly corr. so -dibhoti.—¹⁴ (*palag-) phalag- AMC.—¹⁶ abhinīhaneyya om. M (C—A); — -nivāreyya A (C—M); — -nivatteyya M (C—A). P. 120¹⁸ -saṁhānam M (C—A).—²⁴ sanikam M, AC partly; altogether there is equal authority for san- and san.—²⁷ thito M.—³⁰ olā-rikam and sukhumam are not repeated in A.—³⁴ dantebhi M always (-ehi AC always, but M is right, I ought to have written, as Bu. reads, dante 'bhīdantam-ādihāya). P. 121⁶ gale vā for the first gahetvā M (elsewhere M agrees with A, cf. p. 242, l. 32 and sutta 85). P. 122² yam sa vit- A.—³ vitakkissati M.—⁴ vivattayī M, cf. p. 12.—⁸ -saṁhāna- AMC, cf. p. 120, l. 18.

21.

P. 122¹² -phaggaṇ- MC, Aa mostly.—¹⁸ tena M. P. 123^{2,6} -tesiti Mb and M (C—A).—^{19,21} bhante ti M.—²³ tatra pi M, Aa mostly. P. 124^{19,23} me om. M.—¹⁸ catumahā- MC; — -ratho sudanto assa thito M.—²² -khipahattthana M.—²³ pi wanting in M at both places.—^{26,32} tumbhe hi M, once corr. to i. pi.—²¹ manusso for puriso M.—²³ ojaharaniyo tā chetvā ha- M. P. 125⁵ I should here prefer abhuggato hoti.—¹⁸ mayham ev' M.—¹⁸ bho for he AC; — Kāṭṭi. . ayye ti M.—¹⁸ no for na A here; — khv- ayye kiñciti M.—²⁰ pāpadāsi MC; — bhakutim C, bhāk- M.—²⁸ divātaram yeva M (C—A), cf. l. 36. P. 126⁴ sisam dyedhā bhindi Ma, sisam te bhindissāmiti Mb.—⁵ Payoga-

siddhi quotes, either from memory or from some unknown text, bhinnena sissena paggharantena lohitena pativissake ujjāpesi: C confirms the reading of AM as regards the last two words.—⁸ nāma om. A.—⁹ manā mam M.—¹⁰ nāma dvidhā bhinditā ti Ma, Mb as above.—¹¹ gaschi M.—¹² M before anivātā adda, asoratā V. g. (borrowed, perhaps, from the com., where caṇḍi is explained by asoratā).—¹³ naḍi for na A (nam manāpā would seem preferable).—¹⁴ kho om. M.—¹⁵ yeva garuṃ M.—¹⁶ dh. yeva apas mānento pūjento M (borrowing, it seems, from DN. 26, C—A).—¹⁷ M after bhikkhave adda, evaṃ sikkhitāham. P. 127² tatra pi vo bh. M.—¹⁸ vikkhaseyya M.—¹⁹ apathaviṃ A.—²⁰ māṇetthim M.—²¹ rūpaṃ pātu. M, A once.—²² rūpāni M here (we should, perhaps, read so throughout). P. 128¹⁰ nu kho so M here.—¹⁸ Gaṅgānadiṣṣamena Mb.—²³ chinnaṃpassarā corr. to -sasarā A here, afterwards chinnaṃsar- (C—M); — bhabbhar- Mb, -sambhar- Ma (C—A).—²⁴ sasarā Ma.—²⁵ bhabbharaṃ Ma.—²⁶ amuṃ for aṇu M. P. 129¹² okkant- M (oka- AC), cf. p. 186, l. 13, p. 189, l. 26; — padu- AM, pado- C, cf. ll. cc.—²⁷ kara- ti AM.

22.

Comp. p. 256, SN. XX1.85, Vin. ii, pp. 25-6 and iv, pp. 133-5. P. 130² gaudha. M.—³ uppannam hoti A here.—⁴ evaṃ kho and evaṃ ca kho for evaṃ byā kho SN. l. c.; evaṃ vyā kho ti evaṃ viya kho C.—⁵ atha (wanting in Ma) te pi kho for atha kho te M.—⁶ mā hevaṃ M once, māvaṇo... evaṃ avaca SN.—⁷ -yeṇ' and -yena āvaṇo M.—⁸ Cf. pp. 364-7, where the last three similes are wanting; — kaṇḍha- AN. V. viii. 6 in text and com.—⁹ tathāva tva SN.—¹⁰ parāmaṣā M (-maṣa A always, M partly, also SN. l. c.; parāmaṣā ti dīṭṭhiparāmaṣena C here, at sutta 136 parāmaṣāti with the same explanation; parāmaṣā is not unlikely to be the reading of Bu., and we ought perhaps to read so).—¹¹ tathā 'han tam instead of evaṃ... āvaṇo SN. l. c. P. 131¹ atha kho te bhikkhū M.—² mahā Ma.—³ A here repents mā... avaca.—⁴ āmantesiṭi M. P. 132¹² (kāssa kho AM, cf. p. 258, l. 18).—⁵ A repents antarāyikā before vuttā here and afterwards.—⁶ (khaṇ- AM throughout).—⁷ u- miṃkato AM (J. C. cf. p. 258, l. 27). P. 133¹⁰ sādhu sādhu bh. sādhu M.—¹¹ kho for vo M.—¹² taṇ' ca hī A.—¹³ patini- vattitvā M. P. 134²² jāneyy- A.—²³ ('vo) vā M, ce A.—²⁴ paṇāsu Mb; — vyattā C.—²⁵ na- tili c' aso M, cf. p. 135, l. 3.—²⁶ santāriṇi A, ZZ mostly; — aparā parāṃ AMa, ZZ mostly, cf. DN. 16 ed. Child. p. 14; orā parāṃ Vin. i, p. 230. P. 135¹ ca om. M.—² tassa om. Ma, tassa purisassa Mb.—³ bahupakāro M (bahuk- A ZZ always).—⁴ accāpetvā M.—⁵ usāretvā M; —

(*upilāpetvā) upalāp- A, upilāp- M.—²² A after bhikkhave adda dhammam, M desitam (read dhammam desitam?)—²⁴ yam pi tam M. P. 136² thaas- M.—³ -tavā kho A.—²⁰ ahu MC. P. 137¹ nāma² -su, na² -su M; the com. ca Suttanip. 20 v. 4 from a similar text quotes, na bhavissāmi nāma so, vinassissāmi nāma so.—¹⁷ tam ca M.—²³ y¹ assa M, yamsu, yasa, yam A partly, P. 138² -labhiyamāno A, also SN., AN.—⁹ na ca kho for nanāyam M.—¹⁰ kevalo hi bhante parip- M. P. 139¹² pi nibbindati M.—²¹ -bhāvaṃkat- M almost constantly, -bhāvaṃgat- rarely and mostly corrected to -kat-. P. 140² (ettha sutto ti pi tathāgato ti adhippeto uttamaṃgalo khināsavo ti pi C; it here rather retains the original sense of 'such a one', cf. Suttanip. 30 vv. 13-24, and the other significations of tathāgata may have proceeded from texts like these).—⁸ -vijjo M, -vajjo A (-vejjo C repeatedly).—¹⁹ cāham AaM (yathā vāham bh. na iti yen' ev' ākārena aham na satta- vināsako C).—¹¹ (cāham AM; yathā vāham na vadāmi yena vā- kārena (sic, yena c' ākārena or yen' ev' ākārena?) aham satta- vināsam na pañāpemi, idam vuttam hoti: yathā vāham na sattivināsako yathā ca na sattivināsam pañāpemi, etc. C).—¹⁸ M after rosetti adda vihesenti, likewise at l. 25 viheseyyūm (C-A).—²³ tatra A here, cf. l. 32.—²⁴ sakkārā M.—²¹ (*tum- hākam) tumhehi M, tumhe pi A.—²² (*no) no AM, cf. p. 273, l. 27. P. 141¹⁰⁻² dah- M.—¹¹ evam bh- AC (not Bu.).

23.

P. 142²⁰ dhūpāy- A ZZ always, but Bu. explains it from dhūma.—²⁰ cañña- M.—¹¹ -vāro bh. M here. P. 143¹⁴ yathā ca te M.—²² kā abhikkhaṇā M. P. 144¹ imassa catumahā- M (catumahābh- or cā- M always).—² kāyasa' etam M (C-A).—⁵ -vīrāreti M (which I ought to have adopted).—¹² -khaṇā ti M.

24.

P. 145¹⁴ -bhūmik- M, A except here, -bhūvakā C (-bhūmak- AN.VI.v. 12). P. 146² -tāpi- A a few times at first, -tāni- corr. to -tāni- M.—¹⁰ anumassa anumassa M (C-A).—¹¹ eva nāma M.—¹² mayam pi M.—¹³ samāgamañi gaccheyyāma M.—²⁷ ahesi M (C-A). P. 147² (-vīhāraṃ AMZZ; -vīhāro DN. 16, p. 44 is probably an error).—¹⁰ idam āvuso ti M.—²⁷ Part of the following text is quoted by Oldenberg, Buddha p. 436. P. 148¹² pañāp- M.—²⁷ pañāpeyya at the second place M throughout.—¹² ce M.—²⁵ ten' āvuso A.—²⁶ pi idh' M, ZZ occasionally. P. 149³ peyya Mb, also -peṇi at l. 23.—⁶ nissajjeyya M here, afterwards nissajjeyya (read nissajeyya? cf. l. 26).—¹⁴ -dvārāṃ

gatañ A.—²² kho ham M.—²³ nissajjī M.—²⁴ itthā A at the first three places (—ā ti nissakkavacanāñ etāñ C). P. 150¹⁷ celsāda-keñ Mb (C—AMa).—²⁷ vo for bho M.—²⁸ bhāyeyya Mb (—eyya AMaCZZ). P. 151⁴ ubho pi M.

25.

P. 151²² -isum M mostly; — tatra M occasionally.—²⁴ amukha M, at p. 156, l. 4 and afterwards it agrees with A. P. 152¹¹ -gamiṃsu and -gamaṃsu AM. P. 153² mucchitā A throughout.—¹⁵ sathā su Ma, sathā-su Mb.—¹⁶ -manto su and -mantā su Ma, -mantāssu Mb, -mantā su A except here, -mantā ti -mantā viya C; — parajānā M, here corrected, parijānā A once, parajānā ti yakkhā ime na migujātā ti C.—¹⁹ -vākurāhi Ma (—ka AMbC); — sampadessañ A (C—M).—²⁷ addasaṃsu M. P. 155³³ c' ettha A.—³⁴ -ānāñ etāñ M.—³⁶ tathā M here and afterwards. P. 156⁷ tathūpamāñ C repeatedly.—²² Cf. p. 78.

26.

P. 150^{21, 22} āyuso om. A.—²³ dhammi(m) M, AZZ mostly, but dhammikañ kathuñ is not unfrequent, though the other cases are always contracted.—²⁴ Dhamma- corr. to Damma- M (C—A). P. 161¹⁰ sikkhāpayamāno Ma (pubbāp- AMbC, ZZ always except at SN. I. 20, ed. Feer pp. 8, 10; pubbāp- is the reading of Bu.: pubbāpayamāno ti pubbabbhāvañ gamayamāno, nirūḍakāñi kuramāno sikkhāpayamāno ti attho).—²⁵ Bu. mentions two other readings, kāya nu ettha and kāya no 'ttha, the latter of which, like kāya nu 'ttha, he explains to mean, katamāya nu kathāya sammisionā bhavatha.—²⁶ atha kho AM (without kho CZZ, also A elsewhere).—²⁷ dhammiyā kathā vā corr. to dhammi-kathā vā M (C—A).—^{28, 29} anariyā ca p. ariyā ca p. A, but the reading of M is that of Bu. (uddesānunkkamañ bhinditvā). P. 162⁵ dāsi- Mb.—⁸ -gavassa- M always.—⁹ gūḍhit- M always; cf. Mil. p. 401.—¹⁰ ajjhāp- M partly, DN. and SN. always, I believe, cf. Mil. l. c. (ajjhāp- MN. and AN. almost constantly, and this is the reading of Bu., who explains it by adhi-opanna; ajjhāp- has a different sense and requires an accusative).—²⁷ A here has a gap extending from b' etc to jānañ passam p. 164, l. 10; Turnour's MS., from which Oldenberg, Buddha pp. 427.9, quotes a fragment of this sutta, has no doubt the same defect. P. 163²⁷ The following passage as far as p. 167, l. 8 is repeated at suttas 36, 85, 100 (A* M* mark the readings of AM at the four places); cf. Lal. Viat. p. 305 et seq.—²⁸ (anukūḷakeso ti sūthū kūḷakeso C; Kacc. ed. Senart p. 328 explains it otherwise

ant is confirmed by Lal. Viś. p. 258: *çigū kṛāṇakeçā*, but on account of the plural at p. 463 I ought to have written, with Bu., *suṣukālakeso*).—²⁰ *-pitūnam* M always.—²¹ *-kusalam* g- M*, A once. P. 164⁴ *oṭṭhappe-* A partly.—²² *lapitālap-* A partly (*-talāp-* M*(C)).—²³ *-sampaṇṇa viharāmiti paved-* M* or Mb*, also at p. 165, l. 34, A only here.—²⁴ *aham* wanting in AM here.—²⁵ *-siti* A, *-dhiti* M, cf. p. 166, l. 14 (*aham*... *pavedemiti* AM at the other three places). P. 165⁵ *tvam* at both places A partly; also at p. 166, l. 25.—²⁶ *amāno attano antev-* M* or Mb*;—*mañ* wanting in A at two places;—*attanā* M* or Mb*, cf. Mil. p. 235.—²⁷ *niḥbiṇṇa* M*, A partly; *pakkāmin* M*. A partly, *spakkāmin* Mb*, cf. pp. 247, 515-21: Bu. seems to read *niḥbiṇṇa pakk-*, and the reading of the text is perhaps a reminiscence from *niḥbiṇṇāpema Sutta* p. 28 v. 24.—²⁸ *āvuso Rāma* M*.—²⁹ *Rāma* M*.—³⁰⁻³¹ *atthi* for *abosi* M (not M*). P. 166¹² *Rāma* M*.—³²⁻³⁴ *āvuso imam*, or *aham āvuso imam*... *pavedesiti*, or *aham āvuso Rāma imam*... *-demiti* A (once as in the text), *āvuso aham* (or *aham āvuso*, each reading twice) *imam*... *-demiti* M*.—³⁵⁻³⁶ *abhiññāsi* M*.—³⁷ *acela*, *āvelā* for *Urūvelā* A at two places:—*senānigamo ti senāya nigamo*..., *Senānigamo ti pi paṭho*, *Senāni nāma Sujātāya pitā*, *tassa gāmo ti attho* C (the reading *Senānigamo*, Jāt. i, p. 68, is unknown to Bu.); cf. Lal. Viś. p. 311. P. 167³ *sandantam* corr. to *sandati* M*, *sandati* A partly (from l. 5):—*setulak-* or *setavāluk-* for *setak-* M partly.—³⁸ (*vimutti* AMC, AZZ almost constantly in this phrase; Oldenberg l. c. quotes *cetovimutti*, cf. Vin. i, p. 11).—³⁹ To the following text there are several parallels extending as far as p. 173: *sutta* 85 (marked B), Vin. i, pp. 4-10 (N); or stopping at p. 169: DN. 14 (D, somewhat differently arranged), SN. VI. 1 (E). M* means the readings of M at both places, M² at the second.—⁴⁰ *myāyam* EN, M here (see *ayam* ABD).—⁴¹ *-samud-* ADE, AZZM often (*-sammud-* Bu.).—⁴² *idappaccasayatā paṭiccasamuppādo* form a dvandva compound according to Bu.—⁴³ *sududdassam* N here. P. 168³ *gāthāyo* ENM or Mb;—*paṭihāman* AZZ almost always.—⁴⁴ Bu. seems to read *pekāsitam*.—⁴⁵ *-buddho* ABMa*.—⁴⁶ *-gāmi* NM* (once corrected; *-gāmin* ti C).—⁴⁷ *dakkhanti* NM*;—*tanokkh-* NM² (*-kkh-* also C);—*āvutā* N, *āvutā* and *āvutā* M.—⁴⁸ DEN, M here, after *karitvā* add, *dakkhinaṃ* (-*ṇa* M) *jānumandalaṃ* (*jānu*-DN) *paṭhaviyūṃ* (*paṭh-* M, *paṭha-* D) *niḥantvā*: the phrase is wanting in ARM², and the omission may be peculiar to this Nikāya.—⁴⁹ *assavantā* ABCDE (a very common error, cf. Pali Misc. p. 70, where Dh. p. 387 is meant).—⁵⁰ Comp. Lal. Viś. p. 517: D omits the first stanza, and like N makes Brahma repeat his demand a second and third time.—⁵¹ *avāpū-* AE (*avāp-* also C).—⁵² *selo* ABCDE. P. 169¹ E omits this verse, but it is found at SN. XI. 17, with the reading *upāhāhi*, and so has C.—⁵³ *denetu* NM*.—⁵⁴ *mutin-* AE:—*dvākāre* and *duviññāpaye* wanting in AB

at both places, also in E according to Burm. authority. Ma omits the former here, both at ll. 20-1 (not M²).—¹⁰ -dassāvino NM² (not E in the Copenhagen MS).—¹¹ -vaddhāni NM (not M²); —anuggatāni C.—¹² udakam accugg- CE, M here; —thitāni N, thit- and thitāni M, thanti Ba, thanti D (titthanti ABb(CE; read thanti?).—²³ diavāna for atha kho EN.—²⁴ ajjhabh- N.—²⁵ apārutāsa tesam B; —Brahme om. NM² (rightly, but cf. Lal. Vist. pp. 520-1).—²⁶ byatto NC, AM once. P. 170^{2, 18} avoca M, also N has a sing. (-cum AB, cf. p. 210, l. 10, p. 497, l. 15, etc.).—²⁷ bahūpakārā NM² (C-ABMZZ); —kho ime M here.—²⁸ pakkaṃmā A.—²⁹ ājivak- A twice, also M², partly corrected. P. 171³ Cf. Dh. v. 353.—³⁰ Cf. Lal. Vist. pp. 526-7; Mil. p. 235.—³¹ andhīb- M²; —(*āhañcham) āgacebam C, āhaccam A, agajum B, āhañcum Alwis, Buddh. Nirw. p. 133, āhañhi N, āhañña and āhañci M; efr. Pali Misc. p. 74; —dudrabh- NM².—³² arahāsi B, arahasi anantañño ti anantañño ti (read si) bhavitum yutto C.—³³ hupeyya pi āvuso and hupeyyā pāvuso M, hupeyya āvuso N, bhav-veyya (sic) p' āvuso ti āvuso evam pi nāma bhav-veyya C (hupeyya p' āvuso also quoted in the com. on Suttacip. 12 v. 5 and Alwis, Introd. p. 48).—³⁴ okappetvā A; M² adds, jiyham uilāletvā, cf. p. 109.—³⁵ ayam kho āv- M².—³⁶ -tthātabbam B.—³⁷ bhikkhave pañcavaggiye bhikkhū NM².—³⁸ paññap- M²; —upatthap- M².—³⁹ āvusoavādena AC.—⁴⁰ -caratha N, M here; —sham for araham Ma here, cf. Jāt. l. p. 82. P. 172⁸ curiyāya N (iri- ABCM²).—⁴¹⁻⁴² n' āvatto B partly, also M².—⁴³ B (not M²) before evam adds, Tatiyam pi kho ahañ... vihariamathāti.—⁴⁴ vabbhāvitametanti corr. to vambhāvitametanti B, pabbhāvitametanti M, bhāsitametanti corr. to pabbhāvitametanti M², bhāsitam- (MSS. also abbhāsit-, abbhāvit-) N, evarūpaṃ pabbhācitam-etan ti etam evarūpaṃ vākyabhedan ti attho C. I preferred the reading of A under an impression that vi-abhi-ā-CI might possibly mean 'to disburden one's mind, to pronounce one's self', but with no great confidence in either the reading or my understanding of it. P. 173⁴ chabbaggā A, -ggiyā M (here with eva added), -ggā corr. to -ggiyā M² (-ggo B).—⁴⁵ -gamāsu C.—⁴⁶ (*no) me A, nepam M.—⁴⁷ migo Ma, A here (mago MbC); —bandho M.—⁴⁸ ca pana luide yenak. na M.—⁴⁹⁻⁵⁰ ye hi keci M. P. 174¹ ye keci M. P. 175¹³ Pāsārāsī-suttam chattham, Ariyapariyesanā ti pi etasā eva nāmam C.

27.

P. 175¹⁵ vajabhi- C, vajavābhi- M always.—¹⁷ (Pilotikā ti evam itthilingavohāravasena ladullanāmam paribhājakam C).—¹⁸⁻²⁰ ito 'ham-bho AN. V. xx. 4.—²¹ maññe ti Ma, AN. l. c.—

23-27 ko ca wanting in M (A¹—AN).—²⁸ abhippasanno hotiti ko cāham lho samāṇe G. evaṃ abhippasanno ti M. P. 176⁷ A similar passage occurs at sutta 89 (B, M²).—⁸ rūpe te bhindantā MM².—²¹ kuto tassa M here, kuto vādam BM². P. 177¹³—²² yeva M, without yeva BM².—²⁴ pabbajeti upasampādeti A; — tattha for tatthā AM.—¹² pabbajitā AMM²; — ('eke) eko A, wanting in MBM² (elsewhere in the sing. always eko rūpa-kattho).—²⁰ anasāma for panasa- B, byapanasa- MM².—²¹⁻² samāṇā 'mhāti, . brāhmaṇā 'mhāti Mb²; — imhā, 'mhā M², B partly, AMa once.—²⁷ eva ca nāma Aa, cf. p. 146, l. 11, p. 228, l. 17. P. 178⁶ Pilotika A.—¹⁹ -pādā M.—²² (nisev- AMC, read nives-?).—²⁴ -kujārikā M (C—A).—²⁵ -kānerukā M (C—A).—²⁶ tiṭṭhantam M.—²⁷ ayaṇ ca so A, ayam eva so M (ayam va so explained by ayam eva so C). P. 179⁷⁻⁸ According to Bu. the comma should be put, not before kevala-, but after pariuddham; comp. however l. 14 and especially p. 213, l. 3.—²⁸ anācārī M always (ārā- ACZZ, Bu).—²⁴ samaggarāmo ti pi pūṭi C. P. 180¹¹ -kumārikā- M or Mb, -kumārī- M or Ma partly (C—A).—¹² dāsī- Mb always.—¹⁴ -gavassa- M always.—¹⁶ -pahina- M always, partly corrected.—¹⁸ -sāviyogā M always.—¹⁹ Bu. no doubt read -bandha-: Bandho ti rajjubandhanādīhi bandhanaṃ, and cf. pp. 115, 449, but AMZZ always have -bandhana- in this compound: — -mosā and -juasā A partly.—²⁰ -hāriyena A occasionally.—²¹⁻²⁵ so yena Mb always, also DN., A scarcely ever; — yena ca for yen' eva M mostly, also at l. 22. P. 181³⁰ -gatarāj- AC, but explained by ārañj-.

28.

P. 184²⁸ jaṅgalānaṃ M, pujaṅgalānaṃ A (-gam- C, ZZ mostly; cf. Jāt. 451 v. 3).—²⁸ mahattena Ma (C—AMb). P. 185⁴ Cf. notes on p. 48.—³⁴ khv- sama M. P. 186⁴ vimuccati for adhiu- AZZ almost always (C—M).—²¹ -panie orāde M; cf. p. 129, l. 15.—¹³ okkant- M here, A at p. 189.—²⁴ sāsanak- karo M. P. 187²⁷ CLAN.VII.vii. 2.—¹⁹ oggucch- M (C—A).—²² addha- M.—²⁴ jāṇkam- M.—²⁶ -pabbam A. P. 188⁷ -tapati A, also at sutta 140; cf. p. 422, l. 18; — jariyati A, jirayati M, janīyati A at s. 140, cf. p. 422 (jiriyati C).—⁸ asitam pītam, etc. M (C—A).—¹⁷ dahati M.—¹⁹ janapadapadesam pi & wanting in A.—¹⁹ pathantam M (C—A).—²² -dadallena A, -ulema M (-ulema C, cf. AN.VII. v. 6).—³⁰ iti yam M, s. 140, ti yam A. Iti cā yam A at p. 422, l. 31, yam without iti M at that place (I now consider iti yam the right reading). P. 189⁵ ossāvane A, osavane M (osavane C twice). P. 190¹⁰ mattikaṃ ca p. tiṇaṃ ca p. M, and thus quoted in the com. on Suttanip. 2 v. 2

(C—A).—¹⁷ tveva MC.—²¹ āpatham A twice, āpātam A twice, M once; —gacchi- AM once or twice (āgacchi- ZZ and other MSS. almost always).—²⁵ evaṃ hi kira imesaṃ M. P. 191²⁷ -hatthi-padasuttam A, C once.

29.

P. 192¹² asmi lābhassakkārasilokavā M, also at p. 200, l. 11. —²² tathā pāyaṃ M, also at the following sutta (cf. upāta for ūhata Therag. ed. Oldenberg v. 675), tathā bhayaṃ, tathā nayaṃ, tathā vāyaṃ, tathāyaṃ A, cf. p. 198, l. 27, where A has the right reading. P. 194²² pakkamanto M here and afterwards, A once.—³⁰ A has a gap from na majjati (cf. l. 16) to -silokesa at p. 196, l. 14. P. 196²⁹⁻³⁰ asamaya- M. P. 197³⁰ Bu. seems to read, etam sārāṃ etam pariyosānaṃ.

30.

P. 198³ Piṅgalikoccho A (-la- MC, A once).—¹⁰ -kambalo M and the Burmese generally, A here, cf. p. 250 and sutta 77 (li C, and the Singhalese mostly); —Belatthi- AZZ always (Belattha- M always, also C, explained by -tthasas).—¹¹⁻² abhiññāmaṃ . . na abhiññāmaṃ M.—²⁷ tathā pāyaṃ M, cf. p. 192, l. 22.—³¹ pakkamanto M throughout, A at the first four places.—³² seyyathā vā Ma. P. 200³ kulaputto for puggalo M here.—¹¹ Cf. p. 192, l. 12.—³² (pakkamanto AM here and afterwards, except A at p. 201, l. 33, and it may be right in these cases). P. 205⁸ kho wanting in nearly all the parallels; M abridges.—³⁴ Opama-dhammavaggo tatiyo M.

31.

P. 205¹⁵ Nātike Ma, Nātike Mb (Nādi- AC, DN., AN., Nāti- SN, once, otherwise Nāti-, and so has Vin.).—¹⁷ Kimil- M. —²¹ mā mahāsamana M (C—A).—²⁵⁻⁶ āvuso . . mā vāresa M, P. 206² pañña- M.—⁴ -tthap- M.—⁸ kho bhagavā am. M, also A except here; perhaps wrongly inserted from the different phrase at p. 109, l. 5, etc.—²⁹ kāyo C, and Bu. seems to have read so. P. 207²¹ sac' assa M.—³² (hatthavikārenāti hatthasamānāya, to kira . . aññaṃ bhikkhūnaṃ hatthavikārena āmantenti C); —vilanghakena A always, C here, Vin. i, p. 157, etc. (-langakena M, C at sutta 125; from vilagna, I suppose).—³²⁻³ upatthāpema A at sutta 128, upatthāpema C, upatthāpeti (cf. l. 21) AMa (upatthāpema Mb, Vin. i, 35*.

p. 352).—²¹ rattikam AM, cf. s. 128 and Vin. l. c.—²² Bu. read alacariyavisseso (=sriyabhāvakarāṇasamattho visseso) except at p. 209, l. 19; AM add āṇadassena throughout, except A at p. 209, l. 16.—²³ yāvad'eva M, AZZ always (yāvad' e ti yāvad'eva C, cf. pp. 482, 494). P. 209²⁴ honti wanting in AM: cf. p. 160, l. 10, p. 175, l. 4, etc.—²⁵ imamahā M.—²⁶ M repeats phāsuvi-hāro before na.—²⁷ (*anusamāyāyivā) anusamāvetvā AbMb, -sam-sācetrā Aa, -samsāmetvā C (=anugantvā), anuyāsi Ma; the reading is uncertain. P. 210²⁸ imhā M.—²⁹ pakāsetitī M.—³⁰ Parajāno ti tass' eva yakkhassa nāman C, cf. p. 153, l. 16.—³¹ suladdhā A mostly.—³² cātumahār- M always.—³³ vattidevā M (-vattī d. ZZ oftener than -vattino d.).—³⁴ M after khaṇena adds, tena layena, cf. Vin. i, p. 12; —sahviditā M.—³⁵ evam' etam D. not repeated in A. P. 211³⁶⁻⁷ sabbe pi ce M except once.—³⁸ yāva etc M.

32.

P. 212³⁹ āyasmanto for amū M.—⁴⁰ ten' upasankamanti dh-Mb.—⁴¹ do svāgataṃ M, cf. pp. 216, 514 (svāgataṃ M always). P. 213⁴² (sāttā sāyañjanā M always, also A except once or twice, ā ā or -am -am ZZ, also Vin., see ii, p. 363).—⁴³ rūp' assa Ma.—⁴⁴ appabandhehi C, anuppabandh- M. P. 214⁴⁵ dhammiyā Ma.—⁴⁶ parattinī M (C=A). P. 215⁴⁷ -tikassam- M.—⁴⁸ nam karuṇako A (ZZ=M). P. 216⁴⁹ sampavāyanti A here.—⁵⁰ bahussato hoti AMb (from l. 8), cf. l. 35 and the following parallels. P. 219⁵¹ me anu- M.—⁵² bhikkhū for āyasmanto M.

33.

P. 220⁵³ te ti kho te A.—⁵⁴ The following passage recurs at AN. XI. ii. 7: iii. 1 (B).—⁵⁵ -kātum MC.—⁵⁶ asādikam M, asāt- C; —sādetā M or Mb, sāto Ma partly, sāto or sāvetā A (sāpetā BC, cf. Pali Misc. p. 64).—⁵⁷ -nāyikā A partly. P. 221⁵⁸ kv-attho B here.—⁵⁹ pāmojjan M here. P. 222⁶⁰ abhihaṇṇam and haṇṇam M.—⁶¹ -kkhārena B.—⁶² -ṭṭhap- M partly.

34.

P. 225⁶³ Ukkā- and Ukka- C, Ukkāvalāyām A (-cal- Bu).—⁶⁴ -pekkhitvā C, A partly.—⁶⁵ āmanajalini katvā C.—⁶⁶⁻⁷⁰ na tesam yo... rattam hitāya sukhāya A.—⁷¹ -gāvo Mb, -gāvo and -gāve C (read -gave? cf. p. 226, l. 16).—⁷² kisābalake M (C=A, but Bu. rather seems to read kisā-). P. 226^{73, 74} te om. AMa.—

¹² gemissati for gatā A (C—M).—¹³ -gāvo Ma. P. 227⁶ vatvā ca M.—¹⁴ paramloko A.—¹⁵ bhotha A;—pattetha M, patthethāti... patt' atthāti pi pāṭho C.

35.

P. 227¹⁷ Niganthiputto C throughout, also A from p. 229, l. 18, at first corrected to -tha-; cf. p. 237.—²¹ api ca M.—²⁴ thinnam pāṇam M, also at p. 233.—²⁵ so pi...-raddho M at both places. P. 228¹ -bhāgi M mostly, here corrected to -gā-⁸ (-yessana AMZZ and other MSS.; cf. Kacc. ed. Senart p. 154, where Mason reads -ana).—¹² vināṇam anattam AM here, A also at p. 230.—¹⁹ sam-āgamam gacch- M.—²⁵ abhikk bh. L. not repeated in A.—²⁸ For the following passage cf. p. 374.—²⁷ sam me om. M.—³³ -kāro M almost always. P. 229¹ thālam M (rālam AC, —aurā-parissāvanathavikam);—nicchaveyya and nicchāvessāmi A (meaning -cchāt-), niccoteyya and niccotissāmi M (nicchād. C); in a similar context SN. XXI. 102 and AN. VI. v. 11 have nicchedeti and nipphuteti.—⁴ ogāhetvā M, ogāhetvā A almost always (ogāhitvā AM at p. 76, l. 35);—sāna- M, dhopikam A (samadhovikam C).—⁵ kiṇṇassāmi M (meaning kiṇṇ-?).—⁸ tatth' M.—¹³ so or yo is added in AM after -putto (C as in the text, and Bu. no doubt read so).—²⁰ om. M.—²¹ esa A (C—M).—²⁶ kiñcid- AMC (kañcid-eva dāsam ZZ mostly, A at sutta 144; cf. p. 251, l. 25). P. 230¹ (yadākanhāsi—yadi āk. or yam āk. C).—¹⁰ pi wanting in Mb, vā in Ma.—²³ hi kho bho M (C—A). P. 231¹⁻² mud-dhābhittassa M.—⁵ Vedahū- Mb.—¹⁰⁻⁷ vattitum-arabattī M.—²⁷ kho for koci M.—²⁹ muddham phā- A.—³⁰ (āyasaṃ AM, DN., elsewhere āyas-).—³³ phāliss- M.—³⁶ S. -putto ca M. P. 232¹ -nagavesi C throughout.—⁷ manasikarohi wanting in A throughout; at ll. 25, 30 Aggivessana is repeated, and this is perhaps correct, cf. pp. 376-7.—¹¹⁻¹⁷ tassam (once changed to tussam) -āyam M. P. 233¹⁴ M adds, Tam kīṃ maññasi A.: Nanu tvam evam saṃte dukkham allino, attā ti samanupassasīti. Kim hi no siyā bho G., evam-etaṃ bho Gotamīti.—¹⁵ njanavam A, also AN. IV. xx. 6, ujukam navam SN. XXI. 95, XXXIV. 232;—akukkukaj- A, akukkaj- C, SN. once, akukkujukaj- M, akukkuccakaj- AN. l. c. (in text and com., and at that place Bu. read so, but not here);—mūlam AM here (mūle ZZ almost always).—¹⁹ chinditvā A (chetvā MZZ).—²⁶ api ca Mb, cf. p. 227.—²⁷ pana Aggi- M.—²⁸ ualāsa-mukkhāni M (-mukkhāni?).—³⁴ -saṅgā nibhinditvā M.—³⁵ soḍa C, cf. l. 29;—iti so M. P. 234² Dumukh- M (C—A).—¹⁰ puhbo va A, cf. SN. IV. 24.—²⁰ kāñci not repeated in M and cancelled by the corrector;—sabbāni tāni M (I ought to have written so; it is the reading of the Copenhagen MS. at SN. l. c., Feer p. 123 omits tāni).—³⁰ ca om. A.—³⁶ n' eso me attā M partly. P.

235¹² idha M.—²⁷ tibi 'uttar- A. P. 236² hatthiṃ pabhinnaṃ MC.—²⁸ The second clause, Siyā hi bho (G. jalantam. ., is the third in A (C—M).—²⁹ yena wanting in A.—³⁰ tappetvā sampavāretvā MaC.—³¹ onittapattapāṇin- ti pi pātho C.—³² puṇṇaṃ 'ca om. A (C—M); — puṇṇaṃhi A, -aṃhi C (explained by vipākakkhaṇḍhānaṃ parivāro) -maha ca Ma, -mahiṃ 'ca Mb.

36.

P. 237² nivāsetvā for sunivattho hoti A.—³ Nigaṇṭhi- A—^{28.7} urakkhambho Mb, uruthambho Ma, urakkh- A here (urakkh- C). —²⁷ ('phal-) phāl- AM.—^{29.30} kāyavasaṃ A, khayaṃvayaṃ C. P. 238² cittavaso kāyo A; — cittavasena A.—²² Paccho Kiccho A; Samkiccho AM (Vaccho Kiso MC; -kiccho C; cf. p. 524).—¹⁴ Cl. p. 77.—³³ imam for imehi A; — balaṃ wanting in AC. P. 239² -yāti M (C—A).—²³ na for no M; — ca āpajati M. P. 240² ca hoti bh. M.—¹² na hi M.—²⁹ For the following passage as far as p. 247, l. 16, comp. suttas 85 and 100 (BD, NO); cf. Lal. Vist. pp. 309-311; — upamāyo Oa, cf. Kacc. ed. Senart p. 154. —³¹ allakattḥum Ob; — sassinehaṃ B.—²³ dhātum for pātu MNO. —³⁵ -maṇṭhanto B, -matthanto MNO.—²⁶ h' etam DNa. P. 241² kāyena c' eva cittaṇa ca MNO, partly by second hand.—⁵ -ninocho A here.—⁷ tippā (changed to tibbā) kharā MNO.—⁸ te āṇadase- ABD partly.—²⁵ kāyena hi kho kā- D, kāyehi na kho A, kāyena — pe — kā- B, MNO as at l. 3.—²¹ vūpakattḥā ABDMaN (I ought no doubt here to have written, kāyena hi kho kāmehi vūpakattḥā). P. 242²⁴ Cf. note on p. 120, l. 36.—²² -nigaṇṭh- BDM partly; — -nipi- B.—³² kho for kho me all the MSS. occasionally. P. 243² dukkhapa- B.—⁵ appāna- Mb; -kaṃ yeva jh. MO; cf. Lal. Vist. p. 314 et seq.—⁶ -ruddhiṃ AMONa. —⁸ -randhasu D, also B except here; — nikkhantānaṃ B.—²² āhaṇti A, gahananti and vāhananti B, ohananti Oa, uhananti MbOb, duhananti Na, upahananti Ma (also SN. XXXIV. 86), dupahananti Nb (ūhananti D, also A elsewhere). P. 244² sāsvedham changed to -veṭṭam N, -vedam Ob, sāsatham Ma, -veṭṭanā C, -veṭṭam D, sāsācekam B (-veṭṭam AMbOa).—¹⁶ -vikattanena B, ZZ mostly.—²⁵ dābo D.—²² -bāhasu D. P. 245² tv' ev' so C; cf. Jāt. i, p. 67.—¹² ajjukam B, apidukkam D, ajjajitam Ma, ajjajaddhakam Mb, ajjajitam Mc (Mb adds āhārupacchedāya), ajjadam Na, ajjajitam āhārupacchedāya Nb, āhārupacchedāya Oa, ajjaji Ob (ajjaddhukam A, ajjaddhukan- ti abhojanam C; the Burmese readings may represent 'ajjaddhikam, cf. S. jagūhi, but ajjaddhu is used elsewhere).—¹⁸ mam' assa MNO.—¹⁸ thokathokam B.—¹⁹ kālayūsaṃ for kālāy- BD.—²⁶ For this passage cf. notes on p. 80. P. 246²⁷ maggura- AB, A also at sutta 80 (cf. Abhidh.), otherwise I have only met with

maṅg-; maṅguracchavīti maṅguramaecchavī C.—²² vadiy- D; —
 etaparamaṇi MaNaOa.—²²⁻² na ito B.—²³ vadiy- BNO, vadiyanti
 D.—²⁴ -hāritā M, -haratā D, -haratā A, -haritthā C
 (-haritā NO).—²⁵ -sāri DNO, -sāri C, -siri B (-sāri AM); —
 es² eva MO, evva B, eso maggo N (eso va AD). P. 247²
 -mānapatta- MN.—¹⁰ me for maṇ BMOB (maṇ ADNOa).—¹¹
 pañcavaggiyā bh. NOB, M once.—¹² kho for the first no Nb; —
 taṁ kho no Ob.—¹³ kho for me A; — nibbiṇṇa ACMNO (nibbiṇṇa
 BD, cf. p. 165, l. 14).—¹⁷ āharitvā DMNO, āhāritā A (āhāretvā
 H).—²⁶ Cf. pp. 22-3. P. 249²⁴ desitā A.—²⁵ ekam² eva āraṭṭha
 A.—²⁶ sannisārami M, sannisidāpemi A (sannisā- C).—²⁷ nicca-
 kappam not repeated in AM (C as in the text).—²⁸ tathāgataṇṇa
 for yathā taṁ A here.—²⁹ -ti kho pana M; — bhavaṁ bho Gotamo
 A; — supittā C, suvittā A.—³⁰⁻⁴ abhujānāmi 'ham A (C—M; this
 passage is quoted at several places, partly with the reading
 -jānāmi kho panāham).—³⁵ okkamittā A; — evaṁ A, evaṁ taṁ
 Mb.—³⁷ kho om. A. P. 250² yathā ca sammūḷho A, yathā taṁ
 e. ca M.—⁴ bho Gotamāti A.—⁵ A before yassa inserts, Katha-
 ca A. sammūḷho hoti.—⁷ te ought perhaps to be added before or
 after appahinā and pahinā; cf. pp. 331, 464.—¹² ye om. M here.
 —¹⁶ -kacchinno M constantly (-kacch- A always).—²⁷ -bhitattā A
 here.—²⁸ aññena A.—³⁰ putvā- AMso here, M at p. 251 (pā-
 ZZMb, A mostly).—³⁴ Makkhalī AM; — Ajita A.—³⁵ (-kambalaṁ
 AM, cf. p. 198, l. 10).

37.

P. 251²³ (*kañci) kiñci MC, kicea A; a very frequent error,
 cf. p. 229, l. 36, p. 266, l. 28, etc.—²⁹ na ca kiñci C, also A
 except here. P. 252⁷ eva A.—¹⁰ parivāreti AC.—²² paṭipā-
 MC.—²² vo for te Mb. P. 253⁴ devā vijjimsu A.—⁵ devāseva
 for taṁ M.—⁷ pana om. M.—⁷⁻⁸ ekasatanūyūhaṁ atthi M, ekāsa-
 nanūyūsaṁ A (read ekasatanūyūhaṁsaṁ? Cf. p. 398, l. 5,
 SN. IV, 25).—¹⁰ kho for no M.—¹⁵ purekkhivā M.—¹⁸ ottappa-
 mānū AM.—¹⁹ sakasaṁ A.—²⁰ ottappati M (-tappa- AZZ, the
 Singh, mostly).—²⁵ sobhāti M.—³⁰ (dijjhā AM, cf. dūṭṭhā AN. IV,
 iii. 4).—³¹ M after bho inserts yathāvatato; something seems to
 be wanting, but this supplement is scarcely correct.—³⁴ Sakko
 for yakkho AC.—³⁵ abhisankhāresi M (C—A). P. 254² -cittā
 ahesuṁ A (C—M).—⁸ vo for te M. P. 255⁸ so Bh. atthā
 om. A; — mīso C.—⁹ jābhā vata mārisa suladdāhaṁ mārisa M.
 —¹⁰ ahū A (C—M); — so om. C.—¹⁶ āhu nam seva A, ahurecāsa-
 tarassa Ma, ahurecāsataraṇṇatarassa Mb; a quotation in the com.
 on sutta 23 has, ahu taṁ yeva, ahūsatthāti. The phrase ahu
 taṁ yeva may possibly mean 'some time ago'; there is no

parallel, and C is silent.—¹⁷ *abhāsītā* Ma, -*sittā* Mb (*abhāsittā* A and the quotation mentioned just now; read *bhāsītā*?). P. 256⁸ *abhāsittā* A, -*sittā* Mb (*bhāsītā* Ma).

38.

P. 256²¹ -*yena āvuso* M. P. 257⁵ -*maeā* M, cf. p. 130, l. 33. —⁸ *atha kho te bhikkhū yena* M. P. 258¹⁸ Cf. p. 8, l. 24; the omission of *attā* is confirmed by C, and Bu. seems to read as in the text; — *vade* A; — *vadeyyo* AC.—¹⁷ *kammānam* wanting in A (C—M).—¹⁸ *kassa kho* Mac (C—AMb, cf. p. 132, l. 12).—²⁰ *u' ayam* A.—²¹ *usminkato* M.—²² *kho* wanting in A. P. 259⁵ *sādhū sādhū bh. sādhū* M.—¹⁸ *yam yad* AMb partly.—¹⁴ *viññāṇam viññāṇam tveva saṅkhyam* M, also at l. 33, and so throughout — *om tveva saṅkhyam*.—²³ *jalati aggi tveva saṅkhyam* M. P. 260⁷ Cf. Jāt. iv, p. 287, l. 1.—¹¹ *no sūti* MbC, A here; — *kaṅkato* M.—¹⁷⁻²² *Tadāhār- . . avam-bhante om.* A.—²⁵ *uibhicik-* M.—²⁴ (*dhanāy-* AM, Ma at the second place seems to have *vanāy-*; *vanāyethāti dhanam viya icchantā gedham āpajjeyyātha* C; *vanāy-* is quoted in the com. on sutta 22 and also occurs at SN. XXII, 2); — *api na me tumhe* M. P. 261⁸ *tatiyo* A, cf. p. 48, l. 6. P. 262²⁷ *iti om.* M. P. 265² -*mā* M or Ma.—⁷ *paṭidhāv-* M.—²¹ *no om.* M.—²² *vadeyyāthāti* Mb.—²³ Cf. Mil. p. 123; *gabbhāvokk-* A here, *gabbhassa okkanti* and *avakkanti* C.—²⁶ A quotation in the AN. com. inserts *kattumesu tiṇṇam* before *idha*, and has *gabbhassa avakkanti*. P. 266² *yato kho* M.—⁸ *garubbhāram* M, A here.—¹⁴ *vamkām* AC (*kīlāpanakāni bhavanti seyyathidam . . dhanukam tehi kīlāti* AN. X. x. 9).—¹⁵ *siṅgū-* A.—²²⁻²⁴ *rūpe om.* AMa, also at p. 270.—²⁷ -*virodhasamā-* Ma, A once, cf. p. 270, l. 13 (-*virodhan-ti* C).—²⁸ (**kañci*) *kiñci* AM throughout, cf. p. 251, l. 25. P. 267¹³ Cf. p. 179 et seq. P. 270¹⁴ *vediyati* A here.—²² *pana om.* A. P. 271¹ -*paṭivi-* A, -*vi-* and -*paṭi-* C.—² -*muttan-ti* Ma.

39.

P. 271¹¹ *puṭṭhā samāṇā 'mhā samāṇā 'mhā ti* M.—¹⁰ *sandhā* for *sacā* A, *avañjhā* M, cf. p. 261.—¹⁷ -*parikkhāre* A, cf. l. 6, and p. 33.—¹⁸ *sa-ndayā* A (-*drayā* MC; I ought to have followed A, though it is rarely written so; the error arose from *dukkhū-draya*, etc.).—²⁹ (**saṭi*) *saṭi* AM throughout. P. 272¹ *na-ochiddavā* A throughout. P. 273¹⁰ -*mā* Mb, A partly, *samā* Ma, A omits it at the first two places.—²⁸ -*tañhū* C, A here; — *āhariss-* A.—²⁷ *na v' uppād-* A (*na upp-* MZZ, A partly); — *yutrā* M.—²⁷ -*dhi-* A. P. 275⁸ There are parallels to these

similes at suttas 2, 10, 13 of DN. (marked BDE, cf. Grimblet pp. 137-52).—^{10,12} *sampajeyyuni*, -jīṇsu M.—¹¹ *dārabh* M; — *kho om* M.—¹³ *so 'haṃ* BDE, *so kho ahaṃ* M.—¹⁴ *gaccheyya* AM (*gacche* BDE, C twice).—¹⁵ *na chā* M.—¹⁶ *bandho* M.—¹⁷ *abbhayeṇa* M (meaning *abbhayeṇa*); — *koci* A here (*kiñci* MCRDE, perhaps also Bu.; if so, this confusion of *vyaya* and *vayas* is odd).—¹⁸ *tamhā bandhā* M here.—¹⁹ *na c' atthi kiñci* E.—²⁰ *bhūj* ABDE (*bhuj* MC).—²¹ *vimutto* M. P. 276^{4,5} BDE differ from our text.—²² *evam eva kho bh*, BDEa.—²³ There are many parallels to the following text, especially in DN.—²⁴ *sammeti*, *samneyya* M or Mb.—²⁵ *apphutaṃ* M (*-taṃ* AZZ).—²⁶ *-deyya* A, *-teyya* or *-deyya* ZZ partly; — *sahassa* changed to *sahāssa* A, *sā h' assa* ZZ once, *sā 'yaṃ nhān* M; — *sinch* ZZ once or twice.—²⁷ *putthā* AC, ZZ with few exceptions (*phuṭā* M, *puṭā* or *phuṭā* ZZ partly; *phuṭtha* or *puṭtha* for *phuṭā* is a very frequent error in Singh. MSS., cf. Dh. v. 218, Suttanip. p. 122, etc.); — *paggharimā* M. P. 277¹ *-todako* Ca, ZZ partly; — *udakassa* M, ZZ partly.—² *na om* M, ZZ mostly, *devo uā ca* A, *na kālena* or *na sammā* ZZ partly.—³ *anuppajeyya* A (*-veceh* *cheyya* ZZ), *nānuppavaceh* *cheyya* MCB (read, *devo ca k. k. v. dh. nānuppavaceh* *cheyya*?).—²⁰ Cf. p. 169.—²¹ *ca aggā* M, ZZ once.—^{22,23} *-santāni* A, ZZ mostly, *-sandāni* Ma (*-saun* Mb, ZZ twice).—²⁴ *ayaṃ* for *nāssa* A, *sāyaṃ* ZZ once (read *nāssaṃ*?).—²⁵ *assa om* M, also at the next line. P. 278²⁰ The following similes recur at sutta 77 (B) and DN. 2, 10 (DE).—¹² *so pariso* M.—²⁴ *āgacchā* ADE once, *agacch-* and *āgacch-* M (*-sch* B twice, ADE once). P. 279¹² *pi* for *p' assu* M, also at s. 77; DE here differ.—²⁴ *sippika* M.—²⁵ *sakkara* A. P. 280³ A after *bhikkhu adda āsavānaṃ kh. cittaṃ abhiojinnāmeti so*.—⁸ *ti* for *iti* M (C—A).—¹⁰ *sotthi* AMa.

40.

P. 281⁶ *putthā samānā samānā 'mhā ti* M, cf. p. 271.—¹⁰ *avaṇṇhā* for *saccā* M, cf. l. c.—¹¹ *udrayā* M, *-udayā* A, cf. l. c.—¹² *palā* M.—²¹ *macchariya* *ssa* *macch-* AMb.—²² (*-dipphissa* AM here, afterwards *-ikassa*; ZZ have both forms).—²³ *mataraj-* A, *mataj-* M, (*mataj-* C).—²⁴ *ubhodhāram* M.—²⁵ *rohanassa* M (C—A).—²⁶ *-rohanamatt-* M. P. 282⁶ *-jjhāyik-* M partly.—⁸ *jaṭṭhissa* Mb here, A once.—¹³ *-kattam c' eva* M, also at l. 35, *-kamattam eva* A here.—²⁶ *-rohanassa* Mb.—²⁷ *jaṭṭhamatt-* A. P. 283⁴ *-dipphikā* M here.—¹⁷ *āpāyikaṭṭhān-* A here.—¹⁸ *-eh' imehi* M.—²⁰ *vimuttam att. samannp.* wanting in M, also the corresponding phrase at l. 22.—²¹ *-dikā* A, at the first place also Ma; — *setodakā* for *setakā* M, cf. p. 76, l. 28. P. 284^{13,14} *tam ahaṃ* for *ajjh. vūp.* M.

41.

P. 285³ mahā for Kosalānam A, cf. p. 400.—¹ The following text is nearly identical with the next sutta, the readings of which are marked B and O.—² Sākya- Mb constantly. P. 286¹⁰ There are in MN. and AN. several parallels to what follows as far as p. 288, l. 34;—*tividdhā* ZZ partly (—am ABMO).—¹¹ *luddo jāroṇo loh-* MO.—¹² *sabbapāṇabh-* MO, ZZ partly.—¹³ *taṃ om.* ABZZ, cf. p. 287, l. 31.—¹⁴⁻²⁰ *mātāpitarakkh-* wanting in AB, in Ma once, in ZZ almost always, likewise at p. 287.—²¹ *mālagula-* and *mālāgula-* M (O abridges; -gula- ABCZZ).—²² *sabbhaggato* MO.—²³ *parisaggato* M, A once.—²⁴ *etaṃ bho* corr. to *ehi bho* M, *hambho* and *ehimbho* ZZ once or twice, cf. p. 288, l. 5 (*evam bho* ABCZZ, read *eh' ambho?*).—²⁵ so *āha ajāṇam vā ahaṃ jā-* M, with *ahaṃ* for *āha* in the sequel, likewise at p. 288.—²⁶ *kiñcakkh-* Mb, ZZ rarely.—²⁷ *bhedakā* M (meaning -o?).—²⁸ -*kuraṇ-* AD, ZZ partly.—²⁹ *kaṇḍakā* changed to *gaṇḍ-* for and MO (C—ABZZ). P. 287³ -*vaṭivāc-* ZZ partly;—*bhāsītā hoti* Mb, also at p. 288, and so the AN. parallels.—⁴ *iti* for *idha* B.—⁵ *abbhūjitā* AB (-ātā MC, ZZ with a single exception).—⁶ *vaṭā* all the MSS, except A at both places and B once;—*maṃ* MO.—¹² *duṭṭhiko kho* M here, AN. at both places.—¹⁴ *eukatadukkat-* M.—¹⁵ *paraloko* BM, ZZ occasionally.—²¹ *taṃ* wanting in B, in ZZ partly.—²² Several MSS. have *adinnam* for *nādinnaṃ*, and they do not all add *na* before *ādatā*.—²³ -*en cār.* *anāpanno* M, -*su cār.* *anāpajjitā* (corr. to *n' āpajjitā*) O, -*en cār.* *na āpajjitā* ZZ once. P. 288⁵ *ehi bho* M, ZZ once corr. from *evam bho*. P. 289² -*sālānam vā* AO throughout, B mostly.—¹⁰ *Subbhāṇaṃ devānaṃ om.* ABO (C—M)—²¹ *kiṃmakānaṃ* A, cf. p. 2, l. 19.—²³ -*niṭṭhakānaṃ* A. P. 290¹⁰ -*petam* BaMO, ZZ occasionally.

42.

For the readings see the notes on sutta 41.

43.

P. 292³ -*koṭṭhiko* M, A once (-*koṭṭhito* ZZ, rarely -*koddhito*, -*koṭṭito*).—⁸ *duppaṇṇo* not repeated in Ma, and so in the sequel the repetitions are mostly omitted in M or Ma, occasionally in A or Aa.—¹⁰ *kiñ* -*ca na* M.—¹² *sālu* āv. A.—¹³ *āvuso* Sāriputta p. A here.—²⁰ *labbetha* M partly.—²⁴ *yā* A, also at p. 293, l. 25.—²⁵ *c' āvuso* AM at both places (h' āvuso C). P. 293¹⁸ *nilam* pi C.—¹⁷ *lohitam* pi A.—²⁰ *nissattattathena* āvuso A here.—²⁷ *abhiññātthā pariññātthā* M (C—A). P. 294¹² *pañcah' M*.—²⁷

vuccati M.—²⁶ katiāṅgak- M.—³⁰⁻¹ vitakkā ca rattanti vicārā ca A (C—M). P. 295¹² bhontīti AM, at l. 17 AMa.—²⁹⁻⁴ āyūm pan' M, āyūm pan' A.—²⁷ āyūm AM here.—²⁸ pana for kho M (a few parallels have ca pana).—²⁵ tena āvuso . . karissāma A; —pimiddh' A, midh' M, cf. p. 148.—²⁵ āyūm Ma, -ū C; —ca om. M.—²⁶ te ca A (cf. p. 299, l. 32), kate (ye te Mb?) ca no āvuso M; —te ca ved- A. P. 296¹ te ca āy- A, ye te āy- M; —te ca ved- A.—² bhavissanti M (abhaviṃsu also at p. 492 and SN, XXI, 59, 60).—¹¹ There is a parallel at SN, XL, 6 (B).—¹⁴ -vaṅkhāro niruddho, etc. B.—¹⁷ avippabhin- Ma, paribh- Mb, pana bhinnāni B, bhinnāni A (viparibh- C); —yo ca khvāyā B.—²⁰ na parikkh- M.—²⁵ nesaṃ M (tesaṃ AB). P. 297² pubbe va AC; —khārā M (C—A).—⁹ Comp. SN, XL, 7 (B).—¹¹ -ithā M throughout, nānāṭṭhā C, A once.—¹²⁻¹⁴ yā cāyam . . anim. cetov. om. B.—¹⁴ kho om. B.—¹⁵ atthi pana āvuso B. P. 298¹² akuppā va M.—¹⁴ kiṇcaṇaṃ B (-no AMC).—²⁸ avoca M.

44.

P. 299⁷ To parts of this text there are parallels at sutta 109 (B), SN, XXI, 82 (D), XL, 3 (E), AN, IV, xx, 10 (F).—¹² sādhu A.—²³ te ca A; —atth' aṇṇa- D here. P. 300¹ nāpi MC, namidam aṇṇ- A.—⁶ paṇāyā Mb.—²² vā attānaṃ . . vā rūpaṃ etc. ABM mostly (vā om. CDEF). P. 301⁴ tīhi kho A (C—M).—⁷ -kkhandhena M or Ma (-e Bu).—¹¹⁻¹² katame dhammā M.—¹⁶ ettha M.—²⁸ ime for cetasikā etc A, cf. SN, XL, 6. P. 302²⁸ imāvuso M.—²⁴ aṇṇāṃ om. A. P. 303² vedanā kimsukkhā kiṇḍukkhā M, ved. kimsukkhā kiṇḍukkhā kimsukkhā A.—²⁴ kudā su M; —uāma haṃ A. P. 304¹ piḥapaccayā M, piḥapp- C.—²⁰ accarāvuso A, accayāsi āv. M (accasārā ti C, cf. SN, XI, 24).—²² The parallels have nearly all -cariyaṃ vuseati.—²³ ca om. A, ca pana ZZ, cf. p. 113.—²⁴⁻²⁶ patipucch- ZZ.—²⁸ maṃ ce pi MZZ, also A except here.—²⁸ evaṃ ahaṃ pi evaṃ-etaṃ hy- M (C—A). P. 305² eva tassa M; —evaṃ-etaṃ dh- A.

45.

P. 305²¹ kho om. M.—²⁵ paṇāp- M.—²⁸ tippā (tibhā Mb) kharā kat- M; cf. p. 241, l. 7.—²² kāmehi for ime hi A, also at p. 307, l. 17. P. 306⁵ devatā byādhitā ubbaggā sant- M.—⁸ kho tam M.—⁶ -vanappatiṇ M.—¹⁰ gileyya godhā vā khādeyya M.—¹¹ vanadāho vā dab- M.—¹² -cikhāyo M; —udrah- A (udāh- here), udah-, utṭah-, uddah- M, udraheyyun- ti khādeyyun C (udra- bhāsane, Dhātum.).—¹³ gileyya na godhā khādeyya M.—¹⁴ mago vā AM; —kaṃmika vā M.—¹⁵ bijam va Ab; —pana tassa for

pan' assa A. —¹⁶ -vaddham A, abhivuttham corr. to abhipavuttham M. — sammā M. —¹⁷ sā 'yam māl- Mb. —¹⁸ -nisedheyya A. —²² -seyyum M. at l. 36 AM. —²⁴⁻²⁷ nāma tam AMa. —²⁸ vitapiṃ C. — pad- M. —³⁰ ogham A (C-M). P. 307² yāvāham changed to yam vā 'ham M (perhaps we should read, ayam b' aham, cf. p. 305, l. 32). —⁴ sant' eke M. —⁷ kim nām' etc A here. —²² Cf. pp. 77, 238; puggalo is added after ekacco in most parallels, as pp. 342, 412, etc., but it is rightly omitted here, cf. p. 308, ll. 21, 34. —²⁸ addha- M. P. 308¹² After kappeti the DN. parallels add, phalakaseyyam pi kappeti, etc.; M interpolates this passage, but it stands in the middle of the word kuttakāpassa... yiko. —²³ khadoman- AMC (cf. the next sutta; dukkham dom- also ZZ).

46.

P. 309²⁵ yebhūyena or -āyyena M always. —²¹ maññe- for pacc- M. P. 310²⁴⁻⁸ jānāti, jānanto M here, not at p. 311. P. 311⁶ yad'idam A almost throughout, M twice. —⁸ kho bhikkhave A here. —²² A omits Tatra... suno (p. 312, l. 21). P. 312²⁴⁻²⁵ na pariv- A. P. 313⁴ dukkha- Ma at first a few times. P. 315²⁴ -kalāpa A here, M at l. 37, -kalāpa changed to -kalāpa C. —²⁶ -paṭikalo M. —²⁷ piv- M. P. 316² pivitvā M; — (nigacch- AMCZZ invariably; read nigañch-?). —⁴ paṭi- A partly. —¹⁰ pi for hi M throughout. —²⁵ paṇḍakaro- M. —²⁷ e' eva for hi kho A here. P. 317¹¹ abbhussukk- AZZ mostly. —¹² abbhuccāti abbhuntvā C (abhivib- AMZZ); — bhāsat- ca tapat- ca C, M at l. 15, ZZ mostly, bhāsat' eva tapat' eva occasionally. —¹⁴ aññe- va A. —¹⁵ -maṇā corr. to -maṇa A, -maṇa corr. to -maṇe M. (puṭṭha) namaṇa- brāhmaṇā (sic) parappavāde ti puṭṭhānaṃ namaṇabrāhmaṇasakkhā- tānaṃ paresaṃ vāde C (such a compound as -maṇaparapp- is in my opinion not quite in keeping with the Nikāya idiom, and it was unknown to the two correctors. AN.V. xv. 4 has, aññesaṃ puṭṭhasamaṇabrāhmaṇaparappavādānaṃ).

47.

P. 317²⁵ ajān- A, M once; — nante kāyassa T. santevassā sammā- A. —²⁸ -āyanti A, -āyantaṃ M. P. 318²⁵ āntijjh- A once, ānta- corr. to ānta- M, āntajjhāpanno... ti... āntam (S. *jāntam) paññātabhāvaṃ pākatābhāvaṃ ajjhāpanno nu kho... C (Dh. v. 72 is probably alluded to); — nam ānt- A, -eṇa digha- rattam ajjhāpanno ayam āyamaṃ ānt- M. —³⁰ -janti n' assa M. —²² yasapputto Mb here and afterwards, except at l. 36 (we ought perhaps to read, ānti' ajjhāpanno... yasum- patto, and, āntajjhā-

panno hoti yasappatto). P. 319³ na for nāyaṃ āyasmā M here. —²¹ pi for hi M. —²⁴ ya idh' M at both places. —²⁵ bhantena for tam tena A (tam is confirmed by the com., but it may be an old error for te); — tenāvaj- M. —²⁶ kho om. M. —²⁷ etampatho, etampocaro Mb (C—AMa). —²⁹ evaṃ mādisaṃ kho M. —³¹ paṇitaṃ paṇitaṃ M (C—A). —³⁵ kho om. A. —³⁷ abhiññā AC here. P. 320¹³ niṭṭhaṃ gamāṃ A. —¹⁸ patitṭhā AM (-tṭhā ZZ). —²² (dhaminā — tāya C). —²⁵ Vimaṃsasuttaṃ A.

48.

P. 321³ kho wanting in M, so in A. —⁸ satthā vo āyasa- M. —¹² satthā āyasa- M. —²⁸ bhikkhave om. A. P. 322⁵ cha ime A (C—M). —²¹ bhūj- AC. —²² -ghāṭaniyaṃ C. -ghāṭaniyaṃ M. P. 323⁶ pajāneyyaṃ M. A once. —¹⁰ M before unkh- adds añña-maññaṃ. P. 324⁵⁰ (*-bhañ-ca) -bhañ-ca MC, -hi ca A; — apavināti A. vacchakāṃ apacinati M, apaloketi C. P. 325⁸ atthikatrā corr. to atthimik- M. —⁷ sabbaṃ cetasaṃ M, cf. Vin. i, p. 103, sabbañcetasa — sabbacittena C (sabbacetasa AZZ constantly; in the AN. com. this phrase is quoted to prove cetasa — cetasa). —²⁰ Kosambakasuttaṃ C.

49.

Comp. SN, VI, 4 (B), also Jāt. 405. P. 326⁵ -tṭhāya AM here. —²⁰ ca wanting in M at these five places. —²⁰ ca for tathā M, vata B. —²⁴ anuvāsitvā AM, ajjhāvasitvā C (-vāsitvā Mb once, cf. pp. 334-6). —²⁵ Bakabrahmā for brahmā M. P. 327² sajṭā A, sajṭā M, sachitā and sañchitā C (sañ- ZZ mostly, -itā occasionally; cf. Grimblot p. 24). —⁷ kho ye hi. M. —⁴ āpogar- C (the other words are not mentioned). —⁹ ahesuṃ ye pana M. —¹⁰ -ppasamsakā A partly. —¹² na tyāhaṃ for tan-tāhaṃ A here. —¹³ upātivattito ti pi pāṭho C. —²⁰ paṭipa- MC. —²¹ pi om. A; — -kappapāte MC, -kappapātāṃ A. —²² -vattito M here. —²⁰ brahmapariṇaṃ M, C has both readings; — saṇṇipatitan ti M. —²⁹ tyāhaṃ A. —²² vasaṃg- M. —²⁷ pi for hi M. P. 328²⁻³ kevalin, -līn-ti A here. —¹⁰ āyasaṃ Ma, āyasaṃ-ti C. —²¹ ca pan' aññaṃ for vā aññaṃ M. —¹² vā pan' aññaṃ M. —²⁰ evaṃ M. —²⁵ cutiā-ca AM (jutiā-cāti ānubhavaṃ-ca C). —²¹ vicaranti for pariḥaranti C; — diṣā bhanti is the reading of Bu., diṣābhanti seems preferable. The metre requires either pariḥaranti or diṣābhanti to be struck out. Cf. Jāt. i, p. 132, ii, p. 313; AN. III, viii, 10, X, iii, 9. —²⁷ loke Ab, also AN. II, cc. —²⁴ parovur- C. —²⁵ agatiā-ca pa). gatiā-ca A here. P. 329² añño kāyo tam tvaṃ . . tam-ahaṃ M (for tattha read to?). —⁷ -sara M. —⁴ ito for yato M. —⁸ pamuṭṭhā M.

—⁸ -pphale M.—¹² pathavittena A here, pathaviññhena corr. to -vattihena M (-vattena C; -attam for -ttam also in isattam, pakkhattam, itthattam, DN., AN., cf. Grimblot p. 247).—¹⁴ nā-hosiā A, nāp' ahoṣi Mb.—¹⁵ pathavim-me ti A.—¹⁸ tejo A.—²⁴ -ññhena corr. to -aññhena M.—³⁰ ahoṣiti M at the second place.—³² -tiññhena M. P. 330¹ abbiññhena M.—² caruḥi for ca hi M throughout.—⁴ pi sahaṣi A, viṣayhaṣi C.—⁸ kho ahaṃ M.—¹⁰ -khārāni for -khāsi M.—¹¹ sussesanti M.—¹² cāhaṃ A (C—M).—¹⁴ (¹⁹kañci) kiñci AMC;—¹⁵ -diyaṃ-ti A (C—M).—¹⁸ na ca vata M.—²⁰ Sakkap- A.—²² -samndit- AM.—²⁷ gedham Ma, roḍham Mb (gedhi A constantly, gedha ZZ);—²⁸ agamāsi, agamaṃsu for akāsi, akaṃsu M.—²⁹ gedhitacittā Ma, roḍhitacittā Mb.—³² ye pana M. P. 321⁸ mārisāti A, omitting mā param ovaḍābhi.—¹⁴ desessati M.—¹⁸ samagabrāhmaṇā wanting in A, in M placed after samānā.—¹⁸ -buddho ti M.—²⁰ pi hi M.—²¹ anollapanatāyāti anollapanatāya C.—²⁴ -ñika- and -nika- C, -niya- M, -nisuttam A.

50.

P. 332⁷ garubbhāro viya M (C—A).—⁹ vibhāraṃ pavajitvā wanting in A (C—M);—¹⁰ paññattāssano M.—¹⁰ mamaśākāsi M (C—A).—²⁰ pana ayam M or Ma.—²² etasmiṃ kho tyāhaṃ for evam pi . . pāpima A.—²² tassa for tūyaṃ hi pāpima A.—²⁰ ayam man M. P. 333⁵ etthāpi M.—⁸ ahoṣi M (C—A);—¹⁰ samayena pāpima A.—¹² Vidhura- M almost throughout, A has both readings.—¹⁴ tesu na ca for nāssu 'dha M.—¹⁷ Vidhuro. Sañjivo not repeated in M (C—A);—²⁰ -tveva A.—²⁰ -pubbhaṃ pi M.—²¹ addasaṃsu M.—²³ araṇṇasmiṃ M here.—²⁴ tenaṃ M here.—²⁶ -ko kāl- M.—³¹ tāni cīvarāni A (C—M).—³⁰ pati- M. P. 334⁴ hoti for ti Mb;—⁸ eva for etaṃ A.—⁸ Dusa- or Dusa- M.—⁸ agatim A.—⁸ anvāvas- Mb.—¹⁰ yathā nesam A here, further on yathā tam, and so has M partly, yathā nam D, m. ti yathā etesam . . C;—¹⁰ okār- A.—¹⁴ anvāyitthā A.—¹⁶ kaṇṭhā M (kīḥā AZZ).—¹⁷ samā A, also M except at l. 22.—¹⁸ avajjh- M.—¹⁹ -ākhāya A;—²⁰ magga- M (C—A).—^{20.1} evam c' ime M.—²² paññāyino A here at the second place. P. 335³⁴ agatim A or Aa, Ob, P. 336⁴ te wanting in AM here, cf. l. 9.—²² asubhānupassino Mb (C—A).—²³ paṭikula- M;—²⁴ -rati- M, A once (-rata- C).—³² bhindī Ma, te bhindissāmi Mb, vohhikkha A (vohhindi C, cf. p. 126). P. 337² cāyaṃ AMbC.—⁴ -lokanā C.—¹⁰ hadayantam corr. to -yante M;—¹⁰ atha kho tvaṃ jān- M.—¹¹ vassasahasasam tamhī nir- M.—¹² apaciṃ A.—¹⁸ The verses recur at Thorag. v. 1187 et seq.—²¹ iti so nirayo Ma.—²⁴ kaṇṭhaṃ A except twice, Ma at the first two places.—²⁵ -tthāyino A.—³⁰ yo va Ma, yo ca Mb.—³² -balena pakkhandho M (meaning pakkhaṇno?) P. 338⁸ Vajayanta- M.—⁴ Vāsa- for āvuso M here.—⁵ vyākāsi A.

—⁸ dhammāya A (C—M).—¹⁰ The following lines recur at SN. VI. 5; —so sā dīṭhi SN., Therag.; —alu M.—¹² yā'yaṃ me M.—¹³ Mahāmeruselakutaṃ M.; —apassasi AC (explained by phusi), apassayi (or aphassayi?) M.—²² ca for ve M.; —bāla AM (-am Therag.); —dah- M.—²³ va for ca A.; —āsajjanam AMb throughout (-jjanā Ma); —u for an M.—²⁴ tvaṃ AM.—²⁵ Māra M.; —(j)jana is confirmed by the Singh, MSS. at SN. IV. 18, v. 1).—²⁷ kinti mañ- M.—²⁸ karoto te nīyati M, karoto caṇṇi A.; —vi-rattāya A, viṣattāya M (cf. Therag.).—³⁰ (*aghatṭesi) usaddhesi A, usajjesi M, atajjesi Therag.

51.

P. 339³ Peṇo Ma, Peyo Mb.—²¹ hi for paṇa M.—²² santa- for santata- Ma (C—AMb).—²³ paṭṭhita- A, supatṭhita- M (supatṭhita- C, sūpa- and supa- ZZ). P. 340¹¹ -paridevānaṃ M, cf. p. 56.—¹² āyassādhig M.—¹³ -passino M throughout.—²⁴ gahaṇ- AM; —aṇ- h' M mostly.—²⁵ -thā ca vā- Mb (C—AMa). P. 341² Parallels extending to p. 349, L 3, are found at sutta 94 (B), AN. IV. xx. 8 (E); an abridgement occurs at pp. 411-2.—²⁶ paṇa is wanting at p. 411, also at DN. 38.—²⁷ idha paṇa ME here.—²⁸ -rantapo ca hoti E.—²⁹ na attap- AM once or twice.—³⁰ yo 'yaṃ A.—³¹ -kāmaṃ -kkulāṃ M. P. 342¹⁴ yāvāsa- Mb.—¹⁵ viḥhajasāmi M.—¹⁶ āgamiṇa M; —the passage ettāvata . . tena hi bhikkhave (l. 20) is wanting in A, C agrees with M.—¹⁷ Instead of yaṃ, M, here the only authority, seems to have yambū, but the word is next to illegible.—²² kathaṇ- ca bh. E throughout.—²⁴ Comp. p. 77, etc.—²⁵ pivati M. P. 343²³ sākuniko M.—²⁴ cecagghātako goghātako bandh- M.—²⁵ -ābhisitto C.—²⁶ na-garaṃ E.—²⁷ miḡa- A.—²⁸ haritupalittāya M. P. 344² mahesi ABMB (-i MaE).—³ juhanti AE, juhati M (jū-B); —avasesen- eva A.—⁵ M after yaṇṇatthāya adda, ettakā assā h. y.—⁹ dabbā ME (dabhhā AB).—¹¹ rodamānā M.—¹⁷ yo AE here. P. 345⁴ Cf. p. 179 et seq.—¹⁰ paṭivirato M.—¹² nāmanā A.—²⁵ bhāṇitā hoti A. P. 346¹¹⁻² yatodhik- A here. P. 349⁵ -uttamā M mostly, C always, A rarely in this paṇṇāsa.

52.

This sutta is identical with AN. XI. ii. 6 (B). P. 349⁵ Beḷu- C, Vela- M, Vela- A once.—¹⁰ mayāṃ āyasm- MB.—¹³ -ko yena M.—²⁵ eko dhammo B mostly; —samma- d'akkhāto B.—²⁸ yaṭṭā A at the first three places, B twice.—²⁷⁻⁸ ca for vā M here. P. 350² vā for c' eva and ca B throughout.—¹⁴ -cetasi-kaṃ AB partly. P. 352²⁷ ayaṃ pi kha M (C—AB).—³⁰ ekam

vā M. P. 353² bhāvanāya Mb.—⁸ kimāṅga (pa)nāhā M (C—AB).—¹⁴ mautān ca Au. MB;—acchādesi wanting in B at the second place.—¹⁵ nāgarikasutt- A.

53.

The beginning, as far as p. 354, l. 23, recurs at SN. XXXIV. 241 (B). P. 353¹⁸ Kappilā, Kappila- Ma.—¹⁹ Kapil- A at first several times, Kappilavattuvāsinaṃ changed to Kāpi- M. —²⁴ Kappilavattuvā, -ve changed to Kāpi- M.—²⁵ kārītāṃ hoti M. P. 354^{2,13} yena navaṃ B.—^{2,10} santharisanthataṃ M, cf. Vin. i, p. 227, -santharim wanting in B at the second place.—⁵ -maṇi DN. 16, ed. Child, p. 11, DN. 32 agrees with the rest;—upatthāp- M, also at l. 11.—¹⁸ kkhittvā M.—²² Sakyē MB.—²³ patipado M, A once, pā- and pa- C;—piṭṭhiṃ C, piṭṭhi M (-im- we AB, cf. Pali Misc. p. 55);—āgilā- MB, also Vin. ii, pp. 206-1, Jāt. i, p. 491 (ag- A, C four times, AN. constantly at three places).—²¹ Sakkāṃ MC. P. 355⁸ yatodhi- A here.—²³ yatā M.—²⁴ -piyehi Mb. P. 356⁶ hiriyati C, hiriy- M.—⁸ ottappi, ottappati M, cf. pp. 43, 253.—¹¹⁻² sātthāṃ sabyasājanāṃ A, cf. p. 213.—³⁰ -gato hoti Mb.—²² ābhic- C, ZZ partly. P. 357⁴ nibbhid- A, cf. p. 104.—¹⁰ -tupḍena A.—²¹ abhin- C, also AN. VIII. ii. l. P. 358³ pi kho Mb here.—¹² pi kho M here and further on.—²² kho paṇ' esā M.—²² This stanza is also found in the other three Nikāyas.—³¹ no for the second na M; in DN. the same remark is twice subjoined to the verse, once with na at the three places. P. 359⁴ Sakkapaṭipadāseuttāṃ M.

54.

P. 359¹⁰ -gahetvā A, cf. p. 79.—¹² -nivāsana- M; -pāpurano A; -upāhano M (C agrees with A in these three cases).—¹⁸ -jjanti M. P. 360¹⁷ supāhi M.—²⁵ -ndādomaṃ M throughout (C—A). P. 361⁷ anuvicca pi A here, -viccāpi M, unāhi is partly added by M or Mb, -vijja As once (cf. n. on p. 379, l. 3), -vijjāpi Ms once, C quotes -vicca viññā three times (pi being supplied in the comment), -vicca pi ca viññā once; cf. pp. 440-1. AN. has -vicca viññā constantly.—¹⁰ ye va for ye ca A. P. 362²⁸ giddhilobhā paṭiviratassa for agiddh- M. P. 363²⁴ -mānassa A. P. 364² avibhattā M.—¹² -dubbala- M.—¹² -ghātasūnaṃ M.—¹⁴ suikk- M; -kanta C, A here.—¹⁵ nimmanas A (-amā MC, no doubt the reading of Bu. here, cf. p. 58);—-anubb- Ma, -ccumbh- Mb, -uccumbh- C.—¹⁷ paṭhanto M.—²⁰ eva pana M.—²⁸ kāko and kākā Ab, kaṅkh- Ma.—²⁸ (*uddāyeyya) ubbādhāyeyya A, uyya (sin) C, dāyeyya M.—³⁰ viñāyeyya M (C—A). P. 365²

-ñibhajetvā A here and at p. 367.—⁷ khippam-eva na M.—⁸ bhāṇam M.—⁹ Mb here repeats aññatarāṃ vā:—¹⁰ dāheyya A here.—¹¹ āṇāṇakāṇaṃ A;—¹² vigatadhū- M.—¹³ nigacchissāmi M.—¹⁴ patipasseyya M.—¹⁵ yācivā ca M. P. 366¹ yānam vā voropeyya A, y. oropeyya M (y. poroseyyan-iti purisānucchavikāṃ vānam C).—² kkhito M.—³ eva sālā passeyyum A, omitting tattha, hareyyum.—⁴ tatvāssa Mb.—⁵ na vāssa A;—⁶ kāni A, except at l. 29.—⁷ mūlato va Mb.—⁸ amuko for am M. P. 367²⁶ ko abhāṃ M.—²⁷ abhāṃ MC.—²⁸ imhā Ma.—²⁹ vas- for thap- M throughout. P. 368⁶ -pess- A here:—⁷ ājānesi AMb.—¹² evam-eva kho bhante Bh. M.—¹⁶ Potalisa- A, -liya- and -lika- C.

55.

P. 368¹⁸ -bhaṇḍ- for -bhaṇḍ- A, here -ḍḍakassa.—²⁴ -katam M, -tam and -tam C.—²⁵ Bhagavantam for bhante M.—²⁷ bhante om. M.—³⁰ vādānupāto AZZ mostly (Bu. reads -vādo in this Nikāya, -pāto in AN.). P. 369⁴ -vādino asatā abhūtena abhā-cikkhanti tili M, cf. p. 482.—²¹ mayam A, also AN.III.xiii.1. mayham Ma.—²² agudh- M, As once; anajjhāp- M, A once, cf. p. 162. P. 370¹⁴ ca A here.—²⁰ na kho so M here.—²² vihe-savā A. P. 371⁵ so gahapati ev- M here.

56.

P. 372⁴ -jantī M.—⁸ paññap- M or Mb mostly, A partly.—¹¹ kammasakam-, dappadapp- M.—²² -setthānam A.—²⁴ iti for ittha A here, M at both places. P. 373²⁰ mahatiyā om. M;—²⁴ bālā-kiriyaṃ M, Mb adds pariāya (C—A).—²⁸ divasassati Mb.—³² ahū A partly. P. 374²⁸ patitthullesati M; cf. p. 228.—²⁶ -lomakam A.—³⁰ -kāro N.—³¹ kuno gubetvā wanting in A here.—³² phālam A, thālam M, cf. p. 229;—³³ nicchod- A, niccot- Ma, niccot- Mb, cf. ib. P. 375² -āṇa- M.—³ -dhiopikam A;—⁴ -kīlā-jātam M.—⁴ māṇṇa A, -dhirovikamāṇe Ma, -kañ'āeva Mb.—⁶ -piṇṇa- AM here.—¹¹ me bhante A, also M except once or twice (mētāṃ C);—¹² ruccati A here, in the sequel rucca, except ruccam once, rucci M throughout; na kho mētāṃ bhante ruccati (ruccāti? ruccatiti?) bhante etam mayham na ruccati C.—¹⁸ āvaṇṇanimāyaṃ MC, A here, cf. p. 383.—¹⁶ kho paṇ' etam A here. P. 376³ na v'idiha AC (but explained by na kho idha).—⁴ kho idha A, kho gaha- Ma.—⁵ kho paṇa M, cf. p. 373, l. 35.—¹² -teyyāmi M or Ma, A once.—²² idhāssa Mb.—²⁸ amu Mb.—³⁰ manasikerohi for the second gahapati M, cf. p. 232;—³¹ kho tam M at two places. P. 377⁴ cātuyama- A (in Jaina Māgadhi cātuyāma); cf. DN. 2, Grumbot p. 126.—¹⁻² sabbavārito M.—² -yutto for -yuto

M (C—A); —vuto for -dhuto A (C—M); -puttho A (C—M).
 2. -kikanto M.—⁴ (*kam) kim AM.—²³ ekam M.—²⁷ timsatim pi A.
 —^{27, 28} pi bhante M. P. 378¹² Cf. Mil. p. 130.—¹³ M places
 me before bhante.—¹⁰ me bhante M here, further on satam-
 etam bh. (C—A).—²⁵ pañhā- Mb; — evamañhā M; — paccaci-
 kam M (C—A, also DN. 23).—³⁰ imaññissam A, avamaññā- M
 (amaññissam C, also DN. 23). P. 379³ Cf. Vin. i, p. 236; AN.
 VIII. ii. 2 (B); — (-vicca- AMC, explained by anuvidditvā; -vijja-
 Vin., which may perhaps be the correct form, though scarcely
 ever met with in MSS., cf. p. 361).—⁴ pāham M.—⁸ mayham bh.
 A, tamaham bh. Ma, mamam hi Vin. (mam hi MbB).—⁹ Upāli
 M.—¹⁰ -kattam upagato MB, Vin.—¹⁷ pindapātā M, Vin.—²²
 nāññissam M mostly.—²³ anup- AM (ā C, ā- and a- ZZ); -pub-
 bhim A. P. 380¹³ -vatadvār- AM, except Mb here and A once
 (anāvatan- ti C).—²⁴ ro for te M throughout.—²⁵ pindapātā M
 here. P. 381⁷ haṇḍa cāham A.—²¹ paṭivatt- A.—²⁶ me bhante
 AM here. P. 382²⁶ paṭisupitvā M.—²¹ -sālāyan- ti C.—²⁵ te
 om. M. P. 383¹ majjhima- AMo.—³ tattha sāmam nis- N, cf.
 I. 18.—¹² va om. M.—¹⁹ -vijjanti M.—²² pi for si M.—²⁴ -mutto
 Ma (C—AMb).—²⁵ aḍḍakābhār- A (C—M).—²⁶ akkhikāh- A.—²⁷
 udhatehi M; — akkhehi M.—³⁰ kho si A.—²²⁻³ kaṭṭhāni . . māyā
 om. M.—²³ sabbhe ce pi instead of piyā Ma.—²⁶ pi 'ssa M, sabbhe-
 sam p' assa AN. IV. xx. 3. P. 384⁵ -oyyū M.—¹¹ vuḍḍhassa
 M; — daharī M.—²⁰ makkatissāvika M.—²⁰ ānassa- A here.—
²¹ -baṇḍha- M. P. 385⁷ raṅgaḍāta- A (-ḍātam MC); — rajitā
 M.—⁸ -uṇṭṭam C, ZZ partly.—²² sarajakā A, parājikā Mb.—²³
 tassa AM (kassa C, Bu.). P. 386¹ tenāñ- Mb.—² suṇāhi AaC.
 —⁴ anigh- C; — buddh- A, suddh- Ma (C—Mb).—⁵ venant- Ma,
 vesamant- Mb (C—A).—⁷ (*-sārīraṇa) -sarīr- M, antamasar- A.
 —⁸ kaḷassa for kuḷassa A.—¹⁰ pabbāsakassa changed to -sayaṇa
 M, -bhassasassa C.—¹¹ -echinlassa M.—¹² nisagassa Ma; — pput-
 tassa A (C—M).—¹³ khemakar- M; — devassa AM (vedassa C, Bu.).
 —^{14, 15} muttassa at both places is certainly an error, but AM
 agree and C is silent.—¹⁶ -manṭha M; — gussa A (C—M); —
 mantuddhassa A.—¹⁹ -puttassa A (-pattassa MC).—²⁴ samugg-
 M.—²⁵ (*-pavivittassa) pavitt- A, avivatt- M.—²⁶ ānḍhyanassa M.
 —²⁷ (*-sāññāḥ) sāññā M, sāññā A, sāñhā or samhā changed
 to samrūhā C. The passage is repeatedly quoted with the
 readings samrūhā, sabbūhā. DN. 21 in a phrase nearly identical
 has samyūhā. P. 387⁷ vicittam M (C—A).—⁸ uggacch- AM
 (-ōch- CZZ).—⁹ Upālivādasutt. chaṭṭhamā A.

57.

P. 387¹³ -ro viya phalikaṃcitvā A, -ro va paliguṇṭhitvā
 changed to -kuṇṭhitvā M (-ro va palikaṇṭhitvā C).—^{15, 24} -uikkhit-

tañ bhajanam bhāñj- Mb, -oikkhinnañ Ma, at the latter place with bhakkhasam added; cf. nikkhamā bhakkhasam (-ayam, -āsam) DN. 24 (C-A).—¹⁹ dinnam A mostly (C-M).—²⁷ pucchati Ma here, further on M:—ca kho te A here. 388¹-rakappam A. Ma here (-rāk- C).—²⁰ A for ayam substitutes, evam pasanno 'ham-bhante Bhagavati pahoti Bhagavā tathā dhammam desetuñ yathā ahañ-e' ev' imam kukkuravatam payaheyyam ahañ-ca (cf. p. 389, ll. 14-16).—²¹⁻² gokappam Ma, gvākappam and gvappam Mb, gokappan-ti gavākappam (sic) C. P. 389¹⁷ sunohi M.—²² akaṇhasakk- M, A here;—kammam om. M (a parallel text quoted in Atthasālinī seems to confirm the reading of A). P. 390² etam M partly.—²³ pāham M. P. 391⁴ yam-itam M.—²⁴ pana om. A.—²⁵⁻²⁶ At SN. XII. 7 parivutthaparivāsam is added before ācaddhacittā.—²⁷ mam wanting in MZZ, in A partly, cf. pp. 494-512; the omission was occasioned by ll. 25, 30.

58.

P. 392¹⁴-ggacchati M, also SN. XL. 9 (meaning ācchati?), -cchivati AN. VII. vi. 4.—¹⁵ katham SN. I. c.—²¹ sace pana to AM here, cf. p. 394, l. 15.—²⁷ kāraṇam AaMa here. P. 393⁶ sakkhati M.—⁷ oggil- for ogil- M (o' eva sakkhiti ogilitum n' eva s. uggilitam SN. I. c., cf. Mil. p. 5).—⁸ ayañ- M.—¹⁸ parisañ ulloketvā M.—²⁵ khv-ettā M, kh' etta C.—²⁶ tam for evam M. P. 394¹⁵ puttā samāno A here. P. 395¹ ayam for sacāyam Ma;—daharo for kumāro M.—² dhāt-... anvāya om. M.—³ āhār- AaMa partly.—⁴ ahañ om. M.—⁵ gullī A (lit. also AN. V. i. 7 in a similar passage).—¹⁰ na T, tam A.—¹¹ atthas- A here;—sace for sā ca A here.—¹² T. tam vācam na bh. A.—¹³ yā ca A here.—²⁰ kho om. M.—²⁵ abhis- is repeated in A here.—²⁹ evam for v' etam A, further on e' etam AaMa. P. 396² saññato A, paññato M (saññato C).—¹⁰ -viditā for -viddhā M here (C-A).

59.

Identical with SN. XXXV. 17 (B). P. 396²⁵ Pañcaṅg- A except here, once Pañcakam (BC-M);—dhapati M.—²⁹ thapati for gahapati A, also at sutta 78 (at sutta 127 A agrees with MB). P. 397²⁴ nāsakkhi for na panās- M, na pana sa- B.—²⁶ B places ahoñ after saddhim at l. 31.—²⁷⁻²⁸ evam... avoca om. B.—²⁹ Uđ. bhikkhuno B.—³⁰ -tañ-ca pan' Ānanda p. U. bhikkhu B.—³¹ -tino B;—dve v' imānanda A (C-M); dve pi mayānanda v. v. B, and so further on. P. 398¹ M before pañca inserts, catāso pi v. v. m. p. (C-AB).—² atthārasa MC, -rañāpi B (-dasa MN. DN. always, and only there).—³⁻⁵ -satam pi re- M. -satam-pi

mayā ve- B.—⁸ -danā vuttā M: — *evam* hi M here: — *pariyāyena* *des-* M here, B once.—⁹ -maññise- in B precedes -jāñise.—¹⁶ *passantā* M.—²¹ *pane* imo B (C—AM).—²⁵ *yo* . . *vaḍeyyū* B.—³⁰ *idam* *neśāham* nā- B.—²⁸ *e*’ *eva* *paṇ-* Ma, B here. P. 400¹⁷ *paññāp-* M.—²⁰⁻² *yattha* *yatth’* *āvuso* for *api e’ āv*, y, y, B.—²³ *yahi* *yahi* Ma, *yamhi* *yamhi* AB.

60.

P. 400²⁷ *Sālam* M. P. 401²¹ *pana*, *om*, A (C—M)—²⁴ *kho* for *vo* A.—²⁰ -*dinno* AM partly.—²² *paralok-* AM partly. P. 402¹⁸ -*bbijjivā* M.—²³ *saññāp-* M; — *paññatti* M (C—A).—³² *tāya* *pana* M partly.—²² *panāssa* Mb.—³⁶ *paraṃ* and *aparaṃ* *vam-* A Ma mostly; — *evam* -*ass’* *imo* MC, A once, *ev* *ass’* *imo* A here. P. 403⁶ *tesam* A here.—⁷ *sacca-* A mostly.—¹⁶ -*luttā-* *nam* AM partly. P. 404¹¹ At p. 403, l. 6 the phrase ‘*hotu itaressā* (*tesam?*)’ or ‘*mā hotu*’.—²² The following text recurs at several places, cf. p. 516 and Grumblot p. 119; — *karoto* for *karato* ZZ occasionally here, not at l. 26; — *chindāpayato* M here, A at p. 405, l. 2.—²² *pacāpayato* M here; — *socayato* wanting in A partly, *socayato* *socāpayato* M; — *kilamato* *kilamāpayato* M.—²⁷ *puṭhaviyā* SN.; — *okaṃ* M at both places.—²⁸ *yajāpento* M, *yājā-* *pento* A once.—²⁴ *saccavādena* M here, afterwards -*vācena*. P. 407²⁴ DN. 2 after *viṇṇhanti* adds, *na’tthi* *attakāre* *na’tthi* *parakāre* *na’tthi* *purisakāre*—²⁵ -*sathāmo* MZZ (-*sath-* C, A constantly).—²⁷ *chaṣ-* *evā-* M, ZZ almost always (C—A).—²⁸⁻³ *sahetupaccayā* A (SN. XXI. 60 agrees with M).—³² *na* *om*, M.—³⁴⁻⁵ *savaṇā* *sabala* *saviriya* M. P. 408¹³ *hetūti* M. P. 410⁸ *arūpā* M (C—A).—²² *arūpino* Ma; — *apannakadhamme* *tatrū-* M.—²⁷ *maññamayā* A (C—M).—²⁸ *dissanti* M.—²⁹ (Cl. p. 110) *daṇḍādānaṃ* A; *sattbādānaṃ* AM; *vivādaṃ* A, -*dā* M; *tuvam-* *tuvam* M, *tvamtvam* A.—³⁰ *peṇṇānaṃ* *muḍāvādaṃ* A. P. 411²⁰ *saṅg-* and *asaṅg-* Mb (C—A Ma).—²⁸ Cl. p. 341.—³⁵ *na* *attap-* M. P. 412⁵ -*suttante* M, cf. p. 521. P. 413²⁵ *evam* -*eva* *kho* M.—²⁶ *petam* AM, cf. p. 290.—²⁹ *Sāleyyasuttam* M.

61.

P. 414⁴ *yena* M.—¹⁰ *nikāḍān-* Ma, Aa partly, also C with the remark, *udakkā(dhā)no* *ti* *pi* *pāṭho*.—¹³ *parittakam* AM here.—²² *urūbhavā* M (borrowed from Jāt. 547, it seems). *urūbhavā* *ti* *abhivagghito* *ārohasampanno* C.—²⁶ *so* wanting in M, in AM at p. 450 (the omission seems due to p. 415, l. 3, etc.). P. 415⁹ *yathā* A.—¹⁵ *kañci* A (C—M).—¹⁷ *pāpaṃ* *kammaṃ* A (C—M).

—¹³ te om. A (C—M); — *ssāmi* (sic) for *hasā* pi A, *hasāya* pi *ḍavakamyatāya* pi Ma, the whole of which is cancelled by the corrector; C paraphrases, *tasmā tayā hasā* pi *ḍavakamyatāya* pi *muṣā na bhaṇitabhaṇi*. —²² *kātabhaṇi* A here. —²³ *ahoṣi* M, once corrected. —²⁴ *undrayam* Mb, M here. cf. p. 271. —²⁵ *samsakkam* M or Mb. P. 416¹⁴⁻¹⁶ *samvatti* A. —²⁶⁻¹ pi *samvattati* M. —²⁷ *pavucchayyāsi* and other corrupt readings M, no doubt meaning *pavuccheyyāsi* (C—A). P. 417⁴⁻⁵ *samvattati* A, pi *samvattati* M. P. 418²⁴ *kattabhaṇi* M here. —²⁸ *dhāya* pi M. —²⁹ *dhāya* pi AM, also at p. 419. P. 419²¹ *samvattati* AM. —³⁷ *evārūpam* paṇa te R. *kammaṇ* M. P. 420³ *eva* M once, Ma once. —⁸ *dhise* A almost throughout. —¹⁸ *tiha* te M (C—A). —¹⁹ *ssāmi* M. —²¹ *ssāmīti* AM. —²² te for vo M (C—A; cf. p. 415, l. 18).

62.

P. 421³ *Rāhula* wanting in A here. —¹³ *paṭivattitvā* A (C—M). —¹⁷ *tiḥapentaṃ* M. —¹⁸ *pānasati* A, likewise at p. 425, also M or Ma (*-sati* ti C). —¹⁹ *bhāvanā bhāvitā* M here. —²⁷ (*kiñci* AMO, cf. p. 185, l. 16). P. 422¹⁹ *yena parichiyati* A, *yena va jirati* M. cf. p. 188, l. 7; — *yena cuparidahati* M. —¹⁹ *khāyitam* A, *asitam pitam khāyitam* Mb, cf. l. c. and p. 423, l. 8. —²⁰ *koṭṭhā* M. —²¹ *iti* om. M, *iti eṇaṃ* A, cf. p. 188, l. 30. P. 423⁷ *acchiddam* Mb, *anhiṇḍam* Ma. —⁸ *asitam* etc. AM at the first place, Mb at the next two. —⁹ *gāyitakkhāyitam* AM here. —¹⁰ *bhāgam* M, *bhāge* A (*-bhāgā* C, also A at sutta 140). —¹¹ M after *-gataṃ adda*, *agham aghagataṃ vivaro vivaragataṃ asaṃphlithaṃ mūḍasāhitehi* (wanting in A also at sutta 140). —¹⁴ *cittam nibbin* M here. —²³ *dhopanti* A, Ab at the first place. P. 424³ Cf. Mil. p. 385, l. 1, where this passage seems to be quoted inaccurately from memory. —⁸ *dahati* M. —¹¹ *uppannuppannā* Mil. p. 388, l. 17. —²³ *byābādho* Mb. P. 425³ M repeats *ānāp*... *bhāvehi*, cf. p. 421. —³ *sato va pana* M, cf. p. 56. P. 426¹ *assāsa* te M. —⁵ *Rāhulasuttaṃ* M.

63.

P. 426³ *Mālūkyā* M always; *-lūṃka* A mostly (in the next sutta throughout), otherwise *-lūkyā* often, *-lūkkhā*, *-lūṃka*, *-lūkkā* partly, many of the latter cases being changed to *-lūkyā* (so has AN. IV. xxvi. 4 throughout, at the first place corr. to *-lūṃkyā*); *-lūṃkyā* C mostly, *-lūṃka* partly (*Mālūṃkyā* SN. XXXIV. 94 throughout; cf. Mil. p. 144, where only M reads *-lūkyā*). —¹⁰ *ti* for *iti* M. —¹⁵ *kkhamati* M. P. 428²⁸⁻³¹ *ti vā* without *ti* A, at l. 36 and p. 430, l. 6. AM. P. 429¹ *etaṃ* for

eva tam M.—²¹ (gāḥap- AMC, gāḥūp- A at sutta 105).—²² amu-
kasmim M.—²³ saḥassa M (saṅghaśāti veṇuvilāṣaṇa C).—²⁴ maruvā
AM (-vāya C; cf. Jāi. ii, p. 115).—²⁵ kaccam C, kuḍḍam changed
to kuḍḍam A.—²⁶ (*vājitam) vācittam A, vākhittam M.—²⁷ gāvāssa
A, migassa M;— bheravassa for roru- M (C—A).—²⁸ simhādassāti
M (C—A, explained by makkaṭassa).—²⁹ velakkamam M.—³⁰ nārāci
M, nārājam A;— kammācira- changed to kanavira- M. P.
430¹ etam for eva tam M here, at l. 6. ev' etam.—³¹ abhavissa
evam M.—³² ti vā M here and at the parallel places, except
l. 26.—³³ vā om. A. P. 431²⁴ n' etam ādi- M.—³⁵ cariyakam
MC (-yikam AZZ almost always).—³⁶ etam at the second place
wanting in M.—³⁷ tiha tvam Mā- M. P. 432³ dhārehi Ma.—³⁸
me om. A;— kaṭam without dhār- Ma.—³⁹ Māluṅka-ovādasuttantam
A, -Mālukyaovādasuttam M. Mālukyasuttam without cūla C
(-ovāda- was in AM wrongly repeated from the names of the
preceding suttas; cf. the title of sutta 64).

64.

P. 432²⁸ nu kho C;— tvam om. A. P. 433¹ paṇāsa,
evāssa Mb.—⁴ aṇṇa-ti A.—¹⁰ aṇṇāhi M. P. 434¹⁹ paṇḍiyasati
A (C—M).—²³ dakkhiti and dakkhiti A, dakkhati M. P. 435
¹³⁻²⁰ gacchissāmīti M and Mb.—¹⁶⁻²⁴ ādhimuccati and adhim- M
(which I ought to have adopted, cf. p. 186).—²⁵ -paṇānāya AM
(-nā C).—²⁶ patihāp- and -thap- M (C—A, also AN. IX, iv, 5).
P. 436⁵ thito C, A once, also AN. l. c.—²⁰ (viññāṇagatam AM,
wanting here in AN. l. c., perhaps rightly). P. 437⁴ ayam pi
M.—⁸ kacce bhikkhū M at both places.—¹⁰ kho paṇeṇāham M,
also AN. V, iv, 1.—¹² -lukyaputtasuttam M.

65.

P. 437¹⁸ ekāsaṇam bh- AMa partly (-sana- C).—²⁰ evam pi
ca A here. P. 438¹ tvam om. M;— māno ekāsaṇo yāp- M.
—¹⁰ karaṇiyam for kariyati M.—¹⁸ dosakam M (C—A, explained
by etam okāsaṇam etam aparādham).—²⁶ pavedemi for -desam M or
Mb.—³⁴ -pūri- Mb or M. P. 439¹⁴ bhikkhu for sattva M here.
—²⁵ idhāssa Mb.—²⁶ A after -nutto adda, dhammānussāri saddhā-
nussāri.—²⁷⁻²⁹ nu kho so M.—³⁰⁻³² idh' aṇṇa... Bhaddāli om. A.
P. 440²¹ nāva 'ham M.—²² -vicesāpi, -vicesa pi M, cf. p. 361.—²⁸
uttanā M (C—A).—²⁹ attā pi attānaṃ upavādito ti attanā pi
attānaṃ upavādito, ayam-eva vā pātho C.—³¹ evaṇ' h' idam M.
P. 442²⁴ pasayha pasayha M (C—A).—²⁸ aṇṇenāṇam Mb.—³⁰
netthāram M mostly, A once (nitth- C, cf. Vin. i, p. 49, etc.).
P. 443² yatha 'y- idam M.—³ (*vūpasam-) vūpasameyyāti AM;—

kho evam M.—⁵ vūpasamati M (C—A).—^{8,12} M places na after katham.—²² abhigghā- for adhiccā- A (C—M). P. 445⁶ yena M.—³ honti wanting in A, also SN. XV. 13.—² yadā for yato ca kho A here (C—M, also Vin. iii. p. 9).—¹⁵ atha kho M here.—²¹ ānūtam C, ZZ mostly.—²⁶ appakam M.—²⁷ desemi Mb (-sesim AMac).—²⁸ tam sarasi Bh. M; — bhante ti A.—³¹ ce' eva pacc-Mb.—³⁴ sabham cetaso M. cf. p. 825.—²⁵ te pana aham A. P. 446⁵ deva for yeva A.—¹⁸ khurakāse M, mukkāso A (khurakāye C); — davatte for ravatthe M (C—A).—¹⁹ sakkhale C.—²³ yato kho M.—²⁴ pana for tam enam A here.—²⁹ pāniyañ-ca for valiy-M (C is silent).—²⁶ rūjābhogo Mb (C—AMa).

66.

P. 447¹⁴ yeuññ- Mb.—³⁰ etam M.—²² bahūnam M always. P. 448⁷ ahud-eva M at both places.—¹⁶ imha A here.—²⁰ sañ-khātum tassa M.—²⁸ āmisāyāti C.—²⁹ kappakāvātam changed to -vātam M.—³⁴ dhopetantanti A (meaning penti?).—³⁵ abbhā M (cf. Vin. ii. p. 115). P. 449¹ māri bhikkhussa om. Mac (added and again cancelled in Mb), ātu māri mātu mārīti ettha ātūti pitā (add mātūti) mātā; idam vuttam hoti; yassa pitā vā mātā vā utthi . . . so evam rattim piḍḍaya na carati, tuyham pana mātāpitāro matā maññe, teva evam carasīti. The text no doubt purports to make the woman speak a sort of patois, of which the last word carasā may be another remnant.—² kantanena M. cf. p. 244; — kucchim AMb.—³ kanto M; — dvedhā for tv-eva yā Ab, tv-eva varam yañ M.—⁴ carasīti M.—¹² adhisallikkh-M, avisallikkh- A (adhisallikkh- C, also AN. III. ix. 11).—¹⁴ uphap-C, AM partly.—¹⁶ thullo A (C—M); — kalūgaro C, kalūkaro M.—¹⁷ bandhā M.—¹⁸ bandhanam A.—²¹ ahalavam Mb here.—²² sammā nu M. A here. P. 450⁶ parādāvuttā, paradayuttā A partly, paradattavuttā M, paramavuttā C.—⁹ ucūbhavā M, cf. p. 414.—¹⁰ varattahi M, also SN. XXI. 78.—²⁴ daliddo M.—²⁶ kaṭopik-Mb, khaṭop- Ma here, khañjop-, khañjop-, vajep-, mañjep- A, kaṭop-, caṭop- Ca (khaṭop- Ma at three places, Cl twice, also Payogasiddhi: adhisayito kh—am bhavam, adhisayitā kh—ā bhotā). P. 451² sampallāpanam, samādāpam, samadāpakam, samādāpakam A, samavāpakam, samāpakam, samavāpakam C (samavāpakam M).—⁵ ārogyam, ar- M; — ama MC, A here, at p. 452 M. P. 452¹ anek- M at the first two places; — vayo A (C—M).—³ bhariya- M, A partly. P. 453²⁰ idh' Udāyi A here.—²⁶ divasant- A, divasam sant- M.—²⁷ pāteyya A. P. 454¹⁶ idha A here.—²⁴ bodhisukkam Ma (C—AMb).—²⁵ imam for the acc. idam A.—²⁸ (ya d-eva according to Bu). P. 455⁴ na iñj- A, aṇejaññam C. P. 456¹³ Latukothāmasutt chātthamam A.

67.

P. 456¹⁴ āmalaka Mb.—²⁰ pana te A.—²¹ macchā-, masche-AN., maccham vilopenti M (C—A).—²² te te A.—²⁷ satthā āy-M. P. 457¹⁰ adhiśaṃsu M.—¹⁷ v' āgacchante M.—²⁰ evam eva kho M here.—²² tenam tam Bh. Mb. P. 458¹⁰ evam eva M here.—²² dāsaṇāya alabhaṇānaṃ for apassantānaṃ Ma here. P. 459⁶ upatthahatha A, utthethi M.—⁷ Sakyehi Ma, Sākyehi Mb.—¹⁴ -sāgho -mito M.—¹⁸⁻²⁰ dīpādhhammasukhavihāraṇaṃ ti for na kho te., uppādetabbhaṇaṃ ti M.—²⁰ cāpi for vā hi M.—²² cāti AM.—²³ The parallel text AN. IV. xiii. 2 has vobhantassa (C—AM) and other variations.—²⁴ usmi- M.—²⁵ suukārahayam Mb. P. 460⁵ jarāmraṇehi A, cf. p. 8, l. 30.—^{10, 11} -lokittabbhaṇaṃ M.—¹² paṇāritabbhaṇaṃ AM (-re- AN. l. c.).—¹⁴ pi wanting in M at both places (AN.—A).—¹⁶ evam for amhe M. wanting in AN.—²⁷ khāyit-AMa partly.—³⁰ te before na wanting in A partly, in AN. throughout except after vikkāle. P. 461²⁻³ na icchāma na tam..yam icchāma tam M (AN.—A).—³ pivāma M, AN.—¹² tatva 'me mukhā-AN (we cannot stand here, cf. no at l. 11; ime was used in the same sense at p. 460, l. 14);—kārenti M (AN.—A).—²¹ kho pana me kule AN.—²² AN. after kātun ti inserts an additional passage.—²³ pañcannam kāmagaṇānam etam M ('ZZ—A). P. 462⁸ vācāya arakkhiteva cittaṇa anup-AN., also SN. XIX. 10.—¹⁴ -dāhaṃsena AM, also SN. l. c. (-stena C, AN.).—²¹ Catubbayasu- Ma.

68.

P. 462²⁰⁻⁷ Kimila M.—²⁷ Bhaggu A:—Kopadāṇo M. P. 463²⁻⁷ bhikkhū kulaputtā A.—¹² ca for va A, wanting in M.—¹³ Anuruddha M at the first three places.—²⁵ n' āj- M.—²⁶ jarāmar- A.—²⁷ kim māṇṇasi karaṇīyaṇaṃ ti M.—²⁴ ca for vā M, also at p. 464, l. 3 (C—A);—tasābh- M. P. 464¹ arañ A:—nandī A, nandi Ma (C—Mb).—² ānāsaṃ vā A here.—¹² te for vo M.—¹³ saddarā Mb.—²⁰ kho om. M.—²² pahāsa te Mb. P. 465² mūlikā M.—⁴ dhārīsa- M.—⁶ tadattihāya M.—¹⁴ pañāsa Mb.—¹⁵ ti for ti Ma.—¹⁸ A in one case adds bhāvaṇaṃ ca after cāgāṇaṃ ca, in another substitutes it for the latter. P. 468²² Naṣakāp- A, Naṣap- M, Naṣakap- and Naṣap- C (called Naṣap- in the com. on satta 38).

69.

P. 469¹ Goliyān- M:—araṇṇa- Ma, A or Aa partly;—paruddhasam- Ma, padasam- Mb (C—A).—¹ -kena h' āvuso A here.—¹¹ imassa A at the first three places.—¹² agāravo hoti M.—¹³ ti

tassa M.—¹⁶ -kena A here.—²⁰ M places na before hoti.—²² āsanaṅkusalo na hoti for abhisam... jānāti M.—²⁵ M adds. Āraṇṇakaṇ' āvuso bh, s. a. vih, abhisamācārikaṇ pi dhammo jānitabbo. Sace āv. ār. bh. s. a. viharanto abhisamācārikaṇ pi dhammaṇ na jānāti tassa bh v.; kin' pan'imass'... yo ayam āyasmā abhisamācārikaṇ pi (dhammaṇ) na jānāti tassa bh. v.; tasmā ār. bh. s. a. vih, abhisamācāro (sic) pi dhammo jānitabbo. P. 470⁵ vikāle sar- M.—⁶ -coratitī 'eva A here.—²⁵ subbac AM, cf. p. 43. P. 472⁷ sampāyāti A partly.—¹² aruppā M.—²⁸ (*p' atthāya) matthāya or vatthāya Aa, c' atthāya Ab, yass' atthāya M.—²⁹ tam' attham M. P. 473⁴ Gulesāni- and Golissāni- C, Gollisāni- M.

70.

P. 473⁸ -bhojanam M; — aṇṇatr' eva kho M.—¹⁸ -giriṃhi M. P. 474¹² sutthā āy- M. P. 475¹⁸ vedayato Mb.—²¹⁻² evāloam M.—²⁵ phussitam Ma. P. 477⁴⁻⁵ na panāhami... vadāmi om. M.—⁸ nāpp- A here.—²² phussitvā, phussitvā M.—²⁶ na om. AM.—²⁸ na om. M. P. 478² nāham Mb.—³ na om. M.—⁸ te na kā A. ²² vovaritā A, ocar- C.—²¹ na om. M. P. 479⁵⁻²⁰ na om. M.—²⁻²² ekacce āsavā Mb; — parikkhinā M.—⁹ seyyathidam is wanting in a similar context at SN. LIV. 24.—²⁶ anupubbasiikkhā ti karaṇatthi paccattavazanaṇ, parato padadaveye pi es' eva nayo C. P. 480⁸ tūlayitvā AC.—³ paruma AC.—¹⁰ -vijjhā A. also SN. XLVII. 53 (-vijjha ZZ mostly).—¹² -pam' atthā Ma.—²⁰ c' A.—²⁸ (*uddississāmi) uddiṭṭhissāmi A, uddiṭṭhassāpi without vo M; — me nan ti A; — keci M.—²⁶ kassaci for ke en M.—²⁸ pāyam M; — vidham A, -viyaṇ Ma, -viyā MbC.—³² pariyogāya—gāhitvā C; — vattayato Ma.—³⁵ khulhaniyaṇ changed to ruḥa M (C-A). P. 481² atthi M, ZZ once or twice; — (avasissatu AMZZ, only AN has -ussatu occasionally. In several later texts, as Jāt. I, pp. 71, 110, this phrase is quoted, invariably with the reading upavassatu sarīre, and generally with avassassatu for -ussatu, cf. Bālāv. p. 5. (Comp. Lal. Vist. p. 326: Samāgahka (for -am) māmas-rudhira(m) carmasānyavasthikāc ca avācisiṭṭā).

71.

P. 481²⁴ etha for etu A. P. 482¹² -nupāto A, cf. p. 388.—¹⁸ mam assatā M.—¹² -vādī A.—²⁴ mamaṇ A here.—²⁷ yāvād' eva A, cf. p. 207.—³⁴ The omission of yāvād' e āk- at this place is noticed by Bu., it is also wanting at SN. XV. 9, comp. however p. 496, l. 18. P. 483⁷ antakaro Cb, cf. p. 47.—¹⁷ -viko AMb here.—²⁸ ito kho V. okanavuts kappe M

(borrowed from DN. 14, cf. Pali Misc. p. 79).—¹⁷ abhiññāmi na kiñci āyivikam M.—¹⁸ sante waiting in AM here.—¹⁹ vaccha-suttam C.

72.

P. 484⁸ kim un kho for kim pana M or Mb. P. 485²⁹ -gahayam AM; — kassāro Mb. P. 486¹² etam kho M.—¹³ -matthirānam Mb (-math- AC) —¹⁴ amkāra- M (C—A, also ZZ with only one exception).—²² uppajj- AMa (upapajj- Mb, but not throughout, Ab once). P. 487² -bhīro cāyam M.—⁸ aññatrayogena A, -āyogena Ma. aññatrāyog- M at sutta 80. aññatrapāyog- DN. 9 twice. aññatthayogena — aññatthapayogena C (aññatrayogena Mb. AZZ in three cases).—⁹ aññattha-ācar AC, aññatra-ācar- M. aññattacar-, aññatrācar- Ma and Mb at sutta 80. aññatthācar-, aññatrācar- ZZ partly (aññatthācar- AZZ in three cases).—¹⁵ -cheyyu-, -cheyyam A partly.—²² nibbutto A here, nibbāto M here.—²⁴ pana om. M.—²⁶ M places dakkhiṇam vā before paṇḍinam.—²⁸ so om. M.—²⁹ añjali A, jalati M.—³² -bhāvaṃgatam M, cf. p. 1. 9.—³⁴ -sāṅkhāya vim- and -sāṅkhayavim- M.—³⁵ -gāho-, -gāho M (C—A). P. 488²⁸ sālavantaenikkha M; — aniccāṭṭāya Mb (aniccāṭṭā ti aniccāṭṭāya C).—^{31,33} suddhe sāre M, cf. p. 31, l. 37, Vin. iii, p. 10.—³¹ evam evam without idam M. P. 489² evam-eva M.—⁷ -raccha-suttam C.

73.

P. 489¹⁷ deniss- M. P. 490⁸ -bhāvaṃkatā Mb, -mgatā Ma.—¹⁴ sāvakā yo M.—²² -āyikā yā M.—³¹ -cārī yo M. P. 491⁶ yo tipp- M.—¹⁶ yā jañc- M here.—¹⁹ gihim A here (gihū is confirmed by DN. 29, AN. VI. ii, 6, Vin. ii, p. 266).—²⁷ -kāri M here.—²⁹ yā tipp- M. P. 492¹ abhaviṇṇam M, cf. p. 298. P. 493²⁶ gahattha- A. P. 494¹⁶ parivāsāmi M: — man- om. AM, cf. p. 391, l. 32.—¹⁹ ca me M.—²⁹ tuvaṃ A.—³⁴ yāvad- eva A, cf. p. 297, l. 31.—³² parāmas- M, cf. p. 34, l. 19. P. 495⁷ vā ti for cāti A, cf. p. 34, l. 23. P. 496³² āgacch- M. P. 497¹ gacchitthāti M.—^{4,5} vandatha evaṃ ca vadetha paricimmo M.—¹⁵ va bhikkhave mayā gottassa bhikkhuno M.

74.

P. 497²⁸ na-kkh- M at the first two places, C has both readings. P. 498^{1,2} bahū hi bahutarā ti ettha bhikāro nipāta-mattam, bahū bahutarā ti ettha C.—³ bahūhi bahutarā for tanūhi

tan. M.—²² sampahamsati M.—²⁵ hi tesam M at both places.—²⁴ imañ-cāham M. P. 499³ imohi assa M throughout, A here.—¹⁹⁻²⁰ yā ca Mb or M.—²⁴ tatra M here. P. 500¹ pana AC;—cātuma. M.—²² virāgūth. A, also SN. XXI. 21. P. 501¹ bija-māno M. cf. p. 83.—⁶ pana om. A.—¹⁰ evam eva kho M.—²¹ Often called Vedanāpariggahassuttam. as Tib. p. 125.

75.

P. 501²² ūsu M. cf. p. 55.—²² -mmāsad- changed to -mmā-sadh- M, cf. l. c.—²⁴ -thārak- M (-thar- AZZ). P. 502¹ -iko A here, Māgaṇ- M.—⁵ disvā M.—⁸ (*kassa nv-ayam) kassa vāyam A. kassa tvam samma M.—⁷ ceyyānucūpaṇi M (C-A).—¹³ tassa sā A.—¹⁴ M repeats duddiṭṭham. -adhasāma.—²³ bhūna-and bhūta- A, cf. Mil. p. 314.—¹⁶ tam for rakkhassa' etam at the first place A, cf. Vin. ii, p. 186.—¹⁷ tassa' eva M.—²² aguru Ma.—²⁴ -ceyyāmi tam M.—²⁵ va om. AMa (C-Mb);—vadeyyāsi M. -yyāsi A (-eyya C).—²¹ nisidi Bhagavā paññatto ti- M. P. 503² anakkhātā yeva akkhāsiti M.—⁶ (*h' idam) hi tam A, hi M.—⁷ atha kho M (C-A). P. 504¹ parivā- A partly.—²⁰ hetthā pāsādā A. Vin. i, p. 15, ii, p. 180 (-sādanā MZZ).—²⁴ na-ppth- A partly.—²² yā pāyam M.—²⁰ api dībbam sukham sam. tiṭṭhati wanting in AM at this place, cf. p. 506. P. 505¹ parivar- M here.—¹⁷ -cāriya- M, also at p. 508. P. 506² samadhiḡayha AM (-gg- C; ZZ have both readings).—¹¹ ārogo A.—¹⁹ -yam hoti asati na bh. k. hoti M. P. 507¹⁹ hi om. M.—²¹ (*-phasse yeva) -phasse ceva M. -phassasevaca or -phassa-aveca A. -phassasmim yeva C.—²² paccāl- AMaC; -lūtha A.—²⁰ kāmo-ssu etc. M throughout. A has -āpo at ll. 25, 27, -lāho at l. 25.—²⁰ -phasse va A. -phassam ceva M. -phassas' eva ca C.—²⁰ paccāl- Ob.—²² hi for kho M here.—²⁰ tassa' eva for 'ssa M. P. 508² pivaddhanti Ma, parivaddhanti Mb.—¹²⁻¹³ ditthe vā suta vā A (read -am for -e? cf. l. 17).—²² vihāsam M.—²¹ According to Bu., who possibly read khema, either khemam is a sandhi form for khemo, or khemam-amata is a compound. P. 509² mayā p' etam M.—⁵ te tam Mb. te Ma.—¹⁰ eva-ssu gatt- M.—¹¹ anumajjati A, anumajjati Ma (ano- MbC).—¹⁷ -ttakāni M.—¹⁸ tāraka- M, A once.—²¹ enam M.—²² telamalik M;—sāhula- C, sāhulicir- M;—gaṇbeyya for vañc- M.—²² so far assa M. P. 510²² puthujjanagāthā M (C-A).—²⁰ Mb cancels na, it should rather be added after uppādeyya P. 511¹² addham- M.—²⁰ paloddho M.—²² ce for c' eva Mb here. P. 512¹¹ āssasā eṇnam yeva rakkhissasi (sin) M.—¹² idha -sallā om. M.—²⁵ mam om. M, cf. p. 391, l. 32.

posāva and posāvā B, pesā (sic) and piśācā A, piśācā M, piśātha
 Ga (p-sācā C); — parudhā B once, pavutūlūtā and pavuṇa A, paṭuvā-
 satāni D, sapinṭā satta saphuṇasatāni Ma, also G with sab- for
 saph- pāsānā satta pāsānasatāni Mb (pavutā ti gaṇṭhikā C); —
 satta ca papāta- B.—⁸ satta ca at the second place B; — supinā-
 sat- AM here; — āsitim B; — kappino MGa.—⁶ yāni om. B;
 cf. p. 515, l. 17.—⁹ pāciss- Ga. pacayiss- A once.—¹⁰ phussa
 phussā A once, phussam phussam Gb, pussa phussa D, passa
 thassa and phussa phassa B (phussa phussa MGGa, A once).—
¹⁰⁻¹¹ mite -kkhe — am -am C.—¹¹ pariyantakave BD, -kare A
 once, -kate M (-kate CG, A once; — katapariyanto (sic) C).—
¹¹⁻² -e, -e — āni, -ā C.—¹² ukkams- C.—¹³ phaleti CBGa, A once,
 phaleti D (paleti MGB, A once); — eyum eva MDG (-am AB).
¹⁴ paṇḍite ca nibbhehiyamānā sukhadukkham phalenti B. P.
 519⁶⁻⁸ va samānā abrahmacariyavāsā om. M, cf. p. 521, l. 18.—⁸
 pana om. M.—¹⁷ dāsa M, das- A here.—²² pindam pi alad- M.
 —²⁴ tena hi A here, tena M; — dātho A here.—²⁵ gamim MMb
 once.—²⁷ purissasāpi A.—²⁸ tena pucch- M, A once. P. 520⁸
 Cf. Pali Misc. p. 68.—⁸ sūssut-, dūssut-, M.—³⁰ vim- M.—³⁰ mā-
 AM mostly; — tattva tattva M, DN. P. 521² ti pi me M
 (C—A; cf. Grimbolt pp. 33, 127).—¹⁸ sikkānīnava (sic) A; the
 following two words, br- anass-, are wanting in M.—²¹ (= so pana
 bho) ye pana bho M, ye pana yo bho A.—²³ vā ārādh- A here
 and further on.—²⁸⁻²¹ so imam viṭṭhāretasam om. M.—²⁵ kho
 pana M or Mb.—³⁰ jāra- M. P. 522¹ yattha M. P. 523¹
 jeyya kāme M.—² sevetam A, patisevetam M.—¹⁸ -rika- Ma.—²⁰
 jānanti M.—²²⁻³ samitam jānāti: chinā me hatthapādā ti, udāhu
 paccavakkhamāno jānāti: ch. me h. ti. Na kho bho Ānanda so
 purim satatam samitam jānāti: ch. me h. ti, api ca kho pana
 paccav- M.—²⁸ samitam āpādasāsanam va paccupatthitam: khūṇā
 me āsavā ti, api ca kho pana paccav- M.—³⁰ kacci for kiva M.
²⁸ yeva for va ye M.—³⁰ sādhammekkamsandaka A, sādhammo-
 kkhamsanā M.—³⁰ param AM; — vambhanā (= without dhamma) M,
 dhammaspasādanā A; — āyaten' eva for āyatane ca M; — dsa-
 nam M. P. 524¹ ca om. M.—² ca om. M.—⁶ caratu A.—
⁸ -carāyāti M (meaning -cariyāyāti?).—¹⁰ catthamam A.

CORRECTIONS AND ADDITIONS.

P. 4¹⁹⁻²¹ read *maññi* and *abbhinaññi* throughout. — 19²² *nikā-*
mayamānā. — 147²² *attham*. — 225²¹ *chetvā*. — 234¹² *yañ-ñad-eva*.
 — 247¹⁴ *kummasam*. — 258¹ *tvam*. — 259¹⁴ *yañ-ñad-eva*. — 282¹⁴
kareyyum. — 307² *udrabhēyyum*. — 344⁴ *jūhanti*. — 387²⁸ *bhāveti*.
 — 404²² *dadanto*; ²³ *na tthi*. — 429⁶ *jānāmi yen' ambhī viddho*. —
 432²⁹ *upārambhissanti*. — 434¹⁸ *sānuṣṣayo*. — 480³⁴ *nāham*. — 528²
 Add, Cf. Lal. Vist. pp. 439-41. ²¹ Add, P. 24⁹ (*sarasaṅg*. AM
 here, AZZ far more frequently than *sarasaṅg*-, the almost
 constant reading of M. Bu. probably read *-ṇag*-. *sarasaṅg* gato is
 the perfect of *sarasaṅg* *gaçchati*). — 535¹² AN. VIII, vii, 7. — 536¹⁴
 AN. V. xvii, 2. ²¹ Vin. i. pp. 31. — 537¹¹ Child. p. 2, l. 8. — 538⁸
 Add, P. 91²⁷ *suddiṭṭham* A here (a frequent error in Singh.
 MSS., cf. Suttanip. p. 143; it was confounded with *suddiṭṭham*
 — *su-udd*-, or else influenced by *duddiṭṭham*, cf. *subbaca* for
avaca). — 539¹² l. 28. — 541⁴¹ Child. p. 14. — 551³ Add, P. 247
¹²⁻³ *ācarissāmiāti* for *āroṇṇa*. A. — 553⁶ Add, Cf. *vyaya* for *vaya*s
 at Jāt. iii, p. 95. ²³ (P. 281²⁹) Add, The weapon *Maṭṭa* was, ac-
 cording to Bu., manufactured much in the same manner with
Mimungr, see *Saga Thidriks Konunga*, ed. Unger, p. 79. The
 legend is also alluded to in the com. on Jāt. 546, v. 512, but
 I have not found it told anywhere. — 558³⁷ (P. 337) Add, * *yato*
te mār. M. — 561⁴ (P. 365³⁶) Add, (for *yācitvā* read *yāceyya*?
-itvā may be the consequence of the corruption of the following
poraseyyam) — 572⁷ (P. 515⁴⁻¹⁶) Add, Comp. Jāt. 491, v. 7.



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